ESTTA Tracking number: **ESTTA461891**
Filing date: **03/15/2012**

IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	92046185
Party	Plaintiff Amanda Blackhorse, Marcus Briggs, Phillip Gover, Shquanebin Lone-Bentley, Jillian Pappan, and Courtney Tsotigh
Correspondence Address	JESSE WITTEN DRINKER BIDDLE AND REATH LLP 1500 K STREET NW, SUITE 1100 WASHINGTON, DC 20005-1209 UNITED STATES Jesse.Witten@dbr.com, John.Ferman@dbr.com, Lee.Roach@dbr.com, Stephen.Wallace@dbr.com
Submission	Other Motions/Papers
Filer's Name	Jesse A. Witten
Filer's e-mail	Jesse.Witten@dbr.com, dctrademarks@dbr.com, Jennifer.Criss@dbr.com
Signature	/Jesse A. Witten/
Date	03/15/2012
Attachments	Part 8 of 60 BLA-TTAB-00903 - 00993.pdf (93 pages)(8975901 bytes)

IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

In re Registration No. 1,606,810 (REDSKINETTES)
Registered July 17, 1990,

Registration No. 1,085,092 (REDSKINS)
Registered February 7, 1978,

Registration No. 987,127 (THE REDSKINS & DESIGN)
Registered June 25, 1974,

Registration No. 986,668 (WASHINGTON REDSKINS & DESIGN)
Registered June 18, 1974,

Registration No. 978,824 (WASHINGTON REDSKINS)
Registered February 12, 1974,

and Registration No. 836,122 (THE REDSKINS—STYLIZED LETTERS)
Registered September 26, 1967

Amanda Blackhorse, Marcus Briggs, Phillip Gover, Jillian Papan, and Courtney Tsotigh,	)	
Petitioners,	)	
v.	)	Cancellation No. 92/046,185
Pro-Football, Inc.,	)	
Registrant.	)	

ATTACHMENT TO PETITIONERS' FIRST NOTICE OF RELIANCE

PART 8 OF 60

BLA-TTAB-00903 – BLA-TTAB-00993

Respectfully Submitted,

_/s/Jesse A. Witten_____

Jesse A. Witten
Jeffrey J. Lopez
John D. V. Ferman
Lee Roach
Stephen J. Wallace
DRINKER, BIDDLE & REATH, LLP
1500 K Street, N.W., Suite 1100
Washington, D.C. 20005
Telephone: (202) 842-8800
Fax: (202) 842-8465
Jesse.Witten@dbr.com
Jeffrey.Lopez@dbr.com
John.Ferman@dbr.com
Lee.Roach@dbr.com
Stephen.Wallace@dbr.com

Counsel for Petitioners

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.017

BLA-TTAB-00903

Do not continue to smear American Indians in team names

PAUL O. SAND
VIEWPOINT

Although Minnesota history is about 30 percent Indian history, our history books in grade school had only one brief paragraph on the merits and contributions of Indians. Unfortunately, most, if not all of my youthful knowledge of Indians came from reading dime Western novels.

What was perpetuated by these novels that had been so popular in the late 1800s and early 1900s was the cruel and false notion that Indians were less than human.

Let me illustrate this by giving a few lines from "Buffalo Bill's Featherweight":

"They were Apaches; their *savage* aspect alone would have told that — their eyes gave a look of cunning and ferocity rather than of intelligence." And then this: "The *redskin* made a rush towards the brave boy, an uplifted tomahawk in his hand, his face distorted with rage and his eyes gleaming forth rage and hatred."

Without question, such words as "redskin," "savage" and "renegade" helped shape our national proclivity to prejudice, discrimination and even violence against the American Indian.

As historians know, folklore in American literature and in the media has had a profound effect on how people perceive specific ethnic groups. One needs only to recall how prejudice had been fostered with the employment of stock characterization of Jews as shrewd, mercenary, ambitious Shylock-types, blacks as lazy, happy-go-lucky Stepin Fetchit-types, and, of course, Indians as treacherous Redskin-types. Fortunately, such stereotypes are beginning to disappear from current popular literature.

There is another way, however, perhaps more subtle, that is being used every day to perpetuate racial stereotypes. That is the naming of a school or professional sports team after Native American people. Many schools, of course, name their teams after animals — the Wildcats, the Otters, the Bears, the Tigers, the Timberwolves, the Gophers. However, the next most popular name schools select is the Indians.

At a recent basketball game I was officiating I saw the team's mascot dressed up in skins and feathers, face painted red, a tomahawk raised high, dancing around in a circle, hooting and hollering, cheering his team to victory. Unknowingly, the mascot was projecting an image of the Indian as moronic, a buffoon, or worse, as a savage prone to barbaric actions.

Now, some people may say that I am guilty of misinterpreting the intentions of what the mascot was trying to communicate. School officials, fans, players and coaches may argue that all the mascot wanted to do was to entertain — amuse, if you will — and must never be taken seriously.

But like it or not, the mascot was making a cultural statement about Indians that was false. And many children and young adults may have interpreted the ridiculous antics of the mascot as a sign of Indian inferiority.

One may ask where the mascot picked up such a false characterization. From history books or newspapers? From teachers? From parents? I don't really know. But what I do know is that it was learned from someone.

Perhaps the worst example of perpetuating a racial stereotype is the professional football team that calls itself the Redskins. Of course, I am referring to *the* Washington Redskins.

In American folklore the redskin was a savage who was believed to possess animal-like prowess, who killed innocent white settlers, who raped white women, who kidnapped white children. To white supremists, red-pigmented skin was synonymous with subhuman brutality.

For centuries, the name Redskin has defined the bitter and hostile relationships between whites and Indians. Whites have used the name not only to soothe their conscience, but also to justify their cruel, brutal and dishonest treatment of Indians.

Four Washington professional football players, 1940: honoring American Indians?

Considering the historical roots of the name Redksin, it is not surprising that its use by sports teams would trigger feelings of anger and bitterness among many Indians. It is a name that provokes feelings, not of pride or admiration, but of abhorrence, rejection and hatred.

The richness of Indian culture — its traditions, its dignity and worth, its humanity and generosity, and its creativity — can never be communicated by the symbolic gesture of naming a team the Redskins, or the Indians, or the Blackhawks, or the Chiefs, or the Braves.

Let the team be named after an animal or a bird or a fish or after some natural phenomenon like a tornado or a lake. And let the mascot prowl the floor or the field as a mountain lion. For racial stereotypes belong only to the dead pages of the dime Western novel.

Sand is director of the Minnesota-Dakotas Region of the National Conference of Christians and Jews.

Feb 1, 1988 Vol. 68 No 5.
EO - Craig Neff

RIB-TICKLER

Alexander Julian, one of New York's hottest men's fashion designers, recently agreed to do the uniforms for the Charlotte Hornets, who will debut as an NBA expansion team next season. Julian, a native North Carolinian, would accept no money for his efforts; instead, he asked for air shipments of down-home barbecue, which he said was virtually impossible to find in the Big Apple. The Hornets agreed to send him monthly five-pound batches of pork barbecue from Papa Doc's Pig Palace in Charlotte.

You think Julian was joking? When the Hornets missed the December shipment, he promptly sent them an overdue notice.

FREED

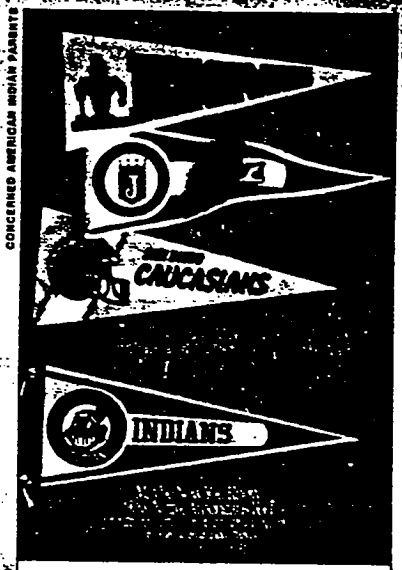
Tiger outfielder Kirk Gibson and six other major leaguers have come full circle. Arbitrator Tom Roberts ruled last week that because owners colluded not to sign them—or any of 55 other free agents—following the 1985 season, the seven players are now free agents again. The question is: Will owners of rival teams try to sign them this time?

Other than Gibson, the free agents tend to be old, medically suspect or both. It's debatable, for instance, whether a team would be wise to offer 40-year-old Carlton Fisk of the White Sox more than his current $700,000-a-year salary. However, Gibson, 30, should be in demand: The Dodgers offered Pedro Guerrero for him this winter, and the Yankees wanted to swap Dave Winfield for him. If owners don't make an effort to sign Gibson, who's in the final year of a $1.36 million-per-annum contract with the Tigers, they could further impair their standing with Roberts, who's now deciding how much the clubs must pay in monetary damages to the 1985 free agents (including the 55 who weren't covered by last week's ruling; all of them either are out of baseball or became free agents at some point after 1985). Moreover, the owners must consider the thinking of another arbitrator, George Nicolau, who's determining if they were also guilty of collusion in their dealings with 1986 free agents. If Nicolau follows Roberts's precedent, he could set free such big-name players as Tim Raines, Jack Morris and Andre Dawson later this year.

As for Gibson, if no team tries to sign him now, he will have one dubious consolation: He will become a free agent again next fall when his contract with Detroit expires.

A SIGN OF CHANGE

Thanks to the efforts of Phil St. John, a social worker who's a Sioux, and to a blunt but effective poster created as a public service by a local advertising agency, the Minneapolis public school system has set a commendable example for the rest of the country.



CONCERNED AMERICAN INDIAN PARENTS

There's no missing the point of the poster.

Ten months ago St. John and his two sons, Terry, 17, and Philip Jr., 9, attended a basketball game involving Minneapolis's Southwest Secondary, whose teams were then known as the Indians. According to St. John, a white Southwest student in the stands, war-painted, headbanded and attired in a fringed getup, engaged in what was supposed to be Indian behavior—war whoops, menacing gestures and the like. Philip Jr. was both startled and confused. He huddled close to his father, who says, "I figured I had tolerated that kind of stuff most of my life, and it was time I did something."

St. John set out to persuade Southwest students and administrators and the Minneapolis Board of Education that athletic teams should not be nicknamed Indians or Braves or Chiefs because such names trivialize Native American heritage and perpetuate stereotypes. At first, school officials denied any knowledge of the incident in the stands, but the PTA and Southwest's student council and faculty all voted to support St. John's proposal. The Minnesota-Dakotas office of the National Conference of Christians and Jews (NCCJ) then offered to help St. John, and so did the Martin/Williams advertising agency, which came up with the poster.

The efforts paid off. Southwest changed its nickname to the Lakers, and the Board of Education ruled that nicknames that perpetuate racial or ethnic stereotypes would no longer be allowed in the city's schools. Meanwhile the local NCCJ began sending copies of the poster all over the country. "It conveys the message in a glance," says Pat Helmberger, the NCCJ associate regional director. "It doesn't take two days of sensitivity training to get it across."

St. John hopes colleges and pro teams get the message. His ultimate, and perhaps quixotic, goal is to change the name of the Washington Redskins. "That's the most racist and derogatory name you can use to describe the American Indian people," he says. He is encouraged that poster requests have come in from a new 50-odd-member group in Washington calling itself Fans Against Indian Racism.

THEY SAID IT

- Andy Russo, University of Washington basketball coach, when asked if facing No. 1–ranked Arizona felt like a trip to the dentist: "My wife is a dentist, so I wouldn't say that."
- Charlie Coles, Central Michigan basketball coach, discussing oft-disqualified freshman center Yamen Sanders: "Yamen has never met a man he wouldn't foul."

■

What if Hiroshima had a team called GI's with mascot of U.S. soldier who ran around dropping bombs.

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

501193

20.018

BLA-TTAB-00904

Consider religious significance

Commentary

By PAT HELMBERGER

When American Indian people express their disapproval of the use of Indian names and mascots for sports teams, they aren't being petty.

When we see a team named "The Redskins" or "The Indians" or "The Braves" with be-feathered mascots wearing face paint while chanting and dancing, we are watching religious symbols being denegrated before our eyes.

And don't for a moment assume that they are symbols from long-dead religions, for they are not. The diverse tribes, hations, and clans of the American Indian people are rich with ceremony centering around their respective beliefs which often include the earth, water, and sky as sacred elements.

The Apaches, for instance, believe they lived underground in the beginning of the world and emerged unto the face of the earth by climbing a ladder of mountains and sunbeams. The supernatural spirits, who were their constant guides, taught them how to live and how to conduct ceremonies. Many of them are long and complex rituals that include ceremonial dress and facial paint. Burial rites included painting the face of the deceased red.

In the Dakota tribe, men spread yellow paint across their faces before they went out to defend their land against intruders. It symbolized the sun's strength.

The Navaho religious ceremonies, called chants, are still central to the life of the people, for very few have abandoned the old religion. These chants are considered to be given to them by supernaturals and the accompanying rite must be performed perfectly or evil could result.

The eagle feather has long been an important part of many American Indian cultures. It is the symbol of strength and is earned through doing a brave or great deed. So sacred is the eagle feather that a 1947 federal law prohibited anyone other than an Amrican Indian from possessing one.

Even a cursory glance at American Indian cultures reflects the importance of religion in their lives. When the European first intruded into their midst, he viewed the native religions as pagan and set out to convert the Indian people. Through holy and unholy methods, he succeeded to a great degree. But there are throughout the nation many American Indian people who find their spiritual fulfillment and identity only through the beliefs and practices of their traditional religion.

So it is not difficult to understand then, that when a sports team denegrates that religion, it causes pain. We would never think of taking a Christian cross, a Jewish menorah, a Buddhist statue or any other religious object and using it to excite the fans of our local sports team. And if we did attempt such sacrilege, we would be set very straight very quickly by offended viewers.

Why then is it so difficult to understand the feelings of American Indian people? Why do we say, "How ridiculous!" when we are asked to change the name of a team from the "Redskins" to something that is non-offensive?

The answer lies partly in our ignorance of their cultures, partly in a smug attitude toward what is and is not a "proper" religion, and partly because the denegration of the American Indian through stereotypes, caricatures, and mascots is so deeply ingrained in our society that we do not view is as wrong.

The time is long past for us to see and understand the pain — and to do something about it.

(Helmberger is associate director of the National Conference of Christians and Jews, Minnesota-Dakotas Region, with offices in Minneapolis.

Bemidji

THE PIONEER 2-5-88

Serving north central Minnesota since 1895. Published Sunday through Friday by Park Newspapers Minnesota, at 1320 Neilson Ave. SE, Bemidji, Minnesota 56601.

President, Roy H. Park
General Manager, Connie L. Jacobson
Managing Editor, Jody Grau

Advertising Director ..... Merlyn Stai
Plant Superintendent ..... Tim Roline
Circulation Director ..... Gary Newell
Pre-Press Production ..... Gloria Klinger
Art Director ..... Paul Van Brunt

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

500455

20.019

Redsk ns won? Not if this grou has anything to say ab ut it!

By Amy Brooke Baker
Staff writer of The Christian Science Monitor

Boston

Many sports fans might be pleased with the Washington Redskins' Super Bowl performance last weekend, but some are not so pleased with the team's name.

Led by Washington business consultant Chris Burke, a group of Redskins fans are working to influence a change in the team's name by petition and publicity.

"The team itself is a great Washington institution. [But] its name is offensive and derogatory," he says.

So Fans Against Indian Racism – whose approximately 50 members are not American Indians – has written to Redskins management and flown banners over the playoff and Super Bowl games to publicize its concern. "We are offering to raise $1,000 for a 'new name' contest," Mr. Burke says.

The group's efforts are being echoed as far away as Minneapolis, where activists – Concerned American Indian Parents – are working for similar change.

With the help of a jarring poster and the support of the National Conference of Christians and Jews, the group of parents has already persuaded a Minneapolis school to change its team name from Indians to Lakers.

Organizer Phil St. John says the group's goal is to put a resolution before all Minnesota schools to keep American Indian names out of school sports. The parents then hope to establish an Indian education program to prevent stereotyping.

Mr. St. John, a Sioux Indian from South Dakota, says team names have a greater effect than one might think. "Jack Kent Cooke says they use the name out of respect," he says, citing a letter he got from the Redskins owner. "And maybe names like Braves or Warriors do [have positive connotations]. But the antics don't stop."

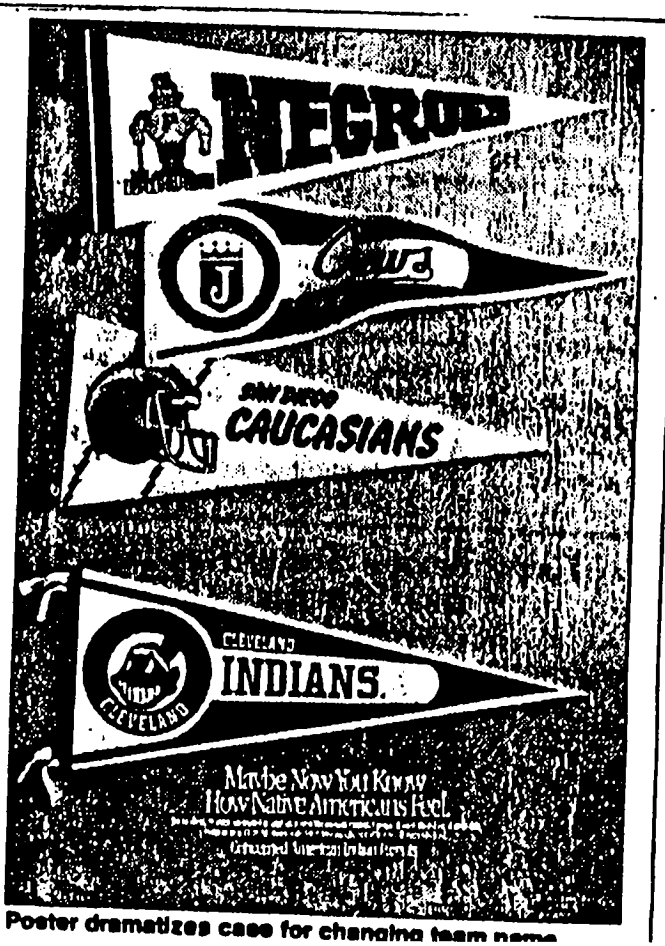
He points to mascots and enthusiastic fans who dress as American Indians, whoop, dance, and wear war bonnets. "The war bonnet has a special significance to American Indians – much like the crucifix to Catholics," St. John says. "People wouldn't condone that kind of behavior if it was a crucifix being waved around."

Efforts to reach a representative of the Redskins for comment on this story were unsuccessful.

Burke acknowledges that this is not the first time activists have worked to change Indian-related team names. Different groups have raised the issue periodically, particularly in the mid-1970s, when several college teams were persuaded to choose different titles.

But Burke suggests those movements did not last, "because of a lack of effective, strategic organization. We intend to work behind the scenes in a quiet, professional way." He says his group's efforts of the past six months have drawn the interest of several congressmen and the support of the National Congress of American Indians.

"This may not be an earth-shaking issue," he says, "but it's an embarrassing and, at times, disgusting display of ignorance, and we intend to change it."



Poster dramatizes case for changing team name

THE CHRISTIAN SCIENCE MONITOR
NATIONAL

FRIDAY, FEBRUARY 5, 1988

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.020
500462

138

SPORTS CORNER

BOB BERNOTAS
Special to the Jewish Times

"... so don't miss this great day of NFL doubleheader action as the Pittsburgh Negroes take on the Cleveland Polacks, followed by one of the game's oldest rivalries — the Kansas City Jews against the Detroit Arabs."

You don't like the sound of that, do you? It probably makes you more than a little uncomfortable. Picture what happens when one of our fictitious teams — say the Negroes or the Jews — scores a touchdown. Afterward we are entertained by the sideline antics of the team's human mascot, a minstrel show character in burnt cork dancing an exaggerated buck and wing, or a bearded Chassid doing the hora and waving the Star of David.

A scene like that would offend anybody, wouldn't it? But, of course, nothing like it really goes on, so why make such a big fuss? Well, more and more people, in particular the American Indian population, don't see it that way.

Last year Phil St. John, a Sioux, and his two sons were attending a basketball game of the Minneapolis Southwest Secondary School team, the Indians. In the stands was a white student, dressed up in the "typical" Indian costume, and engaging in the all-too-familiar B-movie Indian behavior. His sons were startled and confused — St. John was offended and outraged, and decided to do something.

As St. John told the BALTIMORE JEWISH TIMES, he organized the Concerned American Indian Parents as a means of expressing his feelings, and those of other Native Americans, to the Minneapolis School System.

"Our line of attack was moral persuasion. We started from the top — we brought this concern before Dr. Green, who is the chancellor of the Minneapolis public school system, and we went before Judy Farber, who is chairperson of the school board, the principal of Southwest High School, the PTA, the faculty, the student council, and some of the student body."

They wanted to convince Minneapolis public school administrators to ban all athletic team nicknames that trivialize and perpetuate stereotypes about Native Americans.

At this point St. John's group gained an important ally, the National Conference of Christians and Jews. According to Pat Helmberger, the associate director of the NCCJ's Minnesota-Dakotas chapter, "We got involved because we read about Phil's movement in the paper and we were so excited about it, so we expressed our support in a letter to the editor, and then through that letter Phil contacted us. We have been involved ever since because we think this is an issue that is long past being resolved."

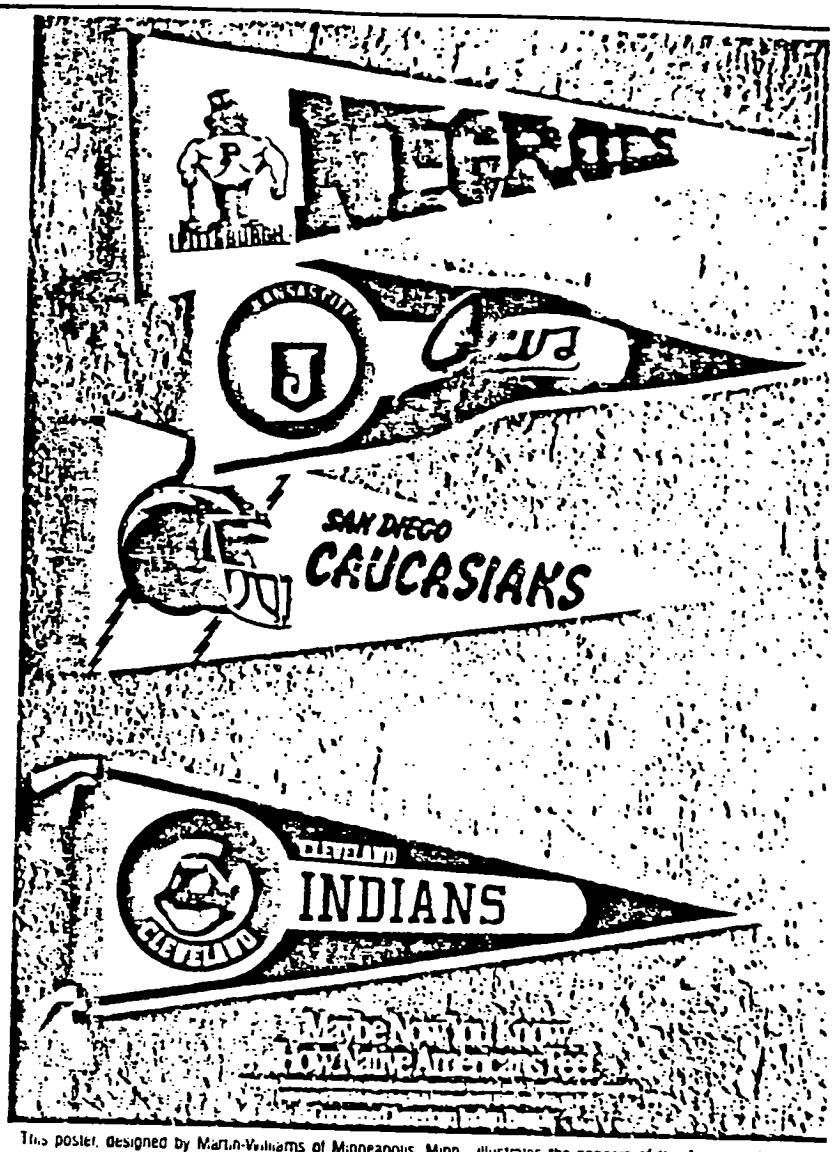
From the outset, St. John was hopeful of the white population's response to the campaign.

"I had felt that in the past any time changes were viewed as needed by the American Indian people we would continuously run into roadblocks or the door would be shut on us. I feel that times have changed quite a bit in the fact that I think the majority of the white population is a lot more sensitive than people of color give them credit for being, and I felt, 'well, this is the time.'" The positive response of parents, teachers, students, and the NCCJ proved St. John's belief that "they were ready for it."

An important tool in the move to ban stereotypes from school sports was a poster created by Minneapolis advertising agency Martin-Williams. Forcing others to see the issue from the perspective of Native Americans, the poster's message is direct, sharp, and extremely effective. This was an area to which the NCCJ contributed greatly.

"The first thing we did," Helmberger recalls, "was allow our address and phone number to be put on the poster so that we could serve as kind of a clearing-house because the Concerned American Indian Parents do not have an office. And we also helped raise funds to pay for part of the poster printing."

The meetings, letters, petitions, and posters worked — the Southwest Indians are now the Southwest Lakers, and the Board of Education agreed to eliminate nicknames that perpetuate racial or ethnic stereotypes from Minneapolis schools. Although pleased by this demonstration of official sen-



This poster, designed by Martin-Williams of Minneapolis, Minn., illustrates the concern of the American Indians and the National Conference of Christians and Jews.

American Indian Group Wants Sports Names Changed

Claiming that current sports teams such as the Redskins, Indians, Braves and Chiefs and their mascots are nothing more than ethnic slurs to Native Americans, a Minnesota-based group is seeking to have these names changed.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

500401

20.021

Continued from Page 65

sitivity, St. John realizes that much is left to be done.

"Every state has at least 50 schools that use Indians," he notes with regret. And then there is the world of professional sports, which is populated by Indians, Braves, Chiefs, and so on. "A non-Indian person usually sees it only as respect — well fine, and I agree if they're leaving it at that, and if it's really respect, but it continues on. The final picture that gets painted for the public is the war-like, the frontier-like American Indian of the 1800's, and we're beyond that, we've passed that."

The name that offends Native Americans most of all, says St. John, belongs to the current Super Bowl champions.

"Redskins is the most derogatory commonly-used name. I've been able to tolerate Indians, Warriors, Braves, and Chiefs, but Redskins is a little bit different. It's more derogatory. Analogies would be if a black person were called a 'nigger,' or a white person called a 'pale face.' Like I've said many times over, it's not in the American Indian's vocabulary — it's a description that non-Indian people use of us that's derogatory, demeaning and false."

Then there is the behavior of the Redskins' "mascot," a black man dressed in Indian garb and performing his version of a war dance along the sidelines. St. John argues that for Native Americans, this is especially offensive and demeaning.

"Use of the war bonnet was spiritual and had special significance for the Indian people, especially the Plains Indians, and that's the point that people don't understand. And the imitation eagle feathers — create real strong feelings among the Indian people. If I was to take a cross or a Star of David and swing it around and throw it up in the air, that wouldn't be accepted — and that's how we view it. And I do wonder about the state of mind of the black person that's masquerading as an American Indian."

Every Sunday from September to January, Washington Redskin fans are treated to a 1980's minstrel show, and St. John believes it is about time to bring down the curtain.

"What I would like to see is if there are some black people in our area that would want to address this issue, and see if they could make some changes for us."

St. John sees the Native American population as being united behind issues such as these.

"This concern is common and mutual among all the Indian people — the majority of us do feel this way, that we are being stereotyped, and it's mockery."

However, he also recognizes a growing sensitivity and support for these kinds of changes among the non-Indian population, as his success with the Minneapolis school system indicates, and is pleased that the movement actually may be broadening.

One especially hopeful sign is the large number of requests that the Minnesota-Dakotas NCCJ office has received for the Concerned American Indian Parents' poster.

"We've just been getting calls from all over the country, and letters," Pat Helmberger says with pride, "and I've been sending out many, many of them to all different places — educational, law firms. I had a call from Sen. Paul Simon's office in Washington, D.C., our own local legislature, of course, and many, many schools, which makes us feel good because we know that is where this is going to have to happen, in the educational process."

D.C. Group Tackles The Redskins

Inspired by the efforts of the Concerned American Indian Parents in Minneapolis, a group of football fans has begun to raise these issues in Washington, D.C.

As Chris Burke, spokesperson for Fans Against Indian Racism, told the BALTIMORE JEWISH TIMES, "A number of people I know were talking about this whole question of the Redskins' name last summer, and it's something that is of concern to us. I think the people here in Washington don't think there are any Indians, and therefore they believe the word 'Redskins' is OK. But this is a truly offensive word." It is, he argues, "the height of inconsistency, if not hypocrisy," for people who oppose discrimination and bigotry against women, blacks, and Jews to tolerate the use of the word "Redskin."

Continued On Page 122

Burke describes the group as "a small group of concerned fans — and I would emphasize the word 'fans.' None of us are Native Americans, but we include virtually every major ethnic group you can imagine. When we found out about the group in Minnesota, we decided that it was time to start making this a much more prominent issue here in Washington."

With national attention now focused on the NFL champions — and the image-conscious Redskin front office crowing about the first black quarterback to start a Super Bowl — it would seem an appropriate, and fortuitous, moment to raise this issue.

Fans Against Indian Racism, at least so far, has proceeded slowly, wishing to provide the team's management with the opportunity to address their grievance.

"What we have done to date," Burke disclosed, "has been to contact [owner] Jack Kent Cooke of the Redskins, to write him a letter, and indicate that if he decided to change the name, we would put $1,000 up as the prize for a new name contest. We want to make it as easy as possible for the Redskins' management to change the name. We realize that it's going to be a hard and difficult decision." Cooke has yet to respond to their offer.

When the BALTIMORE JEWISH TIMES contacted the Redskins organization by phone for a comment, we were asked to put our request in writing.

Of course, Burke is realistic. "Now I don't for a minute expect a billionaire like Jack Kent Cooke to show a great deal of concern about this. In fact, I've reached the conclusion in the past few weeks that changing the name of the Redskins is probably going to require the same type of action that finally forced the Redskins to become the last in the NFL to integrate."

In the 1960's the Kennedy Administration threatened to prevent the team from using Washington's federally-funded stadium unless former owner George Preston Marshall, a diehard opponent of integration, included a black player on the roster. Burke sees that action as an important precedent to his group's campaign, since in his view, "the use of a federally-funded facility for a team with a negative, offensive name like 'Redskins' has no place."

In the coming months, Fans Against Indian Racism plans to intensify its work, to "turn up the heat," as Burke put it. "The strategy now is shifting slightly to a longer-term, more hard-hitting, more strategically focused campaign — less public relations, less media visibility, and more of a legal and behind-the-scenes type of effort. We're going to be talking to Congressmen, we're consulting with the ACLU, we believe this violates a basic civil right — everybody has a right to turn on a TV set and not see derogatory, stereotyped, anti-ethnic images. That sounds like a basic right in the 'media age.'

"I also want to emphasize," Burke added, "we believe in the team, we love the team, we think it's a great team, we love the players — it's the name, not the team, that we dislike." □

— R.B.

500402

BLA-TTAB-00908

'Horsin' Around

By Don Coldsmith

Racism Topic Of Athletic Concern

About the time of the now almost forgotton Superbowl Game (forgotten by those who rooted for Denver, anyway), I received a note from a reader.

As readers sometimes do, this one enclosed a clipping which he thought might be of interest to me.

This one was from the Jan. 14 Wall Street Journal, and told about a couple of groups who were trying to eliminate racism in the naming of athletic teams.

The specific target, in this case, was the Superbowl-bound Washington Redskins. (As in "another redskin bites the dust.") The article related how an organization in Minneapolis, called Concerned American Indian Parents, was trying to point out the unfairness of this nomenclature.

The Washington football team has used this name for 51 seasons, and its fight song refers to "Braves on the Warpath." Their helmets carry a decal which is a somewhat stylized head of a Native American wearing a feather.

Yet, many times, the sportscasters refer to the "Washington Skins," and probably most people don't even think of the origins of the name.

But American Indians do. Philip St. John, leader of the Parents' group, became concerned when he watched his 8-year-old son's embarrassment at a high school basketball game.

One of the teams was the "Indians." A "mascot" in war paint and feathers paraded around the court as part of the pep club. Realizing that something was quite wrong, St. John began a push for a name change. In a few weeks the school's teams became the "Lakers."

The Concerned American Indian Parents would like to confront all Indian-related names, but saw the Superbowl situation as an opportunity to point out that the Washington team's name is probably most racist of all.

It's something we usually don't think of, unless it concerns us personally, and there are mixed feelings about it even then.

A few years ago it was customary for the Big Red of Oklahoma's U's football team to have a mascot called "Little Red." This was an American Indian student, who was a prominent figure among the cheerleaders.

Traditionally, he was a Kiowa, selected for the honor by the Kiowa Nation. It got a little sticky when somebody suggested that the "Little Red" designation was a bit demeaning.

There were Kiowas who felt quite strongly about it, on both sides of the discussion. Little Red was phased out.

I don't know whether some of the Poles, Czechs, Italians and blacks who play for Notre Dame might worry about being called the "Irish" or not. Ethnic slurs come in all types.

There's even a nucleus of Washington football fans trying to get the name changed. They're called Fans Against Indian Racism, "FAIR." Their only platform, "change the name."

The Minneapolis group has initiated something that will probably get some attention, however. They are distributing posters which depict four pennants.

One is that of the well-known Cleveland Indians major league baseball team. But alongside are three other pennants for potential teams in other cities.

How about the Pittsburgh Negroes? Or maybe the Kansas City Jews, or the San Diego Caucasians? The lettering on the poster reads "Maybe now you know how Native Americans feel."

Probably the people who should be aware of this won't even understand it, but it's worth a try. I'm impressed that the Concerned Parents seem to be going at it right, with quiet good humor. I hope they get some attention.

See you down the road.

Column from "Grass and Grain" Periodical from Manhattan, Kansas March 8, 1988

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 500392

20.022

BLA-TTAB-00909

CRITIC AT LARGE

BY RICHARD COHEN

Redskin Reservations

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex.

20.023

Welcome football fans! This is Richard Cohen, reporting live from Robert F. Kennedy Stadium, where today—at last!—we bring you the Pro Bowl. We have players here from all the teams—the New York WASPs, the Detroit Ay-rabs, the Los Angeles Hispanics, the Chicago Blackskins, the Miami Hymies, the Boston Harps, the Cincinnati Krauts and, of course, that home-town favorite, that passion of presidents and senators, bureaucrats and journalists . . . the Washington Redskins. What a day!

But even before we begin, fans and real Americans, we have a really unusual pre-game show for you. Washington has gone all out for this one and, sparing no expense, has flown in all the team mascots.

From the Detroit Ay-rabs, we're going to see a man dressed as a caricature of an Arab, in flowing robe and headdress. He will enter RFK Stadium on a camel. Can you believe that?! The Miami Hispanics will provide a woman wearing a hat made of fruit. The Chicago Blackskins are sending a Sambo character who will devour an entire watermelon; the Hymies will feature a man dressed as a Hasidic Jew who will pray or something ("What do those people do, Frank?"); the WASPs are sending "Muffie," a woman in a Lilly Pulitzer outfit who does nothing but eat watercress sandwiches; the Harp mascot is a florid-faced tenor who'll sing "My Wild Irish Rose"; and the Krauts will provide a fat fellow wearing a spiked World War I helmet who will play "Ach, du Lieber Augustin" on a tuba. Ya, ya, vot a day ve haff for you!

As for the Redskins, they will, of course, have their usual guy from Hyattsville dressed up as an American Indian—war bonnet, buckskin outfit and all. Golly gee, fellow fans and lovers of kitsch, there is almost no ethnic group that will not be offended, that will not be caricatured.

Silly? Ridiculous? Offensive? Tasteless? All of those things? Absolutely. But with one exception—the Washington Redskins—all the other teams and their mascots are figments of my (sick?) imagination. The Redskins, though, really have named themselves after an ethnic group, and they really do have a mascot, that silly "chief" that American Indians find both belittling and offensive. Of course, other sports organizations have taken Indian names—the Chicago Blackhawks, the Cleveland Indians, the Atlanta Braves and the Kansas City Chiefs. Indians have their quarrel with them, too. But no other team has a name that is also an epithet: *Redskin*! If you quarrel with the notion that Redskin is an epithet, consider walking up to an American Indian and saying "Hi, Redskin!" The response could well be a punch in the mouth.

It is the considered view of Jack Kent Cooke, though, that *he* will determine what is and what is not offensive to American Indians. A sensitive man, a man steeped in cultural and social anthropology, the owner of the Redskins has based his judgment on his personal preference: "I like the name, and it's not a derogatory name." That settles that. It usually does when you're rich.

But there are several things to consider. First and foremost is the plight of the American Indian. More than underclass blacks, more than illegal immigrants, more than any group, they are America's untouchables. The statistics are staggering. Indians have the highest suicide rate of all Americans. Their alcohol-related deaths are 459 percent higher. The number of accidents is 155 percent higher. Diabetes, 107 percent higher. Homicide, 51 percent higher. If the Redskins really wanted to portray the American Indian, their "chief" would be a broken-down, sick old man.

Of course, there are many reasons for this sad state of affairs—not the least of them being the one-time policy of the government to destroy Indian culture and religion. But one current-day factor has to be self-image. Suicide, alcoholism and a tendency toward irrational violence are not the hallmarks of a people with a healthy self-image. It hardly enhances the self-esteem of an Indian youth to always see his people—himself—represented as a cartoon character. And, always, the caricature is suggestive of battle, of violence—of the Indian warrior, the brave, the chief, the warpath, the beating of tom-toms. For the young Indian—for the Indian of any age—none of this has anything to do with the present, but only with the Indians' futile fight to hold on to what was once theirs.

The National Congress of American Indians has asked the Redskins to change their name. That polite request has been rebuffed by the haughty Cooke. Other teams, though, have bowed to Indian wishes. The Dartmouth Indians are no more. The Stanford Indians are gone, too. "Little Red" is no longer the University of Oklahoma's mascot, just the way pancake-mix packages no longer sport stereotypical images of blacks. Little by little, we have learned that the pride of whole peoples is not a toy.

Alas, there are few American Indians in the Washington area, so they have no clout. So I turn to the people who do—the celebrities who stock the owner's box at Redskins games. Would Cooke's Jewish guests attend if the team were called the Hymies? Would Marion Barry try to work out a stadium deal for a team whose name offended his race? The answer in both cases is no. It's time the Redskins changed their name. A rose by any other name would smell as sweet, but a team that insists on retaining an offensive name just plain stinks. ■

500337

Winchester Star June 2-1988

No Humor Found in Ignorance

By TIM THORNTON

It seemed that President Reagan had his feet planted solidly on what Jesse Jackson calls the moral high ground. Then the president planted his foot squarely in his mouth.

A major focus of the Moscow summit was human rights. The Soviets were a little miffed about that, but it worked pretty well from an American perspective. It drew attention to specific human rights cases and it drew a moral distinction between the United States and the Union of Soviet Socialist Republics.

Then came The Indian Question.

A group of Indians had come to Moscow during the summit because, they said, they couldn't get the president's attention back in the States. Why, a University of Moscow student asked President Reagan, was this so?

The president said he would be glad to meet with the Indians. (Aides later said he would be too busy while in Moscow to do so.) Then the president gave his nutshell version of the history of the United States and the Indians.

"Maybe we made a mistake," the president said. "Maybe we should not have humored them."

Indians wanted to keep their "primitive lifestyle," President Reagan told the students. "So we set up these reservations so they could do so . . . Maybe we should have said, 'No, come join us. Be citizens along with the rest of us.'"

Instead, according to the president, the United States provided everything Indians needed—schools, medical facilities, and land.

"We've done everything we can to meet their demands on how they want to live," he said.

One Indian activist said the president was "a little bit removed from the reality of American Indians."

This is Sick

> "Maybe we made a mistake. Maybe we should not have humored them."

President Reagan apparently doesn't know that reservation schools separated children from parents, forbade the practice of native religions, and forbade the speaking of native languages.

President Reagan apparently doesn't know that reservations were divided—by the federal government—into tracts that would have been perfect for farming and ranching if the land hadn't been so poor and if the Indians had been farmers and ranchers.

President Reagan apparently doesn't realize that reservations were never intended to allow Indians to continue living their "primitive lifestyle."

In fact, Indian reservations are the shavings that were left after the United States whittled down the Indian frontier. The purpose of reservations was to "civilize" Indians and to get them out of the way of white settlers and prospectors.

Many tribes from the East—those that weren't exterminated—were forcibly moved to reservations in the West. Their culture, language, religion, and "primitive lifestyle" were different from those of the Plains Indians, but to the U.S. government an Indian was an Indian. So they were all marched off to Indian Territory.

In his book "Bury My Heart at Wounded Knee," Dee Brown wrote, "All of them arrived as refugees, poor relations, in the country of the proud and free Plains Indians."

In 1851 the U.S. government began a policy of concentration that aimed to confine all Indian tribes to reservations.

Indians living on reservations were considered friendly. Indians not on reservations—even if they simply left the reservations to hunt—were considered hostile. During one phase of the concentration program Gen. William Tecumseh Sherman offered this plan:

"I propose that (Gen. Philip Sheridan) shall prosecute the war with vindictive earnestness against all hostile Indians 'til they are obliterated or beg for mercy."

Even Indians who moved onto reservations were not insured against attacks. When Indians attacked a stagecoach weigh station, for example, revenge was often extracted from the Indians who were easiest to get at—Indians living on reservations.

But not all the Indian killing was done out West. Bacon's Rebellion, the uprising that some claim was a prelude to the American Revolution, had its roots in aggression against Indians—Indians who had, by treaty, become subjects of the English crown. In one incident preceding the rebellion—not too far from Winchester, in fact—a milita force attacked an Indian camp and killed 14 unarmed Susquehanoughs before they realized they had attacked the wrong tribe.

Russell Means, an American Indian activist who came to prominence when he and other members of the American Indian Movement occupied Wounded Knee, S.D., for more than two months in 1973, had this to say about the president's remarks:

"President Reagan—who played Custer in a movie in the 1940s—is hiding the human rights abuses of the United States of America from the rest of the world . . . Everybody knows he lied. Everybody .... It was a colossal blunder . . . I can't emphasize it enough. He made a colossal blunder."

Mr. Means refers to the AIM occupation of Wounded Knee as Wounded Knee II.

Wounded Knee I occurred when the U.S. Army captured 350 Sioux led by Big Foot—120 men and 130 women and children. The Indians were heading toward the Pine Ridge Reservation. Big Foot thought they would be safe there.

Sitting Bull had recently been killed—by reservation police at the Standing Rock agency. Red Cloud—at Pine Ridge—was the last of the great Sioux chiefs.

The soldiers' original orders were to take Big Foot's people to Pine Ridge. The orders were changed. The Indians were to be taken to a military prison.

The soldiers herded the Sioux to a camp on the banks of Wounded Knee Creek, then disarmed the Indians. One brave was reluctant to give up his new rifle. Indian survivors claimed he was putting his weapon down when soldiers tried to wrestle it from him. The rifle went off. The soldiers opened fire with rifles, pistols, and cannons.

It's estimated that as many as 300 of the Sioux were killed.

It is embarrassing and disgaceful that Ronald Reagan is apparently ignorant of this shameful part of our history. It is especially embarrassing and disgraceful when you consider that the massacre at Wounded Knee occurred four days after Christmas 1890—just 20 years and two months before Ronald Reagan was born.

Tim Thornton is The Star's editorial page editor.

500281

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.024

COVER STORY

8/15/88

Indians: A people, not a nickname

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.025

501239

SINCE 1915: Cleveland Indians logo for 73 years.

By Erik Brady
USA TODAY

When the Cleveland Indians beat the Texas Rangers 3-0 Sunday, almost no one gave a second thought to the Indians' 73-year-old team name.

But imagine the outrage if they were known as the Cleveland Negroes or Cleveland Caucasians instead.

Farfetched? Yes. Offensive? Very. That's precisely the point. Native Americans see Indian names for sports teams as inherently racist, too. But when they speak up, most of the rest of us laugh it off as oversensitive nonsense.

"The problem is deadly serious," says Suzan Harjo, executive director of the National Congress of American Indians. "These names serve to diminish an entire people."

Look around the ranks of pro sports teams. Football has its Washington Redskins and Kansas City Chiefs, baseball its Cleveland Indians and Atlanta Braves. Hockey has its Chicago Blackhawks, basketball its Golden State Warriors.

That's only the beginning. Hundreds of high schools and colleges have Indian names — Indians, Braves, Blackhawks, Chiefs, Warriors, Redskins, Redmen, Fighting Sioux, Savages, Seminoles, Sycamores, Apaches, Hurons, et al.

The cumulative effect is to desensitize the rest of us. How

Please see COVER STORY next page ▶

COVER STORY

What's in a name?

Continued from 1C

could it be so wrong when there are so many — and they've been with us so long? Why, Cleveland's baseball team has been the Indians since 1915.

"Racism is still racism even when it is institutionalized," says Onondaga Indian Oren Lyons, a professor of American history at the University of Buffalo. "Maybe it isn't racism if it is institutionalized."

Indian names for sports teams are by now an institution. Indians and Warriors are among the top 10 most-used college mascots. The other eight are birds of prey or wild animals.

"The Spanish and white men of the 16th century engaged in a philosophical argument about whether Indians were really human beings with souls," Harjo says. "It appears some still think we are not exactly people."

Sioux Indian Phil St. John bitterly recalls a high school basketball game he and his 8-year-old son attended last year. "There was a white student dressed as an Indian warrior with a fringe vest and painted face," St. John says. "My son looked away in shame. I knew I had to do something."

And he did. St. John formed a local group called Concerned American Indian Parents, who lobbied Minneapolis' Southwest High School to change its nickname. Three months later,

But if a Minneapolis high school can't be the Indians, how can the town's pro football team be the Minnesota Vikings?

"The ancestors of the Norse fighting men we call Vikings still exist, but vikings do not," Harjo says. "But Indians do still exist. Many of us still wear the same dress and have the same beliefs. To use our tribal dress and sacred rites at football games is to say that our way of life, like the Vikings', is gone. It's as though we have only a past — no present and no future."

Samantha Thorpe's future is bright. The great-great niece of football legend Jim Thorpe is a sophomore at Indiana (Pa.) University, where she is a catcher on the women's softball team — the Indiana Indians. That name bothers her.

"It'd be nice if the name could be changed quietly," she says. "I just wish I could explain it so people could understand why those names are wrong."

St. John knows her frustration at having to explain. "Most people don't connect Indian nicknames with racism," he says. "They can't talk about the pain because they don't feel it."

Not all Indians feel it. Wallace C. Wilson is one-quarter Cherokee, yet figures the name Redskins "is a part of Americana." Besides, he says, there are more important issues to worry about.

Indians have the USA's highest rates for alcohol-related deaths and suicide. But these are related issues — suicide and alcoholism speak to the problem of poor self-image. And Indians' self-esteem is precisely what's at stake when a white guy in war paint prances at football games.

Yet because of limited resources, the more pressing issues are fought first. "If you need to water the cornfields but there is a bear at the back door, you take care of the bear first," Lyons says. "That does not mean watering the fields is not an important, life-giving function."

Stanford University and Dartmouth College retired their Indian nicknames in the early 1970s — a time when the country's consciousness had been raised by the civil rights movement of the 1960s. Later, Syracuse University sent away its Saltine Warrior mascot and replaced him with a whimsical Orange. Now "Orangemen" refers to fruit, not skin color.

But there has been little change in colleges since. What's more, no pro team ever has bowed to name-change pressure. And it doesn't appear likely any of them will very soon.

"There's not a single, solitary, jot, tittle, whit chance in the world," Redskins owner Jack Kent Cooke says. "I like the name, and it's not a derogatory name."

"Not to him," Harjo says. "How dare a rich, white male presume to tell us what is and isn't derogatory? The term 'Redskin' is an epithet — invented by whites as an insult to Indians. All Indian nicknames are an affront, but Redskins most of all."

Cooke is not the only one around Washington who can't see that. When *Washington Post* columnist Richard Cohen wrote that Redskins is a racist name that begs for change, the fan reaction was violent and swift.

"I got phone calls and letters calling me an atheist, a communist and a sexual pervert," Cohen says. "I don't want to overstate this. In terms of volume, I've gotten more calls on other subjects. But in terms of vehemence, I've never seen anything like this. It was as though I had personally insulted the Pope."

Some team fans argue that Indian-derived nicknames glorify the heritage of American Indians, calling to mind strength, athletic prowess and bravery.

"It's fine to say we are a brave and heroic people," St. John says. "But that's not how it comes out. We're caricatured as a war-like people, shooting arrows at white Christians crossing the West in wagon trains."

Not so many years ago, if an executive called his secretary a girl, rather than a woman, few noticed. When that happens now, though, a silent alarm rings in listeners' heads.

"But when you hear Washington Redskins or Cleveland Indians, that alarm doesn't ring," Harjo says. "Those names are socially acceptable. Washington Blackskins would not be, but somehow Redskins is. People say, 'Oh, that's different.' I ask: 'How? Tell me how that's different.' And nobody can."

Dec 26, 1988 - Vol 69 No. 28

POINT AFTER

THIS WAS A MAGIC YEAR

And a Worthy one and a Strange one. And a Great One

BY RICK TELANDER ■

CAN IT BE THAT 1988 IS behind us already? Wasn't it only yesterday that we were watching Eddie the Eagle flapping myopically through the Calgary skies in the Winter Olympics? And wasn't it just a moment ago that Debi Thomas fell in figure skating to Katarina Witt, an East German you would want to build a wall around too.

Alas, that was last winter, before Kirk Gibson so much as donned a Dodger uniform. What a year 1988 turned out to be, and how many things it gave us to contemplate.

Start with those Winter Games and the soaring performance of Finnish ski jumper Matti Nykänen. Did you ever dream that there was a sport perfectly suited to a 5′ 10″, 132-pounder built like a bird? Doesn't it follow that there might be a sport suited to *our* bodies, too? And what of American speed skater Dan Jansen, who fell in both of his races, after learning that his sister Jane had died of leukemia? No one could watch him sitting motionless on the ice, hands over his eyes, and not consider the awesome and sometimes awful vagaries involved in training—nay, *living*—for an event that comes only once in four years. And no one could fail to be moved by the emotions he lived with in those days.

This was a fascinating year for football. We may not be sure whether the college game is an extracurricular activity or a made-for-TV maxi-series, but Miami sure gave us a night's worth of entertainment when it beat Oklahoma 20–14 in the Orange Bowl last New Year's Day to win the national title.

In the Super Bowl, Washington whipped Denver 42–10 and Redskins quarterback Doug Williams, the *black* quarterback, won the MVP award. Everyone noted what a milestone it was for black Americans; far fewer wondered how Washington's victory felt to Native Americans, those for whom being called "redskin" isn't a fun thing.

In tennis there was excitement over the ascent of Steffi Graf, who at 19 won the Grand Slam, and some uneasiness at the thought that the grandes dames of the sport, Martina and Chris, might soon be leaving the scene; certainly they're no longer meeting in the finals of big events.

Golf. Now, there's a sport that goes down easy, as long as you're in a reclining chair. If I hear one more father say his son is going to play in the PGA instead of the NFL because it's so much easier, I'll hit him over the head with a sand wedge. Is there anything tougher than a two-man 18-hole playoff for the U.S. Open? Curtis Strange beat Nick Faldo in such an ordeal and thereby won the first major title of his 12-year career, and it was clear both men would have preferred tackling Herschel Walker to facing another downhill putt.

Something big happened in hockey: Wayne Gretzky was traded from Saskatoon or Moose Jaw or somewhere to L.A., apparently to bring his quaint Canadian sport to the attention of motion picture studios and to be nearer to Magic Johnson. Gretzky also took a wife. But the matrimonial front was dominated by heavyweight champ Mike Tyson, who was married to, then separated from, a—choose one: conniving, manipulative, evil, lovely—starlet named Robin Givens. As time wore on, it was hard to remember Tyson fighting anyone other than his wife. Did he really beat Michael Spinks last summer in 1:31 of the first round? Or was that a Pepsi ad?

Kansas won the NCAA basketball crown and Los Angeles the NBA title, the Lakers becoming the first back-to-back pro champs since 1969. The Jayhawks' success proved that forward Danny Manning was the best college player, while the Lakers' win proved it's possible to repeat if you've got Johnson, James Worthy and an aging center named Kareem Abdul-Jabbar on your squad.

Baseball brought us Oakland A's slugger Jose Canseco's unprecedented combination of 40 home runs and 40 steals and the Dodgers' World Series victory. Pitcher Orel Hershiser looking to the skies and singing for inspiration may have been my favorite sports scene of the year.

And let's not forget the Summer Olympics. Florence Griffith Joyner, Matt Biondi, Kristin Otto, Jackie Joyner-Kersee, Greg Louganis, Janet Evans, Naim Suleymanoglu—there was a host of stars in Seoul who glittered. But the tragedy of Canada's 100-meter sprinter, Ben Johnson, who won the gold and set a world record and then had it all taken away when he tested positive for anabolic steroids, left a pall over the Games. Something we wanted to believe was pure had been tainted, and suddenly it became a bit harder to trust great athletes wherever they're from.

Yet the cynicism has subsided somewhat. We're thinking about serious sports issues—steroid use, drug testing, free agency, "shamateurism" and more—and that's good. You can't solve problems by not thinking about them. This year gave us a lot to ponder. And a lot to cheer. ■

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

501194

20.026

BLA-TTAB-00913

AMPAD 22-141 50 SHEETS
22-142 100 SHEETS
22-144 200 SHEETS

Mascot could be part of bigger problem

This commentary was written by Sam Thorp, an IUP student.

I realize that changing the mascot may not directly help the scheduling situation, but that doesn't mean it isn't a problem. It may be part of a bigger problem on campus. As pointed out by the Jeffery twins' letter, we have little understanding between people.

A few examples: My parents want me to mark "white" on my applications; they don't know why I'd want to be known as an Indian anyway; My classmates question how I can stand living in a "black" dorm; In my dorm I occasionally catch bits of conversations remarking about those "damn whitey" and countless jokes and slurs against those foreigners in the dining hall, the art majors in the Oak Grove, and the actual preferences of our female athletes.

As a whole, our campus wouldn't know if we were offending Indians because insensitivity is part of our curriculum. You don't understand that our mascot treats Indians as mythical logos instead of real people. It's only identifiable with a single point in time.

Whites no longer consider themselves Gaulish or Anglos, why should the Indian remain unchanged? It was created by a non-Indian culture and does not reflect the beliefs and philosophies of them. It is offensive to all Native Americans who know anything at all about their culture, and should be offensive to any white with the same knowledge.

The Indians we talk about are largely powerless people. They suffer amazingly high rates of unemployment, alcoholism and suicide. They are worse off than underclass blacks, and illegal immigrants. They are given very little publicity, and the lack of knowledge allows us to continue these mascots.

There have been groups that have tried to stop the professional sport teams. The private owners have so far just been successful at blocking their attempts.

Let me say one thing about the word "redskin." It is the most derogatory word that can be used to describe an Indian. By actually calling an Indian a redskin you might get the same reaction from them as you would get if you called a black a nigger.

But we're not a professional football team, we're a university devoted to education. By keeping the Indian our mascot we've institutionalized discrimination, which is a hundred times worse.

We tell people it's all right to think of the Indian that way. When we use the word Indian we have little idea of what it means, the specific tribal people and all that. We use it more as an abstraction if not a stereotype. Sure, Indiana was named after a bunch of Indians, but which tribes? We don't know, do we? The student government tried to find out. The Indian tribes they contacted didn't want to be used as our mascots. Did you get that? The Indians don't want to be our mascot! Our administration already denounced it. Our chapter of the NAACP finds it derogatory. They're committed to recall sensitivity; they might know what they're talking about. I don't like it. I happen to be of Sac and Fox descent. Now I'm not sure, but I suspect, that those of you who want to keep the mascot are not Indian yourself. So then how do you know what is and isn't offensive to Indians? And how can you tell me what I'm offended by?

You people think this is silly. You think it's just a bunch of oversensitive nonsense. It's just one example proving we all need a higher level of compassion and awareness of those not in our "identity group." Once we get along with each other we can work together on some of those traumatizing campus dilemmas like having to walk an extra block or two from car to class.

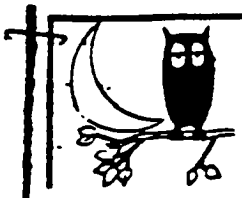
Solving this mascot issue may actually start us to be more sensitive to the other minorities on campus, which I'm sure they wouldn't mind. Once tensions are eased between people, IUP may not be that bad of a place after all.

501222

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.027

BLA-TTAB-00914

Good article!



Wee Hours

By CHUCK ROBERTSON

Remember in the old days when people painted their faces black and sang songs like "Mammy" to wide acclaim on the Broadway stage? They don't do that anymore.

Remember when all Americans of Asian decent were instantly viewed with contempt because of Japan's participation in WWII, even after the war ended? That doesn't happen any longer.

Remember all the horribly derogatory names publicly applied to the Jewish, Italian, Irish, etc ... The list goes on but, fortunately, the public application of those deplorable terms has largely been silenced.

Ready for one more? Remember when grown men adorned themselves in feathers and fringes, whooped at the top of their lungs, did odd little dances and called themselves Redskins while pretending to be American Indian? By golly, it has been a long two weeks.

I'm getting very tired of writing this same article every two years or so, but for those who missed the last one, here it comes yet again. Listen America, Indians don't want your sporting teams named after them.

No more Redskins, Braves, and Indians. No more howling mascots calling themselves Chief. To Indian people, a Chief is a man of respect, not a strutting, squawking, halftime entertainment pro. No more big nosed, brown, stone-faced drawings on helmets and jerseys. I'm Indian. My nose isn't particularly large, I'm not particularly brown and I've even been known to smile when I'm not writing about topics such as this.

Once again, probably for lack of a football season, the argument has arisen whether the Redskins should change their name. In short, YES! How soon can it be done?

Those who argue against the change, other than none of them being Indian, have in common the viewpoint that the name "honors" the Indian. Well folks, quite simply, Indian people are of the opinion that Redskin is a racist term. Try calling one of my less tolerant South Dakota brethren that. It's an easy way to start a fight. Get the idea?

Beyond that, everything associated with the name has a decidedly appalling quality to it. From the stereotypical music of the fight song to the anti-characteristic war-painted and whooping fans, to the absolutely insensitive and inexcusable portrayal of the Indian Chief Mascot; it's all wrong. It honors no one.

So why does it continue? One reason may be that Indian people make up less than 1% of the nation's population. It's difficult for such a small voice to be heard. Another reason is that, beyond racial and political distinctions, Indians have become sort of an American symbol, like the Bald Eagle and the Liberty Bell.

Well folks, Indians are not a symbol, we are a people. To symbolize a people, whether good or bad, is to dehumanize those people. It makes it all the more difficult to recognize that there are cares and concerns of real human beings which are truly represented by the name. Think about it, how many Indian people can you name who aren't people that you know? If all you can come up with are Pocahantas and Sacajawea then be reminded that we still exist as a people today.

We work. We go to school. We pay taxes. We buy cars. We live in houses. We wear suits. We write columns. We watch football. We have even been known to root for the Redskins on occasion.

We hope they will find a more appropriate name. We hope, as it has with our Black, Asian, Jewish, Italian, Irish, etc. compatriots, America can finally outgrown such public derogatory behavior. Folks ... it's time.

500466

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.028

Indian logos, mascots still must go

State education board hasn't 'waffled' on issue, it says

By Mary Jane Smetanka
Staff Writer

Members of the State Board of Education Monday reaffirmed their request that Minnesota schools drop American Indian mascots and logos, saying they have not wavered on their 1988 resolution asking schools to do that.

Also at yesterday's meeting, angry board members said they never approved a preliminary version of new special-education guidelines that would permit schools to use behavior-control techniques such as handcuffs and skin shocks as a last resort for children with behavior problems. The draft created a stir among parents at recent informational meetings. The information apparently was added by Department of Education staff members.

The fate of Indian nicknames has been an emotional issue in many school districts, especially since an apparent split in the Indian community over the issue. Two months ago a panel of Indian educators and politicians told the board that not all Indians favored the elimination of such nicknames, although they don't want them used in racist ways.

State board members yesterday reaffirmed their 1988 position, saying they encourage "school districts to eliminate the use of such logos. . .

"For example, emblems and mascots such as 'Redskins' or 'Redmen' must be eliminated from public schools," the board resolution said. "However, the state board recognizes that its resolution is not a rule, and therefore does not have the full force and effect of law."

The resolution also noted that not all schools have removed their Indian mascots and logos and said the board will follow recommendations from an Indian education advisory committee to eliminate racist and stereotypical treatment of Indians from curriculum and school programs.

The back-and-forth discussion has created a stir in places such as Monticello, where the school board dropped the longtime Redmen nickname last year and students voted to replace it this fall with "Wildcats." After news reports about different opinions among Indians, 1,900 people in the district signed a petition in a failed attempt to restore the nickname.

State board member Alan Zdon said any perceptions that members have "waffled" on the issue are wrong. "We still think racist and stereotypical depictions of Indians have to go," he said.

The board also discussed the controversy over a draft of special-education guidelines. Board members said news reports had misrepresented the board's stance on so-called aversive and deprivation techniques, which have been used in some schools to change children's behavior.

Board members have "never condoned the use of any cruel and unusual punishment" and were unaware that such information was included in the draft report that was handed out at recent public meetings, said board President Thomas Lindquist.

He and other board members said the list of techniques such as straitjackets and withholding food and water "was inadvertently, and without board awareness, inserted into the discussion materials" after board members had made it clear that they favored positive techniques to control behavior.

The information apparently had been added by Department of Education staff members because parents, superintendents and special-education workers said that such techniques are sometimes used but that there are no state rules guiding their use. The Special Education Advisory Council, which advises the board on special-education issues, didn't clear the information either, according to representatives at yesterday's meeting.

The publication, which is a very preliminary version of rules that will have public hearings next year, described such techniques as a last resort. The rule is being developed at the request of the Legislature because there are no requirements on who gets admitted to special-education classes. The rules would take effect in the 1991-92 school year and could be changed after hearings next year.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.029

501609

Now it's time for the Braves to chop that offensive name

By Colman McCarthy
The Washington Post

Washington

Front-office executives of the Atlanta Braves have had a mild uprising on their hands, and it wasn't from pampered home-run hitters wanting fatter contracts. Throughout the World Series, some members of the American Indian Movement were demanding a name change, arguing that "it is wrong for sports teams to be using the symbolism and regalia that we use for ceremonial purposes. Why don't they call themselves the Atlanta Negroes? Or the Atlanta Klansmen? Do you think American Jews or blacks would stand for this kind of treatment?"

The team's executives promised to deal with the problem once the Series ended. Time now to deal.

Judging from the behavior on display during the third, fourth and fifth home games of the World Series, Atlanta fans believe the Braves is a name that is not only not wrong but one that deserves full embellishment. The stadium was crammed with fans bedecked in feathered headdresses and painted faces. They waved their arms in tomahawk chops and raised their voices in a murmurous war chant, as if the Minnesota Twins were Custer's army just over the ridge.

This might be passed off as lighthearted nonsense — the fluff of civic pride at the moment of athletic triumph — except it's the behavior of clods. The team's fans have stolen something that isn't theirs — the valuables of another culture — and abused it for their own amusement.

In the past 20 years, I've visited Navajo, Hopi, Winnebago, Narraganset, Sioux, Havasupai, Yakima and Seminole homelands. I met no one wearing feathers atop technicolor faces, flailing tomahawks or heating up for the warpath. The tribal people I interviewed were mostly destitute citizens battling heroically against unemployment, depression and rampant drug and alcohol addiction. They lived in houses, not teepees. They traveled by bus or old cars, not mustangs. Young men weren't called braves, nor mothers squaws. Most were willing to leave historic injuries behind, provided society would give up the Injun stereotypes.

In "God is Red," Vine Deloria writes: "The tragedy of America's Indians — that is, the Indians that America loves, and loves to read about — is that they no longer exist, except in the pages of books. Rather, the modern Indians dress much the same as any other person, attend pretty much the same schools, work at many of the same jobs, and suffer racial discrimination in the same manner as do other racial minorities."

Ted Turner, owner of the Atlanta team, appears to have given as little thought to the feelings of the Indian movement protesters as the tomahawk choppers in the stands. He told CBS before the seventh game that this was "much ado about nothing" and the Indians ought to feel "honored" by the attention his team was giving them.

Turner has had too many beers and hot dogs. If he cares about honoring Indians, why not recognize the legitimacy of their complaints and get a new name for the team? Call it the Atlanta Peaches. If fans need to wave anything, let it be pits, befitting the behavior of the rabids. While Turner is at it, he should send a smoke signal to Jack Kent Cooke, owner of the Washington Redskins. Tell him his team is next. Redskins is a slur name that smells with the stench of racism.

Headstrong Cooke, like Turner, has dismissed calls for a name change as irrelevant. Both men have been defended by those arguing that this is little more than an exercise in cultural correctness, as if only fad-value is at work. That's what defenders of the Stanford Indians, the Dartmouth Indians and the University of Massachusetts Redmen football teams once believed. Now it's the Stanford Cardinal, the Dartmouth Big Green and the U-Mass Minutemen. Despite a carp or two from some alums, the teams have survived. New uniforms were ordered and new thinking began. It was a clean fit for both.

It will be that way in Atlanta and Washington.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 500578

20.030

Only a rude nation could ignore team insults to Indians

By Wiley A. Hall III
The Baltimore Evening Sun

Baltimore

Forgive me for mincing words, but we live in a rude, arrogant, disrespectful and obnoxious society.

For decades now, American Indians have tried to tell us that they don't enjoy being used as mascots for sports teams. Sometimes they have been polite about it. Sometimes they have been strident.

Several colleges and high schools have responded to their complaints, and why not? It seems a simple thing to adopt a new mascot, and if it avoids offending an entire race of people, it's worthwhile.

But the Cleveland Indians, perhaps the most miserable team in baseball, still cling to their Chief Wahoo, the cruel caricature they use as the team logo. The Washington Redskins, one of the last pro football teams to integrate its squad, continue to insist that their repugnant nickname is meant as a compliment to Indians.

And all over the country, high school and college students whose schools use Indians as their team symbol don headdresses and war paint and dance around in little circles whooping "ay-yi-yi-yi" — the way the ill-fated Indians in those old Westerns used to do — all in the name of good, clean fun.

But American Indians keep trying.

The Atlanta Braves lost the World Series. The Redskins are undefeated after eight games and are considered a serious contender for the Super Bowl. The Florida State Seminoles are the No. 1 team in college football.

American Indians are trying to take advantage of the attention surrounding these teams to make a simple point: They are neither flattered nor amused by the portrayal of their people as team mascots.

Indians picketed the World Series. Others plan to picket Redskin games.

"It's dehumanizing, derogatory and very unethical," said a regional director of the American Indian Movement in Atlanta. He was describing the "tomahawk chop" adopted by Braves' fans as a way of inspiring their team. "It extends a portrayal of Native American people as being warlike, aggressive and savage."

In a polite society, these words would be enough. But ours is not a polite society. Ours is a rude, arrogant, disrespectful and obnoxious society.

Sports fans have trotted out all of the usual alibis. Obnoxious people can always find excuses for their actions.

Indians have been told that this is all in good fun; that the mascots are a form of compliment; that the mascots have become an indispensable part of a team's identity and that the world would end if the names were changed. Finally, Indians have been told that they are squandering their energies worrying about trivial issues with so many other important concerns in the world.

"You don't see other groups whining about their image," they are told. "What about the Fighting Irish of Notre Dame, the Minnesota Vikings, or the Dallas Cowboys?"

I suppose Indians might be more inclined to whoop it up with the rest of us if our society were otherwise disposed to treat them fairly. But Indians are among the leaders in illiteracy, unemployment, infant mortality, alcoholism and drug abuse and they have had little success in getting the political machinery to address their needs.

They have filed dozens of lawsuits in federal courts in an attempt to force our government to live up to its treaty obligations.

They battle constantly to remove insulting and fictitious stereotypes from our history books and from our culture.

But even without all that, nothing justifies the continued use of Indians as team mascots.

A group of people, our neighbors and fellow citizens, have said they are insulted by our behavior.

Only a very, very crude and loathsome society would refuse their request.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

506583

20.031

Mas ots Affect/Reflect Socie al Attitudes

Sports teams use Native Americans as mascots in the same manner that they use animals (dolphins, bears), mythical beings (giants, Buffalo Bill) and vanished warriors (Vikings, Pirates). Native Americans are not animals, mythical nor vanished. These teams are representative of a society under the influence of movies and an educational system that together have demeaned and defamed the Native American.

As a child, I grew up watching afterschool matinees, I have seen Cowboy and Indian movies, I have seen John Wayne shoot one bullet and take down twenty Indians, I have seen vicious and violent pictures, often of a native person running with a raised 'tomahawk' in one hand and hurling whooping cries as they beset upon the helpless victim, usually a female pioneer.

I always had mixed feelings about these movies, then one day I realized that those Native American's shown on the screen were images of my culture. I started to watch my Dad and male relations to see any similar behaviors, I could not find anything in them resembling the movie Indians.

I asked my Mother and female relatives why Indians are portrayed like that, they would shake their heads and say "That is the White perspective on the People. They don't understand and refuse to even start to understand our way of life."

My Grandfather commented that maybe someday we will win on the screen. My Grandfather will never see 'Dances With Wolves', but even in that movie the Original People are backdrops to a love story of two non-Indians. Still, it's a respectable movie.

At School, I remember reading and looking at the Indians in the textbooks. I would put my skin up to the color of the Indian in the book, just to see if my skin color matched the same dark burgundy brownish color, I would bring the textbook in the bathrooms to see if my eyeballs were that white, if my eyes looked that fierce. Nothing matched up, I knew the difference in what was being taught in school and what was really the truth about my culture.

Unfortunately, the non-Indian students had no idea what was the truth and what wasn't. They accepted the educational and media perspective as accurate. Those school children, grown to adults, go to baseball games with only memories of Indians on the screen and in the textbooks. They stand side by side with 'tomahawk in hand' chanting their sports team on to victory. Can't they see how demeaning and degrading it is to both cultures; both Indian and Non-Indian?

If the movie producers carefully researched, not only about Native Americans but all other diverse groups before they gave their Art to the public; if the educational system revised their history curriculum, perhaps teaching history in the Native American perspective and Afro-American perspective, not only the European perspective; then the Ojibway, the Cree, the Lakotah, the Potawatomi, and all the many other Original People like myself wouldn't have to stand side by side, not only in the physical sense but spiritually as well, protesting and watching with sadness and frustration at the ongoing ignorance toward the Original People of this Ancient land.

Sharon White
Debbi Williams
Minneapolis

Mascot racist mockery must stop soon

To the Editor:

This letter is in regard to all the racist mockery by sports fans of Indian people.

In particular, the Atlanta Braves fans have popularized the hatchet-waving war cry called the "tomahawk chop." Braves fans also mimic Indians by wearing war paint and feathers.

Even former President Jimmy Carter and his wife were seen on TV at the Braves-Pirates playoff games in Atlanta doing the "tomahawk chop." A group of American Indians protested before Games 1 and 2 of the World Series in Minnesota because of the use of Indian symbols by Braves fans and college cheerleaders brought in by the Minnesota Twins.

This racist mockery is quite offensive to Indians. Furthermore, it perpetuated stereotypical notions about Indian people who are living under a form of apartheid in this country. Despite the genocide and annihilation of more than 300 nations by the United States, the Indians are still here and are the true landlords of the Western Hemisphere.

As an African, born in America, I would not like it one bit if the Washington Redskins were called the Washington Negroes and had a Little Black Sambo on their helmets. Jews would not like it either if the New York Giants were called the New York Jews. All teams with Indians mascots should be forced to change their names, e.g., the Atlanta Braves, Washington Redskins, Kansas City Chiefs, Cleveland Indians, etc. The National Congress of American Indians will meet with several congressmen in Washington in December in an effort to put political pressure on teams with Indian mascots to change their names. All progressive-minded, anti-racist people should support this effort.

Cornell D. Cooper
Washington, D.C.

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.032

500598

'Chop' is spreading, but Indians disagree on what is offensive

Most decry 'Redskins' nickname

By Pat Doyle
Staff Writer

It was a different city and another sport, but the sound and the sights were familiar: rows of fans chanting a "war cry" and swinging their arms in the tomahawk chop.

Just a day after the World Series ended, the fan behavior that enraged some American Indians spread from Atlanta Braves baseball to Kansas City Chiefs football.

Indians who protested the Braves and their fans saw the Series as a rare occasion to address a huge audience about grievances seldom heard outside Indian country. "It's almost like the whole world is watching," said Clyde Bellecourt, who led protests against the ballclub's nickname and the fans who donned feathers and pranced phony war dances.

But the nationally televised game Monday night in Kansas City showed that much of the sports world wasn't listening. "It's innocent," Chiefs spokesman Bob Moore said in defense of the fans. "You have no right to tell somebody to quit doing that."

Complicating the issue is that Indians disagree among themselves over which nicknames or activities are offensive and which aren't.

"I wasn't bothered so much by the chop," said Darrell (Chip) Wadena, president of the Minnesota Chippewa Tribe, the largest Indian organization in Minnesota. He said Atlantans' chop was just their version of Minnesota's Homer Hanky.

"But I think that's changing," said Jeanotte, a Chippewa. "I think maybe this year there will be a push to get (Fighting Sioux) changed. Maybe the World Series had some influence."

Nickname opponents have had greater success in Minnesota than most places. Twenty of 51 Minnesota public schools with Indian names three years ago have dropped them or announced intentions to do so.

But attempts by the Department of Education to order all schools to discard Indian nicknames failed because leading tribal officials objected. They said schools with large Indian enrollments often took pride in the names. The tribal leaders cited Mahnomen High School, where the enrollment is 39 percent Indian. It's located within White Earth reservation boundaries. Mahnomen's nickname is Indians.

Indians angry about nicknames have directed much of their ire at the Washington Redskins. The pro football club has brushed off requests to change its name. Bellecourt vowed Indians would renew their protests outside the Metrodome if Washington makes it to the Super Bowl Jan. 26.

Philip St. John, a parent who led a successful effort to scrap "Indians" from Minneapolis' Southwest High School, wrote Redskins owner Jack Kent Cooke in 1988 urging him to drop the team name. St. John, a Dakota, received a letter from Cooke that began: "With some interest, and I must say, some amazement, I read your letter . . . I can hardly conceive of this fine organization carrying any title other than the one it so proudly bears.

"I find it difficult to accept your statement that the name Redskins is 'racist, derogatory and demeaning to the American Indian.'" Cooke compared the Redskins with Cajuns, Creoles and Cornhuskers.

"Basically, I want you to know that I'm totally out of sympathy with your project," Cooke wrote. "Nevertheless, I thank you for your letter." Redskins spokesman Charlie Dayton said this week that the letter "speaks for itself" and that Cooke hasn't changed his opinion.

"There are changes, but it's real slow," St. John said.

The American Indian Movement and others have for decades urged professional teams to drop Indian names and mascots. Indian activist Russell Means even sued the Cleveland Indians in 1972.

But Indians say there is little pressure for professional teams to drop Indian nicknames or mascots because Indians, who represent less than 1 percent of the nation's population, are forgotten by many other Americans.

Minnesota' Indian population is large, when compared with those of most other states. The 1990 census put the state's Indian population at 49,909, 12th highest in the nation. In addition, the 23,000 Indians living in urban areas give Minnesota one of the largest concentrations of urban Indians in the nation.

Protest leaders don't expect quick results, but they hope the Series prompted other Americans to consider Indians' feelings.

"People fail to realize there are American Indians," St. John said. "We belong in this category of nonexistent things, and all of a sudden people see us and say, 'Damn, there are Indians here.'"

And Wadena won't join Indian protesters such as Bellecourt in calling for an end to the nickname Braves. Yet he agrees with the protesters on one point: The white and black fans in Indian costumes who cavorted and hooted about the stadium were insulting because they reduced Indians to caricatures.

"That part is offensive," Wadena said. "The headdress and war paint I don't approve of. The war whoops and dancing stereotypes Indians."

Four years ago, the University of North Dakota sent surveys to 253 American Indian students asking them about the school nickname, "Fighting Sioux." Forty-seven of the 74 students who responded said they approved of the nickname. Twenty opposed it; seven weren't sure. The university decided to keep the nickname after consulting with area tribal chairmen and Indian business leaders, who said they supported the name or had no objections. But the university says it's ready to drop the nickname if the mood of Indian leaders changes.

This summer Indian students at the university helped persuade the Grand Forks school system to drop the name Redskins from high school teams. But the Indian students couldn't reach a consensus on "Warriors," another school nickname in Grand Forks, said Mike Saunders, a Cherokee and law student who led the drive against Redskins. The school board dropped the name Warriors anyhow.

"If you were to ask just about any Native American population about 'Redskins' — it's derogatory," said Leigh Jeanotte, who is director of Native American programs at the University of North Dakota. "It's clear with 'Redskins,' but I'd say not clear with 'Sioux.' Some feel, with the name Sioux, there's kind of a tie with Native American tribes.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.033

506609

Indians still a long way from racial equality

1-21-91

Nancy Butterfield
Special to The Times

MILLIONS of American students this month are studying the significance of the birthday of the Rev. Dr. Martin Luther King Jr., and discussing the reasons we honor his achievements and celebrate his life with a federal holiday today.

Activities to mark King's birthday focus on the urgent need for our society to recognize not only the legal rights, but also the human dignity of each of its members, particularly members of ethnic minorities.

Other activities at schools and colleges unintentionally will display ironies.

Thousands of those same students will play or cheer for school athletic teams that call themselves the Warriors or the Redskins or the Savages. Cheerleaders will dress up in phony Indian costumes and dance around the floor waving plastic tomahawks, leading the crowd in self-styled war whoops.

A growing number of Indian requests and protests persuaded some teams in the 1970s to replace their mascots with names and symbols that do not denigrate a race or culture.

But as in other areas of race relations, we seem to be losing ground, and today these concerns largely fall on deaf ears. Coaches and school officials assure us that their Indian mascots are not insulting, and in fact are time-honored traditions all in the spirit of good fun.

There is a T-shirt that says it all: "Washington Jews. Milwaukee Caucasians. Cincinnati Negroes . . . Now you know how Native Americans feel."

Those mascot names are all part of a larger picture of the socially acceptable racism against Native Americans that would not be tolerated against other ethnic minorities.

A Native American journalist I know said that on her first day at work at a daily newspaper, where her arrival had been announced with the customary note on the bulletin board, one employee asked her if she lived in a tepee, and another walked up to her, raised his hand, and said, "How."

During the Chippewa spearfishing season in Northern Wisconsin last spring, white protesters – who did not understand that the tribes reserved this tradition when they ceded most of the land – carried signs that said, "Save a walleye – spear a pregnant squaw," and "Kill the timber niggers," as they threw rocks.

American Indians remain the poorest of the poor, with 28 percent living below the poverty level. A Census Bureau study of the 10 largest reservations shows that one-fourth of housing units lack complete plumbing facilities.

Native Americans have the shortest life expectancy (about 54 years), and the highest suicide rate, 300 percent greater than the national average.

American Indians die from tuberculosis at a rate of 320 percent higher than other Americans, alcoholism 284 percent higher, and diabetes 115 percent higher.

Beyond the grim statistics, however, is cause for optimism. Today, more American Indians than ever are earning degrees in public health, law, medicine, business and other professions crucial to the future of Indian tribes.

A powerful sobriety movement is sweeping across native communities throughout North America. Coalitions of non-Indian religious leaders have come forward to issue an apology to native people for their churches' complicity in the 19th century cultural-genocide campaign of the federal government.

Tribes in Washington and some other states are asserting their sovereignty in progressive ways to protect the environment and natural resources, develop their economies and improve health and education of their members.

Many tribal leaders are sophisticated advocates for self-determination.

The past decade has seen a cultural renaissance among Native Americans. Indian people are working to maintain or rediscover the languages and traditions that seemed doomed to extinction 25 years ago. But a recent letter from a non-Indian friend in Seattle reminds me how far we still have to go:

"Today I told my second-grade niece that we were going to the Daybreak Star Center to see the art being made now by local Native Americans, and she said incredulously, 'You mean they're still alive?'"

We are indeed alive. And proud. And deserving the respect, equality of opportunity, and other human dignities of which the Rev. Dr. Martin Luther King Jr. spoke.

Nancy Butterfield, a Chippewa Indian, writes on Native American affairs. She lives in the Tacoma area.

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.034

110076

Plight of Native Americans needs new understanding

By SEN. PAUL SIMON

Guest commentary

We all learned in grade school or before: Christopher Columbus discovered America in 1492.

But is that accurate? A few claim it was Leif Ericson in about 1000 A.D.

But there is a sizable body of Americans who say neither claim is accurate. They are American Indians, now frequently called Native Americans.

"What do you mean by that claim?" they ask. "American Indians were here for centuries before Christopher Columbus ever set foot on the continent." It is difficult to argue with their correction: Christopher Columbus (or Leif Ericson) was the first *European* to find America.

I mention this only to illustrate how insensitive most of us can be to our fellow Americans who were here long before most of our ancestors. We mouth the cliches without thinking they might offend someone.

I have long been casually interested in the problems faced by Native Americans. I sponsored legislation that became law that helped tribally controlled community colleges. But I have devoted little time to the Indian cause.

That changed more than a year ago.

I have long sympathized with American Indian resentment to athletic team designations like the Washington Redskins — comparing them to the Chicago Bears, Los Angeles Rams and other animals. So when some Native Americans approached me in Chicago, asking me to sign a petition to change the Chief Illiniwek symbol of the University of Illinois, I signed it.

And what a mini-uproar it caused!

I thought the UI might quietly do what Stanford, Dartmouth, Syracuse and other schools have done. But how wrong I was, even though I recognize that it probably will eventually happen.

But what startled me was the amount of cultural insensitivity that poured out in our state against American Indians as some responded to this issue. All those movie stereotypes had taken hold. (A movie that takes the Indian perspective for a change is "Dances with Wolves.")

In large part because of my Chief Illiniwek experience, I held a hearing on the Pine Ridge reservation in South Dakota. Listen to the statistics: 85 percent unemployment, 26 percent of the homes without indoor plumbing, 8 percent without electricity, a disgraceful infant mortality rate, and the average life span of 47 years, compared to 75 for the U.S. population generally.

Those are Third World statistics.

I don't know what I can do to help them, but I have joined a committee headed by Sen. Daniel Inouye of Hawaii.

I believe the people of Illinois — even those who disagree with me on Chief Illiniwek — will understand as I spend a little more time helping American Indians.

The other day I read a quote from historian J.H. Parry: "Columbus did not discover a new world; he established contact between two worlds; both already old."

That is progress.

Paul Simon, a Democrat from Makanda, is serving his second term in the U.S. Senate.

Sunday, March 24, 1991 THE CHAMPAIGN-URBANA NEWS-GAZETTE

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

500923

20.035

Get with the program Jane Fonda!

By Jonathan Yardley

Guest Column

For years to come Major League Baseball will be "furnishing" us with Memorable Moments and Magical Memories and Majestic Mementos from the spectacularly enjoyable World Series just concluded: Kent Hrbek giving Ron Gant the heave-ho, Lonnie Smith doing the Mack Truck number on Brian Harper, Mark Lemke smacking triples this way and that. What fun it all was, and what a pity that, like all good things, it must end.

Thrills and laughs: What more could we ask for, in a World Series or in anything else? But the biggest laugh of the 1991 World Series isn't likely to make it onto any of the videotapes that soon will begin flooding the market. That's because it took place not on the field but off, and it featured the most unlikely baseball "fan" in the whole of Atlanta.

That's right. We're talking Jane Fonda. Perhaps it seems as odd to you as it does to me that this toothsome quinquagenarian, fabled in equal measure for her hugely profitable workout tapes and her posturing as friend of the downtrodden, should somehow have found her way to the city whose favorite daughter is Scarlett O'Hara, but of course there is an explanation, if a wholly improbably one. Its name is L-U-V, which is what Calamity Jane feels for Ted Turner, the owner of the Braves.

It was in the name of L-U-V that Miz Fonda showed up in the owner's box for each of last week's three games in Atlanta, but what she didn't count on was that L-U-V would put her to the test, and she'd flunk it. Previously she had endeared herself to television viewers by performing the Tomahawk Chop, with brio magnifico. But then the Braves went north to Minneapolis, where they were confronted by protests organized by honest-to-goodness American Indians who were offended by the Chop and had the temerity to say so.

What was Miz Fonda to do? On the one hand there was L-U-V, which commanded that she do the Chop and the Slash and the Burn. On the other hand there was The Importance of Being Fonda, which commanded that she assume the multiculturally preferable — nay, mandatory — stance. What was the poor woman to do?

What she did was a little bit of this and a little bit of that. Yes, Jane copped out. While Atlanta chopped, Jane wimped. She raised her right arm just a little, then lowered it, just a little. That wasn't the Chop, it was the Chopette or the Choplet — a timid little gesture to the honeybun standing next her and to the dream of human perfection.

No wonder she looked as if she'd just swallowed a peck of persimmons: For the first time in her life, confronted with a choice between Right and Wrong, she'd been caught smack dab in the middle. Good sport or spoilsport? A Chop for Her Man or stony stillness for mankind?

She just couldn't choose and for one of the few moments in her long career as one of our sillier public figurines, she almost looked like just another vulnerable human being. Almost, but not quite.

What makes her dilemma doubly amusing is that in fact there should have been no dilemma at all. If she'd kept her hand in her lap she'd have been on the side of the angels. It's as simple as that.

The 1991 World Series may have taught us many useful things — the designated hitter stinks; indoor baseball isn't baseball; it may be a "message" and it may be "furnished," but it's a commercial all the same — but none of its lessons is more useful or less ambiguous than this: The Tomahawk Chop is every bit as demeaning to American Indians as they say it is.

This is not, to be perfectly frank, a lesson I'd expected to learn from the World Series. Not merely does it seem to me that in this multicultural age everybody's gotten too touchy about insults that aren't meant as such, but like most other Americans who happen not to be Indians, I'd never spent much time thinking about the Braves and the Redskins and the Seminoles and the Redmen and all the other aggregations of non-Indian men — and occasionally women — who enter the sporting wars disguised as Injuns. If no insult was intended, I thought, why should one be taken? If it was all in fun, what's wrong?

The answer, as the Indians of Minnesota and elsewhere quite eloquently testified, is: plenty. A bunch of white and black folks sitting in Atlanta/Fulton County stadium, waving their toy tomahawks and chanting an ersatz Indian anthem is no "tribute" to Indian bravery or anything else. It's stereotype on parade, to be sure a parade staged in innocence and even goodwill, but stereotypes any way you slice them. Atlanta doesn't need them in order to have a good time at the ballpark, so why not just get rid of them?

While we're at it, why not get rid of "Redskins" too? Asked about that last week, the Washington football club issued a statement that read, "Over the long history of the Washington Redskins, the name has reflected positive attributes of the American Indian, such as dedication, courage and pride." There's an eight-letter word for that, first letter "b."

If "Cleveland Indians" is the equivalent of "Cleveland Blacks," then "Washington Redskins" is the equivalent of "Washington Coons" — or much worse. "Redskin" is an ancient derogatory term for Indians, as is evident from just about any western movie or pulp novel. To use it as the name of a prominent football team only perpetuates and exacerbates the insult.

Not only that, but "Redskins" has nothing to do with the city of Washington, just as "Braves" has nothing to do with the city of Atlanta. It's all well and good to name a team after a bird or an animal, but if you're going to pick a human model, at least make it one with some local resonance, ala New England Patriots, New York Yankees, Seattle Mariners. These days Washington senators is out — that's an insult to the players — but what's wrong with Washington Lobbyists, or Washington Scandals or Washington Bureaucrats? "Let's go, Grats, kick 'em in the hats!" — that has a nice ring to it, n'est-ce pas?

As for the Braves, when they moved south from Milwaukee a quarter-century ago there was no more reason to bring their nickname with them than there had been a decade and a half before, when they departed Boston. Why not Atlanta Crackers, a name redolent of local color that adorned the city's old Southern Association franchise for years? Down in Georgia anybody can be a cracker — white, black, you name it — and the state has always taken a perverse pride in that.

The naming of sports franchises or school teams is not, to be sure, the most important matter on the national agenda, but it acquires some moment when it thoughtlessly and unnecessarily gives offense to those from whom the names are stolen.

If American Indians want to call themselves braves or redskins or redmen, that's their business. But when anyone else calls them any of those names, it's a slap in the face.

This has nothing to do with political correctness. In my book, the political correctness of anything is in and of itself reason enough to do exactly the opposite. No, this is a matter of plain human decency, nothing more or less. Get with the program, Jane.

Jonathan Yardley is a columnist for the *Washington Post*.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

500619

20.036

Mascots" Issue Sparks National Debate

The Kansas City Chiefs football team successfully offended many Native Americans by donning authentic Native attire with the help of some of the local Indians who supplied some of the eagle feathers, paint and bearclaws. The Kansas city football team said they honor the Native Americans by wearing their cloths and adopting Indian names. Many Native people are not honored but offended by the insensitivity and ignorance this farce portrays.

tice Dept., asking the Braves to change the team name.

Protesters at the redskins-Oilers game, which included members of the American Indian Movement and the National Congress of American Indians, drummed and sang Indian songs, and carried signs that read "The Team Has a Racist Nickname" and "If I'm a Redskin, Jack Kent Cooke is a Honkie."

Cooke, the Redskins owner, and other team officials claim the term Redskin "honors the proud heritage of Native Americans." But the Indian groups maintain the term is derogatory and racist.

"They don't understand our culture," said Daniel Love, a Cherokee tribal member who lives in Greenbelt, Md. "We're a very spiritual people, and we take the nickname and all the antics as an insult."

Washington Redskins officials apparently hoped to head off protests by including Native Americans in the game's opening ceremonies. But the tactic backfired when Indians learned "Princess Pale Moon," who makes an unsubstantiated claim to Ojibwe and Cherokee ancestry, had been hired to sing the national anthem. This gaffe gave Native Americans one more thing to protest.

Inside the stadium, Pale Moon performed the anthem as some two dozen people of unknown ethnicity, dressed in Native American garb, translated the anthem into sign language. Pale Moon was accompanied by the 90-member Redskins Marching Band, each of whom was wearing a headdress. Pale Moon heads up the group that sponsors the National Miss Indian USA Pageant (not to be confused with the Miss Indian American Pageant).

In filing his complaint against the Atlanta Braves, Ojibwe tribal member Fred Veilleux said the team name demeans Indians. Veilleux has been active in efforts to get Minnesota high schools to abandon Indian mascot names.

His complaint, filed with the U.S. attorney's office in Atlanta, charges that use of the Braves name as a mascot, along with its tomahawk logo, "incites, invites, promotes and provokes the public, the fans both inside and outside the stadium" into acts that insult Indians and deny them the enjoyment of a public place.

Veilleux said his complaint is based on the public accommodations section of civil rights laws, which provides that a person cannot be denied equal enjoyment of a public facility because of their race, color, creed or national origin.

Assistant U.S. Attorney Curtis Anderson, who is in charge of the civil division in Atlanta, said the complaint will be filed with the U.S. department of Justice's civil rights division in Washington, D.C. A Justice Department official said it could take several weeks to investigate the complaint.

Veilleux said he filed the complaint after traveling to Atlanta to attend Game 5 of the World Series. He had carried a sign that said, "American Indians are human beings. We are not mascots. We deserve respect." Atlanta fans, wearing headdresses and doing the tomahawk chop, spit on him and called him "Chief" and "Cochise," Veilleux said.

BLA-TTAB-00924

NL Championships

Are tomahawks, war chant racist?

Many Native Americans believe Indian nicknames, fan rituals are demeaning

By Larry Lipman
COX NEWS SERVICE

Washington — The Braves have won their division, the Seminoles are ranked No. 1 and the Redskins are undefeated. Only the Indians are in the cellar.

Teams with the names and images of Native Americans are dominating college and professional football and major league baseball. Their millions of fans and sellout crowds who apply "warpaint" to their faces and brandish foam-rubber tomahawks are ecstatic.

But some of the real Indians aren't too pleased.

"It's clearly offensive. Any understanding of Native American people as modern people is obstructed by these symbols," said Don Messec, coordinator of anti-defamation activities for the National Congress of American Indians.

Messec has been drafting a policy statement the congress is scheduled to consider at its December meeting "that says we believe these [Indian names and symbols] to be derogatory, demeaning and destructive to native culture, and we want them eradicated."

Most Americans today would be outraged by a team whose name or symbol evoked images of blacks eating watermelons — a common stereotype used earlier in this century — yet stereotypical depictions of Indians by college and professional sports teams are "not just tolerated, it's considered acceptable," Messec said.

Tim Giago, editor-in-chief and publisher of the Lakota (N.D.) Times, wrote in a recent editorial: "As far as I can determine, there is only one species of human beings ... that have sports teams named after the color of their skin — the American Indian.

JOHN SPINK St

Atlanta Braves fans jam Concourse B at Hartsfield Airport in a show of support as the NL West champions depart for Pittsburgh Tuesday afternoon.

Follow the Braves

Want to see the Atlanta Braves-Pittsburgh Pirates NL Playoff opener up close? Club America Vacations will transport 162 "toma-hawkin'" Braves fans to Pittsburgh for today's game. Trip includes roundtrip airfare and transportation to and from the game. Flight leaves Atlanta at 3 p.m., returns at 1 a.m. For reservations call: Trips Unlimited (404) 872-8747.

cause of the large Asian population there.

Controversy over Indian names for sports teams is not new. In 1972, Stanford University changed the name of its teams from the "Indians" to the "Cardinal." During the past two years, there have been protests at the University of Illinois, where the "Fighting Illini" mascot "Chief Illiniwek" dresses in full Indian regalia

SECTION D
Monday, October 21, 1991
The Seattle Times

Native Americans sensitive to slurs

by Steve Christilaw
Times staff reporter

COMMENTARY

The questions didn't surprise me.

Does the Atlanta Braves' Tomahawk Chop bother me? For that matter, does having the team named after a Native American warrior make me uncomfortable?

As the only Native American on the Seattle Times news staff, and given the controversy generated around the World Series by Native Americans in Minnesota, I knew the questions would come.

The short answer is no. But it is a no with an asterisk.

It does bother me, as a person of Native American descent, to see my ancestors depicted by trite stereotypes, whether that be in a movie, on a baseball field, or anywhere else.

The Tomahawk Chop, by itself, is not offensive to me. When I first saw it, I thought Atlanta-Fulton County Stadium was dancing along with a Jane Fonda workout video.

And the nickname Braves, by itself, is not blatantly offensive. I would, however, prefer a less race-specific name.

But it did bother me that for years the Atlanta Braves had a mascot named Chief Nok-a-homa encamped in a tepee in center field. He would come out and do a dance every time an Atlanta player hit a home run. I am thankful that idea died a quiet death.

It bothers me that the Cleveland Indians have a mascot named Chief Wahoo and would take an entire race as their nickname.

And it is particularly offensive to me to have the NFL franchise in the nation's capitol use a racial slur as a nickname.

What's more, the ownership of that franchise refuses to listen to Native American groups wishing to discuss how deeply that slur offends.

In listening to the debate over this issue, I have been astonished at responses from otherwise sensitive people.

If a group of people tell you they are offended by the use of their culture and heritage as a stereotyped mascot, you should listen.

Instead I have heard people express outrage that anyone possibly could take offense. Do Irish people take offense to Notre Dame's nickname and mascot? they ask. Are people of Scottish descent offended by Hazen High School's use of the Highlander?

But do Irish or Scottish people continue to see their ancestors depicted as savages by late-night

Please see NICKNAME on D 6

The Chop' may increase awareness of stereotypes

NICKNAME

ntinued from D 1

evision westerns?

What you need to remember is that Native nericans are still fighting for the rights anted them by the United States government broken treaty after broken treaty. We are fighting desperately for our identity, our heritage, our dignity.

We are a people who are still sensitive to the cruel stereotypes that have persisted since before the birth of this nation.

Were the Atlanta Braves mascot depicted as a native African warrior in traditional dress, or an armor-clad Japanese Samurai, there would be no end to the furor.

The bottom line is this: I would not expect to see Ted Turner suddenly drop the name Braves in favor of the old Atlanta nickname — the Crackers. Nor would I expect Atlanta fans to stop the Tomahawk Chop. It's heartening to see that many people all doing the same thing at the same time.

But I would pray that, as the Clarence Thomas-Anita Hill debate in the Senate has heightened awareness of sexual harassment in the workplace, so too this issue will bring about increased sensitivity to feelings and needs of Native Americans across the country.

110077

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.039

'Chop' splits Braves fans

To chop or not to chop is question

ATLANTA (AP) – As the World Series moved Tuesday to the City Too Busy To Hate, Atlanta Braves fans paused to wonder: Is it politically correct to root for the home team with the "Tomahawk Chop" that some American Indians find offensive?

Some say there's nothing wrong with a chop here, a war chant there, in cheering for a Braves victory over the Minnesota Twins. Others, actress Jane Fonda among them, say they'll stop the mimicry.

"I'll be doing the tomahawk chop, but darn it, I'll feel guilty," said Muriel Haddock of Atlanta. "I guess we ought not do it, but sometimes when they get it started in the stadium, it's hard to resist."

"If we were trying to be hateful, it would be different," said Morgan Stith of Pensacola, Fla. "Where were they when the Braves were losing? It seems like they're riding the coattails to me."

The split even extends to Indian groups. Cherokees in North Carolina are shipping tomahawks out of their craft plant as fast as they can make them, said principal chief Jonathan Taylor.

And the Turkeytown Association of the Cherokee, with chapters in Gadsden, Ala., Rome, Ga., and Nashville, Tenn., adopted a resolution in support of the Braves and their fans.

"We think it's an honor," said Peggy Rary of Gadsden, who is part Cherokee. "It makes me proud. It does not offend me."

"Don't be surprised if you find some who disagree with us," said American Indian Movement leader Vernon Bellecourt of M .nesota. "We're not a monolithic movement."

AIM enlisted veteran civil rights leaders to urge the deletion of all Indian symbols, including the name, from Atlanta's baseball team. They want to use it to build momentum to push other teams, such as the Cleveland Indians or the NFL's Washington Redskins, to pick another mascot.

"It's only going to take one," said Ken Rhyne, head of Atlanta's AIM chapter. "If one does it, everybody else is pretty much going to have to follow suit."

As Bellecourt fielded questions from reporters at Hartsfield Atlanta International Airport, fan Jenese Busch of Chicago, wearing a miniature tomahawk around her neck, explained why she would continue doing the chop.

"I just wanted to let you know," she told Bellecourt, "I'll be using my little tomahawk tonight along with my grandchildren, and we're just doing it in fun and spirit to cheer the Braves onto victory. I don't mean anything disrespectful."

"Now you can see the problem," Bellecourt told reporters.

AP LaserPhoto

Atlanta Braves fans perform the tomahawk chop, left, as they pass members of the American Indian Movement protesting outside Atlanta-Fulton County Stadium Tuesday prior to the start of the third game of the World Series.

Redskins next target of Indians

By Richard Keil
Associated Press Writer

WASHINGTON – American Indian groups seeking to change the nickname of the Atlanta Braves said Tuesday that once the World Series was over, they will turn their attention to the NFL's Washington Redskins.

"They're next," said Roger Head, an Ojibway Indian who works with the Minneapolis-based Indian Affairs Council. "Their fans are the ones that wear the head dresses, the paint, the drum and the things that are sacrilegious in nature."

Clyde Bellecourt, director of the American Indian Movement, said there would be protests outside RFK Stadium in future weeks in an effort to get the NFL club to change its name.

"It's a bad part of this whole stereotype of Native Americans," said Bellecourt, who has led protests outside the Metrodome in Minnesota to protest the Atlanta team's nickname and Braves' fans' habit of waving imaginary tomahawks. "Indians are people, and we don't want to be mascots anymore for America's fun and games."

"Generally, we do the lobbying, and others, like AIM, do the protesting," Head said. "We will work together."

The Redskins have rebuffed similar protests in the past, most recently in 1988, when the Congress of American Indians complained the team's nickname was offensive.

While the term "Redskin" is considered by many Native Americans to be pejorative, officials with the NFL team insist the team's insignia – featuring a Native American dressed in battle headgear and war paint – stressed the proud, strong heritage of Native Americans and was in keeping with the image the team wanted to present.

In addition, club officials have pointed out, the team has been known as the Redskins since it moved to the nation's capital from Boston in 1937. Prior to that, the club was also known as the Redskins when it played in Massachusetts.

At present, club officials said Tuesday, there are no plans to change the team's name.

But none of that holds sway with Bellecourt, whose group has been fighting for the rights of Native Americans since its creation 23 years ago.

"It's a racist term, just like calling them the Washington Negroes," Bellecourt complained. "We're not thin-skinned. This just makes a mockery of us as a people and of our culture."

The city and Redskins owner Jack Kent Cooke are close to formalizing a deal to build a new, 80,000-seat stadium in the district, and D.C. officials are wary of antagonizing the mercurial Redskins owner.

"The last thing we want to get involved in, with this stadium deal hanging, is a controversy over what he calls his team," said one high-ranking city official who spoke only on condition of anonymity.

500089
Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.040

BLA-TTAB-00927

Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.041

501151

WHAT'S IN A NICKNAME?

Native Americans say teams turn people into mascots

By Valerie Lynn Dorsey
USA TODAY

In Washington, some fans of the National Football League's Redskins wear warpaint and feathers.

In Atlanta, home of the Braves, Tallahassee, Fla., home of the Florida State Seminoles, and Kansas City, home of the Chiefs, fans support their sports teams with a chant and the "tomahawk chop."

"We are being used as mascots just like goats," said Tim Giago, publisher of the *Lakota Times*, the USA's largest independently owned Native American newspaper based in Rapid City, S.D. "We are human. (Washington owner) Jack Kent Cooke says he is honoring us with the name."

Sports teams — from high school to professional — provide excitement for fans, big salaries for pro athletes and school-community unity.

Sports also can provide mascots and symbols that are degrading and offensive to the various ethnic communities that make up the USA.

"There is a lot of ignorance going around," said Wayne Ducheneaux, president of the National Congress of American Indians. "They are definitely derogatory and are denoted to mean savage. It's a good old tradition to say the folks that ain't WASP (white, Anglo-Saxon, Protestant) should be happy to be talked about at all."

Some images, such as rebels and confederates, symbolize bigotry to African-Americans. For Native Americans, some names, including Redskins and Redmen, are racist.

The Washington Redskins are the only professional team named after a skin color.

John Kent Cooke, executive vice president of the Washington team, said the name was not intended to offend anyone.

"If there are some people offended by the name, I'm sorry about that," Cooke said. "Very rarely do we get someone complaining. It's the team that is important and we have been here so long (since 1937) and we have a good history.

"It (name) represents what's good about the NFL. You ask anyone on the street during the fall what holds this area together and they will say the Washington Redskins."

Florida State, ranked No. 1 in the USA TODAY/CNN College Coaches' Poll, made an effort not to insult Native Americans by consulting Seminole Indians before creating its mascot, Chief Osceola, in 1978.

Chief Osceola, before each home game, rides an Appaloosa horse named Renegade to midfield and plants a 10-foot flaming spear into the ground.

"I met Howard Tommy, Seminole Chief in Florida, and told him what I wanted to do," said creator Bill Durham of Tallahassee. "He gave us their blessing and the ladies designed the costume. The only thing we have changed is to add a wig."

Some schools have changed their mascots, such as Eastern Michigan from the Hurons to the Eagles last year despite alumni threats to end financial support.

Others refuse to let go.

In 1989, most Minnesota school districts with such nicknames rejected or ignored a state Board of Education request to change. Only 12 of 54 complied.

Dr. Ronald L. Quincy, executive director of the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta, says it's important for teams to consider changing nicknames considered offensive by some.

"The idea in racial indicators suggest a diminution of one race of people or group over another," he said. "It's unnecessary to demean and embarrass individuals and groups of people."

Origins might surprise you

Curtis Seymore was taken aback when he learned the nickname of his new high school's team was the Tarbabes — pronounced "TAR-babies."

"I questioned it," said Seymore, an African-American and the athletic director at Compton (Calif.) High. "But after I found out the history, I didn't have a problem with it."

Compton was once the lower school for a junior college whose nickname was the Tartars — a type of warrior. The high school became the little Tartars, or Tarbabes. Such a name was used as a racial epithet from Uncle Remus tales.

"We are going to survey the kids and come up with a new name," said assistant principal Ernest Webb.

More names:

▶ Rochester (N.Y.) East High Orientals. Although the symbol is an eagle, there is talk of eliminating "Oriental."

▶ Frisco (Texas) Coons. According to town lore, a student with a stutter and a pet raccoon wanted to offer his raccoon as the team mascot, but it came out "Coons."

▶ Wahpeton (N.D.) Wops. The name was changed last June to Huskies after 80 years to "generate more school spirit."

▶ Point Pleasant (W.Va.) Big Blacks. Football coach Steve Safford says they got the name from a sportswriter in the 1940s when the team wore all black.

Sham rituals mock religion

COMMENTARY
By Tim Giago

RAPID CITY, S.D. — Indians as mascots have been a point of contention for many years among Native Americans. Most of our ranting and raving has fallen on deaf ears.

Suddenly, as the Atlanta Braves fought their way to a trip to the World Series, other voices picked up our indignant shouts and this issue has taken on national stature.

The sham rituals, such as wearing feathers, smoking so-called peace pipes, beating tomtoms, fake dances, horrendous attempts at singing Indian songs, the so-called war whoops and the painted faces address more than the issues of racism. They also are direct attacks upon the spirituality of the Indian people.

Suppose a team such as the New Orleans Saints decided to include religious rituals in their halftime shows in keeping with their name.

For instance, the Saints fans decided to emulate Catholicism as part of their routine. What if they carried crosses, had a mascot dressed like the Pope, spread ashes on their foreheads and displayed enlarged replicas of the Holy Communion sacramental bread while drinking from chalices filled with wine?

Eagle feathers play an important role in the spirituality of Native Americans. Faces are painted in a sacred way. The pipes known to the white man as "peace pipes" are known to most Indians who use them as part of their spirituality as sacred pipes.

Because the treaties signed between the sovereign Indian nations and the U.S. government were so sacred and so important to the Indian nations, the signing was usually attended by the smoking of a sacred pipe. The gesture intended to show the document signed was a sacred one and would be treated as such.

There is a national insensitivity when it comes to the religious beliefs, values and culture of the American Indian.

The Christian Bible says, "Do unto others as you would have them do unto you." Would God-fearing Christians use sports mascots that would insult any other minority religious group?

If not, then why in the world would they do this to the Indigenous peoples of the Western Hemisphere?

Tim Giago is the publisher of the Lakota Times, the USA's largest independently owned Indian newspaper, based in Rapid City, S.D.

Rebel flag reminds some of troubled past

By Valerie Lynn Dorsey
USA TODAY

The team nickname Rebel coupled with a Confederate flag can become a torch that ignites feelings.

"In the South, there is a strong memory of past events that are alive now," said Bill Ferris, executive director for the Center for Study of Southern Culture at the University of Mississippi. "In the flag, you have the image that evokes for blacks the world of slavery and for whites, the world of plantations and wrestling with being on the losing side."

The 1990-91 Clell Wade directories of high schools listed 191 schools with the Rebel nickname. Two Division I college teams — Mississippi and Nevada-Las Vegas — have Rebel mascots.

"That flag is a battle flag, and in many ways it's a desecration to use it on a sports field," Ferris said. "If you believe in old Southern values, that flag should not be confused with a sports events."

Where it has been used, Ferris said, there has been tension.

"It symbolizes all the trauma and racism that had gone on before," said Gale A. Hansberry, executive director of the Association for the Study of Afro-American Life & History.

Last summer, the local NAACP petitioned the District 5 School Board for a change in the Rebel mascot at Duncan (S.C.) James F. Byrnes High School. The school kept the Rebel name but changed the team logo to a lance with "Rebel" written above.

Meetings before the decision produced strong emotions:

▶ "To remove the Rebel, a Southern symbol of honor, independence and courage, will show that we — black and white — are not worthy of the time-honored principles and values that these soldiers fought and died for." — Ruth Bragg.

▶ "The Rebel flag represents slavery to black people. We don't need anything to remind us of where we were and what we used to be." — Rev. Leon Rector Jr.

"There's no place for those (names) in athletic competition," said Dr. Robert L. Quincy, executive director of the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta. "Why not use nicknames that relate more to the competitive spirit rather than drawing back on the dark history of our country?"

Last June, 32 members of the University of Mississippi Faculty Senate called for the elimination of the Confederate flag as a school symbol during athletic events. However, members of the school's Phi Kappa Tau fraternity still wave the flag at games.

"There are individuals who wave the flag, but it's not a fraternity thing," fraternity president Kevin Patterson said.

Randy Baldwin, an African-American who played at Mississippi for three years, was not bothered by the symbol.

"I was oblivious to everything except my goals," he said.

However, Ferris added, "In many ways the flag holds us prisoner to the past. At a time we need to be dealing with global issues, we are talking about things 150 years ago."

NICKNAMES ACROSS THE USA

A state-by-state look at team nicknames ...

Nebo West Hopkins; Owenton Owen County
Navajos: Hazard M.C. Napier.

ry School; Sunset Hills South County Technical Redmen: Canevia R-1. Savages: Savannah

Bishop Scully Mohicans. Mohawk Central
Orientals: Rochester East. Rebels: Great Neck South, Parish A P W Central Redmen: ...

bury Shakamy. Indians: Conneaut Lake; Conneautville Conneaut Valley; Davidsville Conemaugh Township ...

... Squaws: Jourdanton Reba Tacosa, Austin William B. Travis.

[illegible]

ALABAMA

Rebels: Dothan Rehobeth; Grove Hill Academy; Harpersville Coosa Valley Academy; Huntsville Butler; Jack Zion Chapel; Lafayette Chambers Academy; Lowndesboro Lowndes Academy; Mobile John Shaw; [illegible] Thorsby; Trinity West Morgan; Vestavia Hills.

ALASKA

Braves: Hoonah; Saint Michael Anthony Andrews School; Sitka Mount Edgecumbe. Chiefs: Metlakatla; Tyonek Bartlett.

ARIZONA

Apaches: Fort Thomas; Nogales. Aztecs: Tempe. Chiefs: Peoria Southwest Indian School; Phoenix Thunderbird. Redskins: St. Johns; Teec Nos Pos Red Mesa.

ARKANSAS

Rebels: Coal Hill Westside, Fort Smith Southside; Fox Rural Special School; Hardy Highland; Lake City Riverside; Morrilton Sacred Heart. Southerners: Batesville Southside.

CALIFORNIA

Apaches: Arcadia; Compton Centennial; Vallejo. Arabs: Thermal Coachella Valley. Aztecs: Alhambra Mark Keppel, Anaheim Esperanza. Azues: Barstow; San Diego Montgomery, Westminster La Quinta. Braves: Alta Loma; Baker; Baldwin Park; Bellflower Saint John Bosco; El Cajon Valley; Lompoc; Napa Justin Siena; Riverside Notre Vista; Riverside Sherman Indian; San Jose Blackford; Tomales; Van Nuys Birmingham. Cherokees: Redwood Sequoia. Chiefs: Richmond Salesian. Comanches: Anaheim Canyon. Gauchos: El Cerrito; Harbor City Narbonne; Petaluma Casa Grande. Aztecs: Encino Holy Martyrs Armenian School. Indians: Burbank John Burroughs; Crockett-John Swett; Daly City Jefferson; Fairfield Armijo; Fullerton; Greenville High; Maricopa; Marysville; Mission Hills-Alemany; Napa; Newhall William S. Hart; Palm Springs; Ripon; Sunnyvale Fremont. Mohicans: Gardena. Moors: Alhambra. Rebels: Anaheim Savanna; Bakersfield South; Quartz Hill; San Lorenzo; La Canada Flintridge Prep. Redskins: Colusa High; Chowchilla; Gustine Redskins; Pine Valley Mountain Empire; San Andreas Calaveras; Tulare. Sheiks: Hollywood. Tarbabes: Compton.

COLORADO

Indians: Anton Arickaree; Kiowa; Loveland; Montrose; Saguache Mountain Valley; Sanford; Strasburg; Yuma. Redskins: Arvada; La Veta. Rebels: Denver South; Kennesburg Weld Central; Kiowa; Littleton Columbine. Savages: Lamar.

CONNECTICUT

Chiefs: Woodbury Nonnewaug. Indians: Farmington; Guilford; Newington; North Haven; Oakdale Montville; Sandy Hook Newtown; Watertown; West Hartford Northwest Catholic. Redmen: Danielson Killingly. Rebels: Hartford South Catholic; New Fairfield. Sachems: Hebron Rham. Tomahawks: Glastonbury.

DELAWARE

[illegible]

Braves: Hephzibah; Nashville Berrien County; Pearson Atkinson County; Sparta John Hancock Academy; Springfield Effingham County; Tallapoosa Haralson County; Thomaston Robert E. Lee Institute.

HAWAII

None.

IDAHO

Braves: Boise. Chiefs: Fort Hall Sho-Ban. Indians: Buhl, Nezperce; Pocatello; Preston; Shoshone. Redskins: Driggs Teton; Gooding Idaho State School for the Deaf and Blind. Savages: Riggins Salmon River; Salmon.

ILLINOIS

Black Hawks: Plymouth; Stockton. Braves: Annawan; Chicago Luther South; Manito Forman; Midlothian; Mount Zion. Chiefs: Mackinaw Deer Creek; Stronghurst Southern. Comanches: Cahokia; Colfax Saybrook-Arrowsmith. Turks: Tremont. Indians: Altamont; Brimfield; Carlyle; Chicago Calumet; Chicago Hyde Park Career Academy; Chicago Lane Technical; Colchester; Dakota; DuQuoin; Johnston City, Lawrenceville; Lemont; Lewistown; Marengo; Mascoutah; Meredosia-Chambersburg; Minooka; Moweaqua; Niantic-Harristown; Pawnee; Payson-Seymour; Pecatonica; Pittsfield; Pontiac Township; Sandwich; Savanna; Shabbona; Skokie Niles West; Tiskilwa; Winnebago; Wyoming. Midgets: Freeburg. Mohawks: Minonk-Dana-Rutland; Morrisonville. Rebels: Lansing Thornton Fractional; Norridge Ridgewood. Redskins: Chatham Glenwood; Chicago Marist; Gridley; Huntley; Momence; Morris; Naperville Naperville Central; Newman; Nokomis; Sullivan; Wolf Lake Shawnee.

INDIANA

Apaches: Wabash. Arabians: Pendleton Heights. Blackhawks: French Lick Springs Valley; Muncie Cowan. Braves: Borden; Brownstown Central; Bunker Meconequah; Decatur Bellmont; Fort Wayne Blackhawk Christian School; Goshen Bethany Christian; Lynnville Tecumseh; Indianapolis Brebeuf Prep; Lyons Washington-Stafford; Terre Haute South Vigo; Trafalgar Indian Creek. Cherokees: Valparaiso Morgan Township. Indians: Anderson; Gas City Mississinewa; Milan; Monticello Twin Lakes; Portage; St. John Lake Central; South Bend St. Joseph's; Union City. Rebels: Elizabeth South Central; Hanover Southwestern; Indianapolis Roncalli; Kentland South Newton; Lynn Randolph Southern; Muncie Southside; Rockport South Spencer. Mohawks: Waldron. Redskins: Fort Wayne North Side; Goshen; Indianapolis Emmerich Manual; Knox.

IOWA

Blackhawks: Hastings Nishna Valley; Hinton Community. Braves: Cherokee Washington; Montezuma. Chickasaws: New Hampton. Chiefs: Keokuk. Comanches: Royal Clay Central. Indians: Camanche; Clarksville; Farnhamville Cedar Valley; Forest City; Hull Western Christian; Indianola; Marion; Sac City Sac Community; Spirit Lake; Wapello; Waukon. Mohawks: Bellevue Marquette; Mason City; Moravia Community; Osceola Clarke Community; Pocahontas; Rolfe Community. Rebels: College Springs South Page Community; Gilmore City River Valley; Gladbrook Reinbeck; Goose Lake Northeast; Hubbard-Radcliffe; Lowden Clarence-Lowden; Reinbeck; Rockwell-Swaledale; Sioux Rapids Sioux Central; Sloan Westwood Red-

[illegible]

Apaches: [illegible] Academy; [illegible] Baton Rouge [illegible] Enterprise [illegible] Shreveport Fair Park; Tioga. Mohawks: New Orleans Louise McGehee. Rebels: Baker Central Private School; Baton Rouge Robert E. Lee; Cameron Johnson, Coushatta Riverdale Academy, Grand Coteau Academy of the Sacred Heart; Haynesville Claiborne Academy; Jefferson Riverside; Lafayette Teurlings Catholic; Lake Providence Briarfield Academy; Midland; Noble Eberb; Opelousas Amy Bradford Ware; Pearl River; Pineville; Reserve Riverside Academy; Summerfield; Vivian North Caddo; West Monroe. Redskins: Ringgold.

MAINE

Indians: Old Town; Skowhegan. Rebels: Bethel Telstar Regional. Redskins: Sanford; Scarborough; Wiscasset.

MARYLAND

Braves: Morganza Chopticon; Oxon Hill Potomac. Indians: Baltimore Institute of Notre Dame; Mount Savage; North East; Oldtown; Poolesville; Reisterstown Franklin. Rebels: South Hagerstown. Redskins: Baltimore Edmondson-Westside. Wild Indians: Salisbury Wicomico.

MASSACHUSETTS

Aztecs: Marlborough Assabet Valley Regional. Braves: Pittsfield Taconic. Blackhawks: Bellingham Memorial. Chieftains: Bolton Nashoba Regional, Brighton St. Columbkille; Dighton Bristol County Agricultural; Topsfield Masconomet Regional. Fighting Indians: Amesbury. Indians: Billerica Memorial; Brookline; Grafton; Hanover; Montague Turners Falls; North Dartmouth Dartmouth; Ware; Webster Bartlett. Mohawks: Millis. Redmen: Natick; Tewksbury Memorial. Redskins: South Deerfield Frontier Regional. Sachems: Middleboro; Saugus; West Newbury Pentucket Regional; Winchester. Tomahawks: Northborough Algonquin Regional. Rebels: Walpole; Worcester Notre Dame Academy.

MICHIGAN

Blackhawks: Fennville; Leslie; Ortonville Brandon. Braves: Gladstone; Tawas City; Ypsilanti. Chiefs: Canton Plymouth-Canton; Capac; Cheboygan; New Boston Huron; Pontiac Central. Chieftains: Okemos; Utica. Chippewas: Manistee. Eskymos: Escanaba. Indians: Athens; Chesaning; Flint Central; Glen Arbor The LeeLanau School; Grand Rapids Ottawa Hills; Newberry; Saugatuck; Tecumseh; Tekonsha; White Cloud. Mohawks: Morley Stanwood. Rebels: Wyoming Lee. Redskins: Belding; Camden Frontier; Clinton; Marshall; Milford; Oak Park; Paw Paw; Rogers City; Sandusky; Saranac Community.

MINNESOTA

Braves: Benson; Burnsville; Menahga, Orr. Chiefs: Circle Pines Centennial. Waconia. Eskimos: Esko. Indians: Arlington-Green Isle; Cottage Park Park; Grand Rapids; Long Prairie; Mahnomen; Milaca; Norwood Central; Owatonna; Pequot Lakes; St. Clair; Sauk Rapids; Shakopee; Sleepy Eye; Wabasha-Kellogg; Wadena. Little Sioux: Appleton. Mohawks: Montevideo; Mound Westonka. Rebels: Adams Southland; Eagle Bend. Ivanhoe; Moose Lake. Redhawks: Minneapolis Minnehaha Academy.

MISSISSIPPI

Confederates: Caledonia; Rolling Fork. Rebels: Booneville

MONTANA

Braves: [illegible] Chieftains: [illegible] Indians: [illegible] Lodge Grass. Redskins: [illegible] Clyde Park; [illegible] Valley. [illegible] Red Lodge. [illegible] Hot Springs.

NEBRASKA

Braves: Battle Creek. Chiefs: Macy. Chieftains: Bellevue East. Yutan. Indians: Broken Bow; Minatare; Ogallala; Omaha Millard South; Ponca; Springview Keya Paha County; Tecumseh; Weeping Water; Winnebago.

NEVADA

Braves: Owyhee. Indians: Elko.

NEW HAMPSHIRE

Apaches: Alton. Comanches: Northwood Coe-Brown Northwood Academy. Indians: Kingston Sanborn Regional, Penacook Merrimack Valley Indians. Redskins: Goffstown. Sachems: Laconia. Tomahawks: Merrimack.

NEW JERSEY

Apaches: Lodi Immaculate Conception. Braves: Absecon Absegami; Englishtown Manalapan; Newton; Oakland Indian Hills. Chiefs: Buena Regional, Hopatcong; Marlton Cherokee; Piscataway; West Caldwell Caldwell. Rebels: Farmingdale Howell; Saddle River Day. Indians: Hillsdale Pascack Valley; Medford Lenape, Newark Weequahic; Passaic; Pennsauken; Rahway; Toms River South; Wayne Valley; Weehawken. Redskins: Parsippany. Renegades: Medford Shawnee. Warriors: Williamstown Victory Christian.

NEW MEXICO

Braves: Santa Fe Indian. Chieftains: Shiprock. Indians: Bayard Cobre. Warriors: Cancncito Tohajiilee Navajo.

NEW YORK

Blackhawks: Oxford Academy & Central. Braves: Avon; Bradford Central; Canandaigua Academy; Fonda Fultonville; Rochester Harley, Rochester Allendale-Columbia; Syosset. Chiefs: Elmira Iroquois Central; Massapequa; Penfield Central, Poplar Ridge Southern Cayuga Central; Saranac Central. Eskimos: Old Forge Town of Webb. Indians: Afton Central; Boiceville Onteora; Buffalo Seneca Vocational; Cambridge Central; Canaseraga Central; Candor Central. Chaumont Lyme Central; Chautauqua Central. Cohocton Central; Coxsackie Athens. Floral Park Sewanhaka; Gainesville Letchworth Central, Glens Falls; Groton; Indian Lake Central. Katonah John Jay; Lake Placid Northwood; Lebanon Springs New Lebanon Central, Liberty Central; Mahopac; Manhasset, Munnsville Stockbridge Valley Central, Narrowsburg Central; Newport West Canada Valley Central; Nunda Keshequa; Nyack, Odessa-Montour Central; Oneida; Ossining. Owego Free Academy; Peru Central; Ravena-Coeymans-Selkirk; Rhinebeck; Richfield Springs Central; Rochester Irondequoit, Sackets Harbor Central; St. James Smithtown East, Sauquoit Valley Central; Schaghticoke, Schoharie Central; Shelter Island; Shortsville Red Jacket Central; South New Berlin Central. Stamford Central; Star Lake Clifton-Fine Central; Wappingers Falls Roy C. Ketcham; Waterloo Central; Waterville Central, Wells Central; West Seneca East, West Seneca West; Wyoming; Yonkers Roosevelt. Mohawks: Albany

[illegible]

NORTH CAROLINA

Rebels: Calypso North Duplin, Lincolnton West Lincoln, Monroe, Monroe Parkwood, Norwood South Stanley, Sharpsburg N E W. Academy, Wilmington Cape Fear Academy.

NORTH DAKOTA

Blackhawks: Lehr; McVille. Braves: Belcourt Turtle Mountain Community; Bottineau; Mandan; Parshall. Chieftains: Carson Roosevelt; Selfridge. Cossacks: Max. Indians: Fort Totten Four Winds. Redskins: G[illegible] Forks Central. Sioux: Solen; Stanton; [illegible]hope.

OHIO

Apaches: Sherwood Fairview. Blackhawks: Union City Mississinawa Valley. Braves: Berea; Cincinnati Indian Hill; Circleville Logan Elm; Columbus Whetstone; Gnadenhutten Indian Valley South; Kinsman-Badger; Oxford Oxford-Talawanda; Springfield Shawnee. Chieftains: Bascom Hopewell-Loudon; Bellefontaine; Logan. Fighting Indians: Rittman. Indians: Canal Fulton Northwest; Canal Winchester; Carlisle; Cedarville; Cincinnati Country Day School; Copley; Dayton Stebbins; Fairfield; Fort Recovery; Girard; Latham Western; Lima Shawnee; Lucasville Valley; Mechanicsburg; Mingo Junction Mingo; Mount Gilead; Salineville Southern; Toledo Morrison R. Waite; Wauseon. Mohawks: Fostoria St. Wendelin; Cincinnati McAuley; Cincinnati Norwood; Hillsboro; McDermott Northwest; Middletown Madison; Peebles; Piqua; Pleasant Hill Newton; Toledo Maumee Valley Country Day School. Orientals: Akron East. Quakers: New Philadelphia; Salem. Rebels: Cincinnati The School for Creative-Performing Arts; Cleveland John Adams; Columbiana Crestview; Toledo E.L. Bowsher; Willoughby South. Redmen: Bellevue; Bucyrus; Fostoria; Ironton Rock Hill; Parma; Youngstown Woodrow Wilson. Redskins: Arcadia; Caldwell; Cincinnati Anderson; Cleveland Cuyahoga Heights; Coshocton; Fort Loramie; Port Clinton; St. Henry; Thompson Ledgemont; Utica; Wapakoneta; Woodsfield. Warriors: Bucyrus Wayside Christian, Lebanon.

OKLAHOMA

Braves: Tulsa Central. Chiefs: Cherokee; Corn Washita Heights; Tulsa Berryhill, Waukomis. Chieftains: Calumet; Sapulpa, Seminole; Weleetka Graham; Wetumka. Indians: Comanche; El Reno; Marietta, Norman Little Axe; Pocola; Shattuck; Stilwell, Sulphur Oklahoma School for the Deaf, Tahlequah Sequoyah; Vici; Wapanucka. Rebels: Durant Silo. Redskins: Kingston; McLoud, Oklahoma City Capitol Hill, Rush Springs; Tulsa Union. Savages: Broken Bow; LeFlore; Quinton; Wynnewood.

OREGON

Braves: Banks; Reedsport; Salem Chemawa Indian. Chieftains: Rogue River. Indians: Molalla; Roseburg; Scappoose. The Dalles. Rebels: Albany South Albany. Savages: Enterprise; Monument.

PENNSYLVANIA

Blackhawks: Bethel Park; Duncannon Susquenita. Braves: Atglen Octorara, Erie Iroquois; Kinzers Pequea Valley. Chiefs: Jermyn Lakeland; Philadelphia John Bartram; Sun-

[illegible] Philadelphia [illegible] Pittsburgh [illegible] Pittsburgh Penn Hills, Pittsburgh Shady Side Academy, Shamokin, Souderton. Tionesta West Forest, Unionville, Warfordsburg Southern Fulton, Waynesboro, Westfield Cowanesque Valley. Mohawks: Wilkes-Barre Elmer L. Meyers. Quakers: Lansdale Quaker Valley; Millville, Philadelphia William Penn Charter. Rebels: Pittsburgh Seton LaSalle; Westtown. Redskins: Langhorne Neshaminy; Sayre. Warrior-Squaws: West Sunbury Moniteau.

RHODE ISLAND

Chieftains: North Scituate Ponaganset. Rebels: Wakefield South Kingstown. Redskins: Warren.

SOUTH CAROLINA

Confederates: Ehrhardt Andrew Jackson Academy. Rebels: Allendale Academy; Duncan James Byrnes; Harleyville Mims Academy; Hollywood Country Day School; Johnston Thurmond; Prosperity Mid-Carolina; Ridgeland Thomas Heyward Academy; Spartanburg Christian.

SOUTH DAKOTA

Black Hawks: Jefferson. Braves: Britton; Eagle Butte Cheyenne-Eagle Butte; Marty Indian. Chiefs: Iroquois. Chieftains: Rapid City Brainerd Indian; Stephan Crow Creek Reservation; Tulare Independent. Cossacks: Volga Sioux Valley. Indians: White Lake. Moguls: Edgemont. Redmen: Sisseton; Woonsocket.

TENNESSEE

Cherokees: Athens McMinn County. Chiefs: Memphis Craigmont; Rogersville Cherokee. Choctaws: Newbern Dyer County. Indians: Cross Plains East Robertson; Cunningham Montgomery Central; Dunlap Sequatchie County; Jackson North Side; Kingsport Dobyns-Bennett; Kingston Springs Harpeth; Oneida; Sneedville Hancock County; Speedwell Powell Valley. Indian Warriors: Nashville Hunters Lane. Rebels: Dover Stewart County; Franklin; Greeneville South Greene; Kingsport Sullivan South; Knoxville West; Maryville; McKenzie; Memphis Overton; Nashville Franklin Road Academy. Troy Obion County Central; Winchester Franklin County. Redskins: Loudon.

TEXAS

Apaches: Dallas H. Grady Spruce; Gonzales; San Antonio Antonian College Prep School. Braves: Iraan. Cherokees: San Antonio Sam Houston. Chiefs: Crosbyton; San Angelo Lake View. Chieftains: Friona. Comanches: Shiner; Stinnett West Texas. Coons: Frisco. Fighting Braves: Nevada. Indians: Alvarado; Avinger; Campbell; Cherokee; Cleveland; Comanche; Douglass; El Paso Ysleta; Fort Davis; Frankston; Ganado; Grand Saline; Groveton; Hallettsville Sacred Heart; Haskell, Jacksonville; Karnack; Keller; Lipan; Morton; Nocona; Paint Rock; Port Neches Port Neches-Groves; Price Carlisle; Quanah; Riesel; San Antonio Harlandale; Sanger; Santa Fe; Seminole; Stephenville Huckabey; Tuscola Jim Ned; Vernon Northside; Waxahachie. Indians: Prairie Lea. In-

[illegible]

UTAH

Braves: Bountiful; Coalville North Summit. Rebels: Richfield Rich. Redmen: Cedar City.

VERMONT

Chieftains: Chester Green Mountain Union. Indians: Danville, South Burlington Rice Memorial. Rebels: Townshend Leland & Gray.

VIRGINIA

Braves: Chesapeake Indian River. Chiefs: Martinsville Carlisle; Richmond Monacan; Virginia Beach Kempsville. Confederates: Mechanicsville Lee-Davis. Indians: Blacksburg; Courtland Southampton; Falmouth Stafford. Fort Defiance; Heathsville Northumberland. Pilgrims Knob Whitewood; Pocahontas; Powhatan. Rural Retreat; Wise J J Kelly; Woodbridge Garfield. Rebels: Fairfax; Fairfield Rockbridge; Glade Spring Patrick Henry; Hurley; Nora Ervinton. Powhatan Huguenot Academy; Richmond Douglas Freeman. Shawnees: Shawsville.

WASHINGTON

Braves: Kennewick Kamiakin; La Conner; Seattle Blanchet; Spanaway Bethel. Chiefs: Lynnwood Meadowdale, Moses Lake. Chieftains: Vancouver Columbia River. Chinooks: Kalama. Indians: Issaquah; Reardan; Renton; Seattle West Seattle; South Bend; Spokane North Central; Toledo, Touchet. Rebels: Kirkland Juanita; Wishram. Redskins: Cosmopolis North River; Port Townsend; Wapinit. Tomahawks: Marysville-Pilchuck. Turks: Sultan.

WEST VIRGINIA

Big Blacks: Point Pleasant. Indians: Berkeley Springs; Charleston Sissonville; Circleville; Herndon; Matoaka; Oceana. Rebels: Fort Gay Tolsia; Harrisville Ritchie County; Mullens. Redskins: Hurricane.

WISCONSIN

Apaches: Auburndale. Chiefs: Walworth Big Foot. Blackhawks: Fort Atkinson; Grafton; Port Edwards John Edwards; Prairie du Chien, Viroqua. Braves: Belmont. Chiefs: Cornell; Shiocton; Wisconsin Dells. Chieftains: Holcombe Lake Holcombe. Muscoda Riverdale; Osceola; Osseo-Fairfield. Potosi Coons: Oconomowoc. Indians: Berlin; Greenwood; Kewaskum, Kewaunee. Menomonee Falls, Milwaukee Custer; Mishicot. Mosinee, Mukwonago, Oshkosh West Poynette, Seneca; Seymour. Shawano; Stockbridge; Tomah; Verona, Weyauwega-Fremont, Wonewoc-Center. Rebels: Racine Horlick. Redmen: Gale-Ettrick-Trempealeau. Milton, Rib Lake; Sheboygan South.

WYOMING

Braves: Afton Star Valley. Chiefs: Ethete Wyoming Indian. Indians: Cheyenne Central. Rebels: Basin Riverside.

USA TODAY SPORTS CORNER

VOTE FOR THE TOP 25

501152

AT HOME

CALIFORNIA

Apaches: Arcadia, Compton Centennial; Vallejo Arabs: Thermal Coachella Valley Aztecs: Alhambra Mark Keppel, Anaheim Esperanza, Azusa; Barstow, San Diego Montgomery, Westminster La Quinta Braves: Alta Loma; Baker, Baldwin Park, Bellflower Saint John Bosco, El Cajon Valley, Lompoc, Napa-Justin Siena, Riverside Notre Vista, Riverside Sherman Indian, San Jose Blackford, Tomales, Van Nuys Birmingham Cherokees: Redwood Sequoia Chiefs: Richmond Salesian. Comanches: Anaheim Canyon Gauchos: El Cerrito, Harbor City Narbonne, Petaluma Casa Grande Armenians: Encino Holy Martyrs Armenian School. Indians: Burbank John Burroughs; Crockett-John Swett, Daly City Jefferson; Fairfield Armijo, Fullerton; Greenville High; Maricopa; Marysville; Mission Hills-Alemany; Napa; Newhall William S. Hart, Palm Springs; Ripon; Sunnyvale Fremont. Mohicans: Gardena. Moors: Alhambra. Rebels: Anaheim Savanna; Bakersfield South, Quartz Hill, San Lorenzo; La Canada Flintridge Prep. Redskins: Colusa High; Chowchilla, Gustine Redskins; Pine Valley Mountain Empire; San Andreas Calaveras; Tulare. Sheiks: Hollywood Tarbabes: Compton

COLORADO

Indians: Anton Arickaree; Kiowa: Loveland; Montrose; Saguache Mountain Valley; Sanford; Strasburg; Yuma. Redskins: Arvada; La Veta. Rebels: Denver South; Kennesburg Weld Central; Kiowa; Littleton Columbine. Savages: Lamar.

CONNECTICUT

Chiefs: Woodbury Nonnewaug. Indians: Farmington; Guilford; Newington; North Haven; Oakdale Montville; Sandy Hook Newtown; Watertown; West Hartford Northwest Catholic. Redmen: Danielson Killingly. Rebels: Hartford South Catholic; New Fairfield. Sachems: Hebron Rham. Tomahawks: Glastonbury.

DELAWARE

Indians: Claymont; Frankford Indian River.

D.C.

Indians: Anacos'.

FLORIDA

Braves: De Funiak Springs Walton; Jacksonville Terry Parker; Lakeland Lake Gibson; Miami Berkshire; Orlando Boone. Chiefs: Lantana Santaluces Coummunity; Tampa Chamberlain. Indians: Baldwin; Chiefland; Fort Walton Beach Choctawhatchee; Gibsonton East Bay; Grand Ridge, Immokalee; Keystone Heights; Venice; Vero Beach. Rebels: Jacksonville Forrest; St. Petersburg Dixie Hollins; Redskins: Fort Lauderdale Cardinal Gibbons; Tallahassee James S. Rickards.

GEORGIA

Rebels: Ashburn Turner County; Blue Ridge Fannin County; Garden City Robert W.

nebago, Wyoming Midgets: Freeburg Mehawks: Minonk-Dana-Rutland, Morrisonville Rebels: Lansing Thornton Fractional, Norridge Ridgewood Redskins: Chatham Glenwood, Chicago Marist, Gridley, Huntley, Momence, Morris, Naperville Naperville Central, Newman; Nokomis, Sullivan, Wolf Lake Shawnee

INDIANA

Apaches: Wabash Arabians: Pendleton Heights Blackhawks: French Lick Springs Valley, Muncie Cowen Braves: Borden, Brownstown Central; Bunker Meconaquah; Decatur Bellmont; Fort Wayne Blackhawk Christian School, Goshen Bethany Christian; Lynnville Tecumseh; Indianapolis Brebeuf Prep; Lyons Washington-Stafford, Terre Haute South Vigo; Trafalgar Indian Creek. Cherokees: Valparaiso Morgan Township. Indians: Anderson; Gas City Mississinewa, Milan; Monticello Twin Lakes; Portage, St. John Lake Central; South Bend St. Joseph's; Union City. Rebels: Elizabeth South Central; Hanover Southwestern; Indianapolis Roncalli; Kentland South Newton; Lynn Randolph Southern; Muncie Southside; Rockport South Spencer. Mohawks: Waldron. Redskins: Fort Wayne North Side; Goshen; Indianapolis Emmerich Manual; Knox.

IOWA

Blackhawks: Hastings Nishna Valley, Hinton Community. Braves: Cherokee Washington; Montezuma. Chickasaws: New Hampton. Chiefs: Keokuk. Comanches: Royal Clay Central. Indians: Camanche; Clarksville; Farnhamville Cedar Valley; Forest City, Hull Western Christian; Indianola; Marion, Sac City Sac Community; Spirit Lake; Wapello; Waukon. Mohawks: Bellevue Marquette; Mason City; Moravia Community; Osceola Clarke Community; Pocahontas; Rolfe Community. Rebels: College Springs South Page Community; Gilmore City River Valley; Gladbrook Reinbeck; Goose Lake Northeast; Hubbard-Radcliffe; Lowden Clarence-Lowden; Reinbeck; Rockwell-Swaledale; Sioux Rapids Sioux Central; Sloan Westwood. Redskins: Alden. Savages: Sigourney.

KANSAS

Braves: Bonner Springs; Council Grove. Indians: Andale; Bazine; Bern; Clearwater; Hays; Hoxie; Larned; Leoti Wichita County; Manhattan; Medicine Lodge; Montezuma; Osage City; Oswego; Pomona; St. Francis; St. Paul; Satanta USD 507; Shawnee Mission North. Redmen: Atchison; Smith Center. Redskins: Hiawatha; Liberal; Wichita North.

KENTUCKY

Blackhawks: Greenville. Braves: Dry Ridge Grant County; McDaniels Bethel Christian School; Morganfield Union County. Indians: Columbia Adair County; Covington Holy Cross; Louisville Shawnee; Mount Sterling Montgomery County; Richmond Madison Central. Redskins: Cumberland; Louisville Seneca. Rebels: Danville Boyle County; Eastern Allen Central; Elkton Todd County Central; Florence Boone County; Glendale East Hardin Rebels; Hardinsburg St. Romuald; Liberty Casey County; Louisville Atherton;

hawks ... Chieftains Bolton Nashoba Regional Brighton St. Columbkille Dighton Bristol County Agricultural, Topsfield Masconomet Regional Fighting Indians: Amesbury Indians: Billerica Memorial, Brookline, Grafton, Hanover, Montague Turners Falls, North Dartmouth Dartmouth; Ware, Webster Bartlett Mohawks: Milis Redmen: Natick; Tewksbury Memorial. Redskins: South Deerfield Frontier Regional Sachems: Middleboro, Saugus, West Newbury Pentucket Regional, Winchester. Tomahawks: Northborough Algonquin Regional Rebels: Walpole, Worcester Notre Dame Academy

MICHIGAN

Blackhawks: Fennville; Leslie, Ortonville Brandon Braves: Gladstone, Tawas City; Ypsilanti Chiefs: Canton Plymouth-Canton; Capac, Cheboygan, New Boston Huron; Pontiac Central Chieftains: Okemos; Utica Chippewas: Manistee. Eskymos: Escanaba. Indians: Athens, Chesaning; Flint Central; Glen Arbor The LeeLanau School; Grand Rapids Ottawa Hills; Newberry; Saugatuck; Tecumseh; Tekonsha; White Cloud Mohawks: Morley Stanwood. Rebels: Wyoming Lee. Redskins: Belding; Camden Frontier; Clinton; Marshall, Milford; Oak Park; Paw Paw; Rogers City; Sandusky; Saranac Community.

MINNESOTA

Braves: Benson; Burnsville; Menahga, Orr. Chiefs: Circle Pines Centennial; Waconia Eskimos: Esko Indians: Arlington-Green Isle; Cottage Park Park; Grand Rapids; Long Prairie; Mahnomen; Milaca; Norwood Central; Owatonna; Pequot Lakes; St. Clair; Sauk Rapids; Shakopee; Sleepy Eye; Wabasha-Kellogg, Wadena, Little Sioux; Appleton. Mohawks: Montevideo; Mound Westonka Rebels: Adams Southland; Eagle Bend, Ivanhoe; Moose Lake. Redhawks: Minneapolis Minnehaha Academy.

MISSISSIPPI

Confederates: Caledonia; Rolling Fork Sharkey-Issaquen. Rebels: Booneville Thrasher; Brandon Academy; Carrollton Carroll Academy; Drew North Sunflower Academy; Flora Tri-County Academy; Forest South Central; Gulfport Harrison Central; Hickory Flat; Hiedelberg Academy; Jackson Forest Hill; Liberty Amite School Center; Little Rock Beulah Hubbard; Lucedale George County; Madden Leake Academy; Natchez Adams County Christian School; Richton.

MISSOURI

Blackhawks: Adrian R-III; St. Louis Prep Seminary. Braves: Sikeston Scott County Central. Chiefs: Alma Santa Fe R-10; Springfield Kickapoo. Fighting Indians: Jackson. Indians: Bismarck R-V; Chilhowee R-IV; Elsberry; Hallsville Boone County R-IV; Hayti; Independence Fort Osage; Kahoka Clark County R-1; Kaiser School of the Osage; Kennett Indians; Myrtle Couch; Osceola; Pacific; Perryville St. Vincent; Puxico R-8; Russellville; St. Joseph Central; Seneca; Strafford; Tarkio; University City; Vandalia Van-Far R-1; Wentzville. Rebels: Cardwell Southland; Essex Richland R-1; Flat River Central; St. Louis Notre Dame; St. Louis Rosary; St. Louis Prio-

NEW MEXICO

Braves: Santa Fe Indian Chieftains: Shiprock Indians: Bayard Cobre Warriors: Cancncito Tohajilee Navajo

NEW YORK

Blackhawks: Oxford Academy & Central Braves: Avon, Bradford Central Canandaigua Academy; Fonda Fultonville, Rochester Harley, Rochester Allendale Columbia, Syosset Chiefs: Elma Iroquois Central, Massapequa, Penfield Central, Poplar Ridge Southern Cayuga Central, Saranac Central Eskimos: Old Forge Town of Webb Indians: Afton Central, Boiceville Onteora, Buffalo Seneca Vocational; Cambridge Central, Canaseraga Central; Candor Central, Chaumont Lyme Central; Chautauqua Central, Cohocton Central, Coxsackie Athens, Floral Park Sewanhaka; Gainesville Letchworth Central, Glens Falls; Groton; Indian Lake Central, Katonah John Jay; Lake Placid Northwood; Lebanon Springs New Lebanon Central, Liberty Central; Mahopac; Manhasset, Munnsville Stockbridge Valley Central, Narrowsburg Central; Newport West Canada Valley Central; Nunda Keshequa; Nyack; Odessa-Montour Central; Oneida; Ossining; Owego Free Academy; Peru Central; Ravena-Coeymans-Selkirk; Rhinebeck; Richfield Springs Central, Rochester Irondequoit, Sackets Harbor Central; St. James Smithtown East, Sauquoit Valley Central; Schaghticoke, Schoharie Central; Shelter Island; Shortsville Red Jacket Central, South New Berlin Central, Stamford Central; Star Lake Clifton-Fine Central; Wappingers Falls Roy C. Ketcham; Waterloo Central, Waterville Central, Wells Central; West Seneca East; West Seneca West; Wyoming; Yonkers Roosevelt Mohawks: Albany

... Day ... Olen tais. Akron East Quakers: New Philadelphia, Salem Rebels: Cincinnati The School for Creative-Performing Arts, Cleveland John Adams, Columbiana Crestview, Toledo E.L. Bowsher, Willoughby South Redmen: Bellevue, Bucyrus, Fostoria, Ironton Rock Hill, Parma, Youngstown Woodrow Wilson Redskins: Arcadia Caldwell, Cincinnati Anderson; Cleveland Cuyahoga Heights, Coshocton, Fort Loramie, Port Clinton, St. Henry, Thompson Ledgemont, Utica, Wapakoneta, Woodsfield Warriors: Bucyrus Wayside Christian, Lebanon

OKLAHOMA

Braves: Tulsa Central Chiefs: Cherokee; Corn Washita Heights, Tulsa Berryhill, Waukomis Chieftains: Calumet, Sapulpa; Seminole, Weleetka Graham, Wetumka Indians: Comanche, El Reno, Marietta, Norman Little Axe, Pocola; Shattuck, Stilwell; Sulphur Oklahoma School for the Deaf, Tahlequah Sequoyah; Vici; Wapanucka Rebels: Durant Silo. Redskins: Kingston, McLoud; Oklahoma City Capitol Hill; Rush Springs; Tulsa Union. Savages: Broken Bow, LeFlore; Quinton; Wynnewood.

OREGON

Braves: Banks; Reedsport; Salem Chemawa Indian. Chieftains: Rogue River. Indians: Molalla; Roseburg; Scappoose, The Dalles. Rebels: Albany South Albany Savages: Enterprise; Monument.

PENNSYLVANIA

Blackhawks: Bethel Park; Duncannon Susquenita. Braves: Atglen Octorara; Erie Iroquois; Kinzers Pequea Valley. Chiefs: Jermyn Lakeland; Philadelphia John Bartram; Sun-

TENNESSEE

Cherokees: Athens McMinn County. Chiefs: Memphis Craigmont, Rogersville Cherokee Choctaws: Newbern Dyer County Indians: Cross Plains East Robertson, Cunningham Montgomery Central, Dunlap Sequatchie County, Jackson North Side, Kingsport Dobyns Bennett, Kingston Springs Harpeth, Oneida, Sneedville Hancock County, Speedwell Powell Valley Indian Warriors: Nashville Hunters Lane Rebels: Dover Stewart County, Franklin, Greeneville South Greene, Kingsport Sullivan South, Knoxville West, Maryville; McKenzie, Memphis Overton, Nashville Franklin Road Academy, Troy Obion County Central, Winchester Franklin County. Redskins: Loudon.

TEXAS

Apaches: Dallas H. Grady Spruce; Gonzales; San Antonio Antonian College Prep School Braves: Iraan Cherokees: San Antonio Sam Houston. Chiefs: Crosbyton; San Angelo Lake View. Chieftains: Friona. Comanches: Shiner; Stinnett West Texas. Coons: Frisco. Fighting Braves: Nevada. Indians: Alvarado; Avinger; Campbell; Cherokee; Cleveland; Comanche; Douglass; El Paso Ysleta; Fort Davis; Frankston; Ganado; Grand Saline; Groveton; Hallettsville Sacred Heart; Haskell; Jacksonville; Karnack; Keller; Lipan; Morton; Nocona; Paint Rock; Port Neches Port Neches-Groves; Price Carlisle; Quanah; Riesel; San Antonio Harlandale; Sanger; Santa Fe; Seminole; Stephenville Huckabay; Tuscola Jim Ned; Vernon Northside; Waxahachie. Indianas: Prairie Lea. In-

... Kirkland Juanita, Wishram Redskins Co mopolis North River, Port Townsend We pinit Tomahawks: Marysville-Pilchuc Turks: Sultan

WEST VIRGINIA

Big Blacks: Point Pleasant Indians: Berkeley Springs, Charleston Sissonville Circleville, Herndon, Matoaka, Oceana. Rebels: Fort Gay Tolsia, Harrisville Ritchie County, Mullens Redskins: Hurricane

WISCONSIN

Apaches: Auburndale Chiefs: Walworth Big Foot Blackhawks: Fort Atkinson, Grafton, Port Edwards John Edwards, Prairie du Chien, Viroqua Braves: Belmont Chiefs: Cornell, Shiocton; Wisconsin Dells Chieftains: Holcombe Lake Holcombe, Muscoda Riverdale; Osceola, Osseo-Fairfield, Potosi. Ceone: Oconomowoc. Indians: Berlin; Greenwood; Kewaskum; Kewaunee; Menomonee Falls; Milwaukee Custer; Mishicot; Mosinee, Mukwonago; Oshkosh West, Poynette, Seneca; Seymour; Shawano; Stockbridge; Tomah; Verona; Weyauwega-Fremont; Wonewoc-Center. Rebels: Racine Horlick. Redmen: Gale-Ettrick-Trempealeau; Milton, Rib Lake; Sheboygan South.

WYOMING

Braves: Afton Star Valley Chiefs: Ethete Wyoming Indian Indians: Cheyenne Central. Rebels: Basin Riverside.

USA TODAY SPORTS CORNER

VOTE FOR THE TOP 25
In the USA TODAY/CNN Top 25 Coaches' Poll

College football fans — here's your chance to match your favorites with top college coaches casting their votes for the nation's best college football teams.

Here's what you do:

Send a postcard to:
TOP 25 FAN–Box FV
USA TODAY
1000 Wilson Blvd.
Arlington, VA 22229

The postcard must have your name, address, day/eve. phone number, your occupation and the college you attended (if any). There will be a random drawing each week to select that week's TOP 25 FAN (you must be 16 years or older). Each week a different fan will be featured as the USA TODAY FAN OF THE WEEK.

AT HOME

Have USA TODAY delivered and save!

☐ 1 year for $97.50 (Save $32.50) ☐ 6 months for $61.75 ☐ 3 months for $32.50

Name______
Address______
City______
State______ Zip______
Phone(_____)______
☐Check Enclosed ☐Bill Me • Charge My: ☐VISA ☐MC ☐AMEX
Credit Card #______ Exp. Date______
Signature______

Mail to: USA TODAY
P.O.Box 4500
Silver Spring, MD 20914

For faster service, call: 1-800-USA-0001 Ask for operator 536

USA TODAY

YTA-YA

 Sports Illustrated Oct. 28, 1991

Let's Bust Those Chops

Native Americans have every reason to object to the way they're caricatured by teams | by RICK REILLY

CRAIG MOSEHOUSE

WOULD YOU BE OFFENDED IF YOUR DOG FETCHED A morning paper that had this item inside?

NEW YORK—The New York Negroes defeated the Houston Astros 2–1 Friday in front of a stadium full of wild fans waving fried chicken legs and singing gospel songs.

Or this item?

CHICAGO—The Chicago Jews defeated the Houston Astros 2–1 Friday in front of a stadium full of wild fans waving yarmulkes and singing *Hava Nagila*.

You would be? Then why shouldn't the two million Native Americans in this country be offended when they read something like this?

ATLANTA—The Atlanta Braves defeated the Houston Astros 2–1 Friday in front of a stadium full of wild fans waving foam-rubber tomahawks and chanting war cries.

I know, I know. You've hit your sensitivity ceiling. Your guilt meter is on empty. Your ears will burst if you get scolded one more time about women, blacks, spotted owls, rain forests, landfills, disposable diapers, red meat, whales or your continued failure to try radicchio. Now somebody wants you to start worrying about Indian harassment? Take a number.

Not to worry. This one is really nobody's fault. It's simply a lousy little wrong that's been handed down from one year to the next, like your aunt's ugly silver-plated jelly dish that nobody ever hated quite enough to toss. Early white settlers regarded Indians as savages and animals, not a race of people. Subsequent generations of children have been permitted to reduce Indians to playground characters, the other half of cowboys-and-. But not us. If the popularity of *Dances with Wolves* suggests anything, it is that the rest of the population may be thinking of Native Americans as victims, not enemies.

So why shouldn't sports fall into line? Why are we still stuck with antiques of that old racism—the Washington Redskins and the Cleveland Indians? Why are we still stuck with the Florida State Seminole riding onto the football field in a headdress and planting a flaming spear into the ground? Why is a poster depicting the Kansas City Chiefs defensive line in war paint and Indian getups selling like hotcakes in that city?

Oh, my, even people who should know better don't get it. Twenty-one years ago, Jane Fonda was on Alcatraz Island in San Francisco Bay with Native Americans who had occupied the island, demanding that it be turned into an Indian cultural-educational center. That same year, Fonda joined 100 Native Americans who had taken over Fort Lawton in Seattle for the same reason. But during the National League Championship Series, there she was—sandwiched between Ted Turner and Jimmy and Rosalynn Carter—chop-chop-chopping away, bellowing pseudo-Indian war cries, having a wonderful time cheering on Ted's Braves. Is this her idea of a cultural-educational center? Well, on second thought, apparently not. After Fonda was reminded by Indians that her actions were demeaning, she promised to cease and desist during the World Series.

No doubt Fonda, Turner and the Carters didn't mean any harm by their actions. Nobody does. But that doesn't mean harm isn't being done.

"It hurts," says Roger Head, a Chippewa who heads the Minnesota Indian Affairs Council. "It's not a true depiction of the Indian people. When we see these folks dressed as Indians and wearing war paint, the stereotypes of Indians come out. They wear headdresses, which are very spiritual in nature, very ceremonial. It would be like if we went to a game with a lot of Catholics and started giving communion in the stands or hearing confession. It wouldn't show respect."

Your sympathy is still at the cleaners? Put yourself in the shoes of a 10-year-old Indian kid. The Indians he knows do not walk around with painted faces. The Indians he knows do not shoot flaming arrows and dance around drums. The Indians he knows are not savages preparing for battle.

"We thought those racial barriers were broken down," says Head. "And here it pops up again. It makes us angry."

If we can have the Washington Redskins, why can't we have the Los Angeles Yellowskins? And if we can have the Cleveland Indians—whose grinning-injun logo is to American Indians what Stepin Fetchit is to African-Americans—why can't we have the San Diego Chicanos?

Dartmouth and Stanford have dropped their racially insulting Indian nicknames, but no professional sports team has felt enough heat—or, perhaps, has enough conscience or respect—to take a similar step. That could change. As the World Series opened last weekend, American Indians from Minnesota, which has a large Native American population, staged protests outside the Metrodome, prompting Braves president Stan Kasten to say that he would look into the Indians' grievances at the conclusion of the Fall Classic.

Hey, Stan, if it's a question of respect, listen to this story: An anthropologist was studying Indians in the mid-1800s when he came across an old, old tribal chief. He asked the chief what America was called before the white man came.

The old Indian looked at him and said, "Ours." ■

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

110080

20.042

BLA-TTAB-00931

1/9/1
06306027
'CHOP' IS SPREADING, BUT INDIANS DISAGREE ON WHAT IS OFFENSIVE MOST DECRY 'REDSKINS' NICKNAME
STAR TRIBUNE (MS) - Friday, November 1, 1991
By: Pat Doyle, Staff Writer
Edition: Metro Edition Section: NEWS Page: 02B
Word Count: 986

TEXT:

It was a different city and another sport, but the sound and the sights were familiar: rows of fans chanting a ''war cry'' and swinging their arms in the tomahawk chop.

Just a day after the World Series ended, the fan behavior that enraged some American Indians spread from Atlanta Braves baseball to Kansas City Chiefs football.

Indians who protested the Braves and their fans saw the Series as a rare occasion to address a huge audience about grievances seldom heard outside Indian country. ''It's almost like the whole world is watching,'' said Clyde Bellecourt, who led protests against the ballclub's nickname and the fans who donned feathers and pranced phony war dances.

But the nationally televised game Monday night in Kansas City showed that much of the sports world wasn't listening. ''It's innocent,'' Chiefs spokesman Bob Moore said in defense of the fans. ''You have no right to tell somebody to quit doing that.''

Complicating the issue is that Indians disagree among themselves over which nicknames or activities are offensive and which aren't.

''I wasn't bothered so much by the chop,'' said Darrell (Chip) Wadena, president of the Minnesota Chippewa Tribe, the largest Indian organization in Minnesota. He said Atlantans' chop was just their version of Minnesota's Homer Hanky.

And Wadena won't join Indian protesters such as Bellecourt in calling for an end to the nickname Braves. Yet he agrees with the protesters on one point: The white and black fans in Indian costumes who cavorted and hooted about the stadium were insulting because they reduced Indians to caricatures.

''That part is offensive,'' Wadena said. ''The headdress and war paint I don't approve of. The war whoops and dancing stereotypes Indians.''

Four years ago, the University of North Dakota sent surveys to 253 American Indian students asking them about the school nickname, ''Fighting Sioux.'' Forty-seven of the 74 students who responded said they approved of the nickname. Twenty opposed it; seven weren't sure. The university decided to keep the nickname after consulting with area tribal chairmen and Indian business leaders, who said they supported the name or had no objections. But the university says it's ready to drop the nickname if the mood of Indian leaders changes.

This summer Indian students at the university helped persuade the Grand Forks school system to drop the name Redskins from high school teams. But the Indian students couldn't reach a consensus on ''Warriors,'' another school nickname in Grand Forks, said Mike Saunders, a Cherokee and law

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.043

400492

student who led the drive against Redskins. The school board dropped the name Warriors anyhow.

''If you were to ask just about any Native American population about 'Redskins' -- it's derogatory,'' said Leigh Jeanotte, who is director of Native American programs at the University of North Dakota. ''It's clear with 'Redskins,' but I'd say not clear with 'Sioux.' Some feel, with the name Sioux, there's kind of a tie with Native American tribes.

''But I think that's changing,'' said Jeanotte, a Chippewa. ''I think maybe this year there will be a push to get (Fighting Sioux) changed. Maybe the World Series had some influence.''

Nickname opponents have had greater success in Minnesota than most places. Twenty of 51 Minnesota public schools with Indian names three years ago have dropped them or announced intentions to do so.

But attempts by the Department of Education to order all schools to discard Indian nicknames failed because leading tribal officials objected. They said schools with large Indian enrollments often took pride in the names. The tribal leaders cited Mahnomen High School, where the enrollment is 39 percent Indian. It's located within White Earth reservation boundaries. Mahnomen's nickname is Indians.

Indians angry about nicknames have directed much of their ire at the Washington Redskins. The pro football club has brushed off requests to change its name. Bellecourt vowed Indians would renew their protests outside the Metrodome if Washington makes it to the Super Bowl Jan. 26.

Philip St. John, a parent who led a successful effort to scrap ''Indians'' from Minneapolis' Southwest High School, wrote Redskins owner Jack Kent Cooke in 1988 urging him to drop the team name. St. John, a Dakota, received a letter from Cooke that began: ''With some interest, and I must say, some amazement, I read your letter . . . I can hardly conceive of this fine organization carrying any title other than the one it so proudly bears.

''I find it difficult to accept your statement that the name Redskins is 'racist, derogatory and demeaning to the American Indian.' '' Cooke compared the Redskins with Cajuns, Creoles and Cornhuskers.

''Basically, I want you to know that I'm totally out of sympathy with your project,'' Cooke wrote. ''Nevertheless, I thank you for your letter.'' Redskins spokesman Charlie Dayton said this week that the letter ''speaks for itself'' and that Cooke hasn't changed his opinion.

''There are changes, but it's real slow,'' St. John said.

The American Indian Movement and others have for decades urged professional teams to drop Indian names and mascots. Indian activist Russell Means even sued the Cleveland Indians in 1972.

But Indians say there is little pressure for professional teams to drop Indian nicknames or mascots because Indians, who represent less than 1 percent of the nation's population, are forgotten by many other Americans.

Minnesota' Indian population is large, when compared with those of most other states. The 1990 census put the state's Indian population at 49,909, 12th highest in the nation. In addition, the 23,000 Indians living in urban areas give Minnesota one of the largest concentrations of urban Indians in the nation.

Protest leaders don't expect quick results, but they hope the Series prompted other Americans to consider Indians' feelings.

''People fail to realize there are American Indians,'' St. John said. ''We belong in this category of nonexistent things, and all of a sudden people see us and say, 'Damn, there are Indians here.' ''

sfg

STAR TRIBUNE : MINNEAPOLIS/ST. PAUL : Copyright 1991
DESCRIPTORS: SPORT; INDIAN; RACE RELATIONS; DISCRIMINATION; REACTION
?

The Kansas City Chiefs' minstrel show

Putting on the red face for fun and games

Al Jolson would have been proud

By Avis Little Eagle
Times Staff

KANSAS CITY, Kan. — The Kansas City Chiefs football team insists it is honoring Indians by dressing in authentic American Indian regalia for a good cause.

A controversy was ignited by the Atlanta Braves and the "tomahawk chop" during the baseball World Series. Another debate is raging because the Kansas City Chiefs donned authentic American Indian attire and assigned themselves American Indian names for a team publicity poster captioned "The Tribe."

Doris Giago, an Oglala Sioux who is a journalism graduate student at Kansas University in Lawrence, reports that they are the hottest selling posters in that area right now.

All proceeds from poster sales go to the Heart of America Indian Center in Kansas City to support a tutoring program, geared to fight illiteracy among students in the Indian community.

[illegible] representative for Chiefs' linebacker Derrick Thomas, came up with the idea for the poster.

Bob Moore, public relations director for the team, explained that she collects Indian artifacts and thought the idea would serve a two-fold purpose. One, promoting the team name, and the other raising money for a good cause.

A headline in the *Blue Springs Examiner*, above a picture of Neil Smith, a defensive end for the Chiefs, reads, "Heap Big Chief." It is one of the reasons members of the region's Indian community are offended by the public relations gimmick.

The publicity stunt was touted as a "Good offensive move by the Chiefs' Defensive Unit" in an Oct. 17 article in the *Kansas City Star*.

Mr. Moore said it was not meant to be insulting to American Indians and that the PR blitz had the support of local Indian tribes, organizations and individuals who supplied the costumes and painted the faces of the team members.

However, for the last few days the Heart of America Indian Center has been under siege by protesters who feel the team and the center were wrong to make fun of American Indian heritage by giving team members Indian names and dressing them in Indian attire.

Chester Ellis, executive director of the Heart of America Indian Center, said he and other Native Americans helped in the promotion because they did not want the poster to appear too "undignified."

He said the group of 40 protesters are a politically motivated faction that wishes to depose him.

They are purposely creating controversy to undermine him and the center for their own personal gain, he added.

Mr. Ellis said the center was approached on short notice and there was not much time to consider the publicity stunt.

"They asked us. We said yes, we could do something. We got the notice on a Thursday. They were going to be here on Tuesday.

"We asked various Indians in the community to help us out. Different individuals brought their own regalia.

"We did it with the utmost reverence. It is not done in bad taste. We had two Omaha, one Ojibwa and an Arikara," Mr. Ellis said.

"We went ahead and dressed them up. One of the guys (loaned) a roach and an eagle feather...two other roaches had eagle feathers. I think there were three fans. This is a lot better than chicken feathers," he said.

"The poster was done in good taste. We do not like them going out there and dressing up in pigeon feathers. We don't like that part of it when it looks cartoonish. There is no respect in that.

"If people are hurt by it, then all I can say is, 'I'm sorry.' But the political aspect is who gets the most out of it. It's Indians fighting Indians. The press around here thrives on it."

But in addition to the group protesting at the Indian center, other American Indians have been offended by the poster.

Rob Daugherty, who teaches contemporary issues at Haskell Indian Junior College in Lawrence, said he took a straw poll of his class of about 50 students and there were only three or four who were not offended by the poster.

"As Indian people they find no fault with the intent, which was to raise money for a literacy program for Indian children.

"It was the (result) they found fault with. From their standpoint it was quite disrespectful to the traditional people who do use eagle feathers.

"Indians have been mascots for so long their insensitivity comes from ignorance."

The 13 team members on the poster are wearing beaded breastplates, headdresses, bear claws, war paint and white football pants.

The poster is available across the nation for $5.99. Another poster, "Sacred Ground," features a beaded and feathered Derrick Thomas.

Names team members chose for themselves include Red Cloud, Bear Paw, Yellow Elk, White Eagle, Free Lance, Chief Iron Eyes, Lightfoot, Chief Wolf, Ten Bears, Full Moon, Thunderbolt, Man-of-War and Buffalo Dancer.

James James Jr., an Oglala living in Lee's Summit, Mo., was saddened to see the recent article in the *Kansas City Star* promoting the Chiefs.

"Names such as Red Cloud bring to me a feeling of respect and admiration. Red Cloud was the principal chief of the Oglala Sioux Nation during times of great turmoil and change.

"He is regarded most highly by my people, and although I cannot speak for them, I'm sure they would share with me my disappointment in his name being used for commercial gain.

"I feel the Chiefs football club may have been misled in their efforts to promote a worthy cause."

Nancy Mitchell, who pushed the idea for the poster, said she still thinks the promotion was a great idea and that 40 people protesting in front of the Indian center does not represent a high enough percentage of people to really count.

"I don't think that's a lot," she said.

She said the dean of students at Haskell, Marvin Buzzard, attended a public appearance by Derrick Thomas.

Dean Buzzard said he came to acknowledge Derrick Thomas because he cared for Indian children, Ms. Mitchell said.

She added that people who are protesting the promotion and who claim it is sacrilegious are protesting for all the wrong reasons.

"I can buy anything used in that poster. They claim there are religious artifacts, well what's so sacred about them if they can be bought anywhere in the Southwest?"

She said she was not aware that American Indians have protested the use of American Indian culture, attire and tribal names as team mascots and generally object to being stereotyped by America's sporting teams.

"We did not know about it. I think it's wonderful that there is a group that cared about Indian children.

"I can buy everything they wore in that poster. I will go to the Supreme Court if I have to.

"I see it as dignity. I see it as honoring Indians," she said.

The Kansas City Chiefs football team said they honor the American Indian by wearing authentic American Indian regalia, painting their faces and adopting Indian names. Pictured from left to right are: Lloyd Burruss, "Yellow Elk"; Dino Hackett, "White Eagle"; Leonard Griffin, "Free Lance"; Derrick Thomas, "Chief Iron Eyes"; Neil Smith, "Light Foot"; Deron Cherry, "Chief Wolf"; Bill Maas, "Full Moon"; Tracy Simien, "Thunderbolt"; Kevin Porter, "Man of War"; Dan Saleaumua, "Buffalo Dancer"; Albert Lewis, "Bear Paw"; (Kneeling): Kevin Ross, "Red Cloud"; Jayice Pearson, "Ten Bears."

'Redskins' should go says Virginia governor

By Elmer Savilla
Times Correspondent

WASHINGTON — A group of about 30 American Indians took a stand against racism Sunday at Robert F. Kennedy Stadium, home of the Washington Redskins football team.

Individuals representing several local Indian organizations gathered outside the stadium to protest the use of the term "Redskins" as part of the team's name.

stereotypes need to be ended...we believe these images foster a deep misunderstanding of Indian culture and provide a platform from which an anti-Indian mentality is taught," one handout said.

Virginia Gov. L. Douglas Wilder attended the game and was asked for his opinion of the dispute.

"I think it's a shame and they should not use the name Redskins," he declared.

About a half-hour before kickoff, a small contingent of uniformed [illegible]

Indian coalition.

Jonathan Ed Taylor, chief of the Eastern Cherokees, told the *Washington Post* Monday that his tribe will provide souvenirs with an Indian motif to be sold at Redskins games.

"We don't see anything wrong with it...hell yes, we made the tomahawks. It's a case of economic development for us," he said. "It gives our people recognition and it employs 300 of our people."

"I wish people would give this [illegible]

Lower Brule game and fish agreement restored

By Avis Little Eagle
Times Staff

LOWER BRULE — The state will not enforce its hunting and fishing laws on the Lower Brule Sioux Reservation — at least temporarily.

U.S. District Judge Richard Battey issued an order temporarily restoring an agreement between the tribe and the state of South Dakota giving the tribe authority to [illegible] licenses [illegible]

A five [illegible] the Lower [illegible]

the current agreement be kept in place until the issue could be resolved.

Gov. George Mickelson sent a letter to tribal officials saying the state was not willing to accept the tribe's concessions over the fish issue or to extend the current agreement.

Grant Gormley, legal counsel in the governor's office, said, "Prior to the existence of that agreement the tribe did not have any over non-Indians hunting [illegible] lands.

[illegible] is, by and large, the way it is on other reservations [illegible] the state. After this agreement all people [illegible] the reservation were subject to tribal regulations [illegible]

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

130245

20.044

Journalist unprepared for reservation visit

Grand Forks, N.D. (AP)

A Yugoslavian journalist who recently visited a North Dakota Indian reservation says she was not prepared for what she saw and learned.

Indians are the "trauma of America," said Ranka Ivelja of Slovenia. "They are a black hole in American history."

Ivelja said her impression of the Indians after visiting the Turtle Mountain Reservation is that they do not believe in themselves.

"This is a social disease that occurs because of the stereotyping effect" by non-Indians, Ivelja said. "(Indians) are not strong enough to disbelieve it."

"Maybe the young people can make up for the past mistakes ... even if it's only symbolically," she said. This would acknowledge the injustices done to Indians and start the healing process, she added.

Indians have the right to demand satisfaction for past mistakes, she said, and they have done this in Grand Forks by voicing their objections to the use of the Redskin name at Central High School.

"Changing the Redskin name was symbolically repairing past damage," Ivelja said.

The journalist came to the United States excited to learn about the Indian culture. But while being briefed in Washington, D.C., Ivelja said she was advised not to ask Americans about Indians, because it is a sensitive subject for many people.

But Ivelja said she couldn't contain her curiosity. When she arrived in Grand Forks, she made arrangements to visit the reservation.

"I didn't know they still lived on reservations," she said. "I thought reservations would be historical sites more than anything else."

Ivelja compared tribal government to communism, something she's very familiar with.

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.045
110091

TODAY'S DEBATE: Offensive team names. In USA TODAY's opinion, the Redskins are adding insult to injury by not meeting with Native American leaders. 12A.

▶ Visit a reservation and see the *real* problems Native Americans are facing, says writer Paul Hemphill. 12A.

"USA TODAY hopes to serve as a forum for better understanding and unity to help make the USA truly one nation."
—Allen H. Neuharth
Founder, Sept. 15, 1982

USA TODAY

Peter S. Prichard
Editor
Karen Jurgensen
Editor of the Editorial Page
Thomas Curley
President and Publisher

Today's debate is about **SPORTS TEAMS' NAMES**, and the way they portray Native Americans.

Redskins, Braves: Listen to those you've offended

OUR VIEW **A team's name or a "tomahawk chop" can create problems that might easily be avoided.**

The Washington Redskins may be headed for football's Super Bowl, but baseball's Atlanta Braves are ahead in calming anger over the use of Native American names in sports.

The Braves now recognize the problem. The Redskins apparently don't.

Braves officials met last week with the American Indian Movement to discuss the team's name and practices. The reason: Anger over fans' use of the "tomahawk chop" and chants before and during last month's World Series.

Many Native Americans say such acts stereotype them as warring savages or cartoonish characters. Some feel it puts them on the level of animals, a more common source for team names.

Fans may see that reaction as oversensitive, but there's no doubting the pain is real. It deserves attention.

In recent years, understanding of the problem has led to change. Only six major colleges still use Native American names. Stanford changed long ago from the Indians to the Cardinal; Dartmouth from Indians to Big Green.

Pro sports have baseball's Braves and Cleveland Indians, football's Redskins and Kansas City Chiefs, and hockey's Chicago Blackhawks.

The toughest problem belongs to the Redskins — whose name, like Blackskins or Yellowskins, is flatly offensive and is defined as such by Webster's.

Yet Redskins owner Jack Kent Cooke has refused to meet Native American leaders — a thoughtless response. He might benefit from learning why the name offends the people who inspired it.

Other teams have worthwhile options short of changing names.

Ending offensive practices, like cartoonish mascots, is as easy as consulting with those who might be offended.

Better yet, teams could promote themselves in a way that makes them a source of pride, as the Notre Dame Fighting Irish are to Irish Americans.

Teams with Native American names should follow the Braves' lead. No problem is solved by pretending it doesn't exist.

▶ NFL, 1A; Huron suit, 2C

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

500642

20.046

120180

Indian Symbols in Sports Promote Bias Against Native Americans

By Tim Sandler

Seminole Indian Michael Haney and an elderly Pueblo woman passed through a throng of native American mimics at Arrowhead Stadium on a rainy night last October to watch the Kansas City Chiefs take on the visiting Los Angeles Raiders. Haney, an Indian-rights activist from Oklahoma, thought he had prepared himself for the spectacle of thousands of football fans wielding foam-rubber tomahawks and donning dyed chicken-feather headdresses. After all, 1991 was the year the "tomahawk chop" was made nationally popular by Atlanta Braves' baseball fans.

But the scene's impact didn't hit Haney full force until he rose from his ground-level seat and walked to the concession stand, a few minutes he describes as "one of the longest walks of my life."

"Going up the stairs, I passed hundreds of fans with paint covering their faces and bodies," recalls Haney, who practices traditional Indian ways and wears his hair in long braids. "Several times I was stopped and confronted about why Indians didn't like the chop."

Many fans were drunk and combative. Several felt free to touch and grab Haney.

"I knew that by responding to those who challenged me, the confrontation could become violent," he says. To avoid further conflict, Haney remained in his seat until long after the game was over and most of the crowd had left.

Disturbed by the Chief's role in the stadium's intimidating atmosphere, Haney lodged a written complaint with the Chiefs' president, Carl D. Peterson, shortly after the game. His grievance was ignored. Haney then pursued more pointed action. He filed a discrimination complaint against the Chiefs with the Missouri Commission on Human Rights. Haney says he is also considering a criminal complaint against the Chiefs for allegedly violating Missouri's ethnic intimidation statute, a class-D felony.

The unprecedented legal action underscores an ethical issue in professional sports that has been deliberated on college campuses for more than two decades. The case also raises a significant constitutional question: Should the First Amendment guarantee of free speech prevail when it encroaches on the constitutional protections against discrimination?

Haney's complaint against the Chiefs signifies a growing cultural nationalism among many American Indians who are becoming less forgiving about their popular portrayal as noble savages from a mythological era and increasingly offended by the irrelevant use of headdresses and other sacred regalia. For example, last year the National Congress of American Indians, a Washington-based coalition of 300 tribes, voted unanimously to begin a campaign against Indian stereotyping and to monitor such instances from a new anti-defamation office. In addition, the newly formed National Coalition on Racism in Sports and the Media — a union of civil-rights groups, ranging from the American Indian Movement to the Jewish Anti-Defamation League — is mapping legal and educational strategy.

Despite attempts to sweep the issue aside, some of the sporting industry's most steadfast exponents have begun to question just how dignified professional athletic traditions are if they insult the religious and cultural traditions of minorities. Calling the practice "old racism," Sports Illustrated columnist Rick Reilly announce that it will no longer publish sport teams' Indian-related names and nicknames. "We will not be a passive participant in perpetuating racial or cultural stereotypes in our community," wrote Managing Editor Peter Thompson.

Native Americans first organized opposition to the use of Indian nicknames and mascots amid the civil-rights movements of the '60s and '70s. The issue simmered through the '80s and boiled over again in 1991, as millions of American TV viewers watched huge crowds of Atlanta Braves' World Series fans — including former President Jimmy Carter and liberal actress Jane Fonda — practice the chop. Tensions heightened during the football season when the Washington Redskin became Super Bowl champions.

Of the four big major-league sports six teams still have Indian nicknames: baseball's Atlanta Braves and Cleveland Indians, basketball's Golden State Warriors, football's Washington Redskins and Kansas City Chiefs, and hockey's Chicago Black Hawks. The National Directory of College Athletics currently list 47 four-year institutions with native American nicknames. In the high school ranks there are literally thousands of team with Indian-related names.

The move away from Indian symbols in collegiate sports took hold about 20 years ago. Most recently, the Eastern Michigan Hurons, with a nudge from the Michigan chapter of the American Civil Liberties Union, dropped its nickname in 1990. Other schools, including Arkansas State University, Central Michigan University and the University of Illinois, are discussing similar action regarding their names and mascots.

Colleges such as Dartmouth and Stanford confronted the same issue in the early '70s. (The Dartmouth and Stanford Indians became two colors: "The Green" and "The Cardinal," respectively.)

College campuses are unquestionably more fertile grounds for cultivating social consciousness than are professional sports arenas. But a more exact explanation for why professional teams are less willing to follow their collegiate counterparts' lead may be found on their ledgers. Changing the blue-chip image of a professional sports franchise — from merchandise to public-relations campaigns — is a costly proposition.

But as opposition to the use of Indian symbols in professional sports grows, supporters believe that the teams' bottom-line sensibilities may be shaken by potential revenue loss caused by negative publicity, protracted boycotts and legal actions.

According to Rennard Strickland, director of the American Indian Law and Policy Center at Oklahoma University, another strategy being discussed by Indian groups is pressuring city officials to condition tax breaks given to pro teams on their cooperation with native Americans.

"You have to use every (option) available," Strickland says. "Discrimination doesn't just go away."

Lawmakers in the Missouri House are currently debating another alternative for pressuring teams to abandon Indian nicknames. A bill before lawmakers would give the legislature the authority to withhold $2 million earmarked for Arrowhead Stadium's maintenance, pending a review of the Chiefs' name and other Indian-related promotions.

And earlier this year in Washington, D.C., city council member William P. Lightfoot introduced a non-binding resolution urging the Redskins to change their name. "It puts the city on record as to what our position is," says Thomas Blanton, Lightfoot's executive assistant. But he adds: "We don't own the team."

Haney's discrimination complaint against the Chiefs may be a prelude to a knotty judicial debate, one that pits two fundamental freedoms — free speech and equal access — against each other.

In his statement filed with the Missouri Commission on Human Rights, Haney alleges that the Chief's role in "the spread of racial and religious discrimination against Indians" through mascot images, stadium cheers and the sale of Indian-related merchandise not only humiliated him but also provoked a physical threat.

Under the Missouri Human Rights Act, it is illegal "to aid, abet, incite, compel or coerce" unlawful discrimination. Discrimination is broadly defined in Missouri as "any unfair treatment based on race, color, religion, national origin, ancestry, sex, age. . . ."

As relief, Haney is asking for the removal of the Chiefs' Indian mascot image, the discontinuation of scoreboard messages "involving or encouraging racial and religious slurs," a halt to sales of Indian-related merchandise and actual and punitive damages as well as attorney's fees. Haney has not yet asked the Chiefs to drop their name formally, but he says he is considering amending his complaint to do so.

The case's outcome will inevitably hinge on whether Haney would have been treated the same way if he were attending a Miami Dolphins home game at Joe Robbie stadium. If the commission decides the answer is no, then the Chiefs may find themselves in the uncomfortable position of arguing before an appeals court that the statute is unconstitutional and that, as unintentionally offensive as it may be to native Americans, their activity in the stadium is safeguarded by the First Amendment.

A barometer of the current U.S. Supreme Court's feeling about the protection of so-called hate speech is expected soon and may well set the tone for lower court decisions. In December, the high court heard arguments over the constitutionality of a St. Paul, Minn., ordinance making bias-motivated speech or action a misdemeanor disorderly-conduct offense.

That constitutional dispute stems from a 1990 incident in which a 17-year-old male was charged with participating in a cross burning on the lawn of a neighborhood's only black family. The St. Paul statute prohibits the placement on private property of a "symbol, object, appellation, characterization or graffiti, including but not limited to a burning cross or Nazi swastika, which one knows or has reasonable grounds to know arouses anger, alarm or resentment in others on the basis of race, color, creed, religion or gender."

A ruling in the case is expected within a month. But if past decisions are any indication of the boundaries of the First Amendment, the Chiefs have precedent on their side. For example, in 1989 a federal district court declared unconstitutional a University of Michigan hate-speech code that barred verbal or physical behavior that "stigmatizes or victimizes" individuals because of their race, color, age, creed, sex or sexual orientation.

Haney may well find that his best legal recourse is to avoid a direct First Amendment confrontation and instead rely on state and federal laws that mandate equal access to public places without discrimination. Indeed, one recent case offers legal justification for placing anti-discrimination law above freedom of expression in certain circumstances.

The case began in 1978, when several Rhode Island groups and individuals filed a complaint against the Sambo's restaurant chain with the state's Commission for Human Rights. The complaint alleged that the name Sambo (derived in part from the turn-of-the-century children's story "Little Black Sambo" and in part from a combination of the names of the restaurant's two founders) was racist and violated the state's Public Accommodations Act. The law entitles all residents to "full and equal accommodations" without discrimination or segregation based on race, color, creed or sex. The statue parallels federal law regarding public accommodation.

The Rhode Island commission ruled that the Sambo chain knew the name was offensive to blacks. In effect, the commission said, the name "Sambo's" in publications communications, notices and ads deterred patronage by black citizens and created an intimidating environment for them, thus denying them "full and equal" accommodations.

Citing an array of state and federal court rulings to support its finding, the commission also noted: "The Supreme Court has held that the public interest in preventing illegal acts of discrimination is sufficient to outweigh the First Amendment protection given to *commercial* speech." (Emphasis added.)

Sambo's was ordered to cease the commercial use of its name in the state. In 1981, facing bankruptcy, Sambo's changed the name of its Northeast franchises to "No Place Like Sam's." The company has since disbanded.

Just how well the Sambo's case would hold up to the First Amendment, if the Haney case reaches that level of debate, is unclear. If the Supreme Court parts with conventional wisdom and rules that the Minnesota cross-burning is not protected expression, says Harvard Law School Professor Dick Fallon, "then we might have a whole new ball game." Otherwise, Fallon says, native Americans may eventually face the difficult task of proving that the teams' actions directly produced a physically threatening environment.

Regardless of what is ultimately decided in the case against the Chiefs, the

SHAW

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.047

ranged the irrelevant use of headdresses and other sacred regalia. For example, last year the National Congress of American Indians, a Washington-based coalition of 300 tribes, voted unanimously to begin a campaign against Indian stereotyping and to monitor such instances from a new anti-defamation office. In addition, the newly formed National Coalition on Racism in Sports and the Media — a union of civil-rights groups, ranging from the American Indian Movement to the Jewish Anti-Defamation League — is mapping legal and educational strategy.

Despite attempts to sweep the issue aside, some of the sporting industry's most steadfast exponents have begun to question just how dignified professional athletic traditions are if they insult the religious and cultural traditions of minorities. Calling the practice "old racism," Sports Illustrated columnist Rick Reilly asked his readers during the 1991 World Series to consider this hypothetical story lead: CHICAGO — The Chicago Jews defeated the Houston Astros 2-1 Friday in front of a stadium full of wild fans waving yarmulkes and singing "Hava Nagila."

And this spring, The Oregonian became the first major U.S. newspaper to

Tim Sandler is a writer who lives in Providence, R.I. A longer version of this article first appeared in In These Times, a weekly newspaper published in Chicago.

actions.

According to Rennard Strickland, director of the American Indian Law and Policy Center at Oklahoma University, another strategy being discussed by Indian groups is pressuring city officials to condition tax breaks given to pro teams on their cooperation with native Americans.

"You have to use every (option) available," Strickland says. "Discrimination doesn't just go away."

tion of so called hate speech is expected soon and may well set the tone for lower court decisions. In December, the high court heard arguments over the constitutionality of a St. Paul, Minn., ordinance making bias-motivated speech or action a misdemeanor disorderly-conduct offense.

That constitutional dispute stems from a 1990 incident in which a 17-year-old male was charged with participating in a

mercial use of its name in the state. In 1981, facing bankruptcy, Sambo's changed the name of its Northeast franchises to "No Place Like Sam's." The company has since disbanded.

Just how well the Sambo's case would hold up to the First Amendment, if the Haney case reaches that level of debate, is unclear. If the Supreme Court parts with conventional wisdom and rules that the Minnesota cross-burning is not protected expression, says Harvard Law School Professor Dick Fallon, "then we might have a whole new ball game." Otherwise, Fallon says, native Americans may eventually face the difficult task of proving that the teams' actions directly produced a physically threatening environment.

Regardless of what is ultimately decided in the case against the Chiefs, the question of whether civility can be mandated remains. The use of racial stereotypes is only a symbol of more deeply rooted problems faced by American Indians.

The Civil Rights Act, though it provided an ethical framework for the country, did not halt bigotry. Nor will successful litigation aimed at preventing the use of Indians as pro sports mascots.

In the long run, the discussion raised by legal action against the Chiefs may do more to alter the representation of native Americans than the suit itself.

Court Picked Bad Time to Drive Religion out of Scouting

By Harold Johnson

"All William and Michael Randall are seeking is the opportunity to put those uniforms back on." So says James Randall, the Anaheim lawyer whose 10-year old twin sons were booted out of a Cub Scout pack because they balked at saying the Scout Oath, with its pledge of allegiance to God (they have no religious beliefs, the boys explain).

For a year, lawyer Randall has been a man on a crusade. His mission, to get the courts to armtwist the Scouts into letting his boys back in — on the Randalls' terms. It's a campaign against discrimination, he harrumphs, a battle for religious rights.

Well, on April 30, he won. The Scouts will appeal, but for now, by order of an Orange County Superior Court judge, his sons must again be allowed to button themselves into their uniforms, without being required to unbutton their lips during the Scout Oath.

Hmmm. You have to wonder: If the Scouts can't prescribe their own oath and ask that members recite it, why should they be able to require special clothing, the uniforms the Randall boys like so much? For that matter, how long before some family comes along to complain to a court about Scout camping rules?

That's not the only disturbing implication of the Randall lawsuit. The Scouts had also better start designing a Scout dress. Whether he'll admit it or not, Randall's legal argument implies that the Boy Scouts can't exclude girls.

Now, the obvious response to James Randall — the response I hope an appellate court will eventually give — is that the Boy Scouts don't practice conscription. Nobody dragooned Randall's sons into membership. Why must a venerable institution whose traditions are cherished by millions be compelled to reinvent itself simply because those traditions don't suit the Randall family?

You'll hear cynics say the Scouts are making a big deal over nothing by contesting this case. The religious element of Scouting really is next to nil, according to these critics. They're wrong. Without mandating any particular sectarian adherence the Scouts have always stressed the importance of religious duty as a means of developing values and character.

The Scout's Oath — "I promise to do my best to do my duty to God and my country, to help other people, and to obey the laws of the Pack" — dates from the founding of American Scouting eight decades ago. And James Edward West, first chief executive of the Boy Scouts of America, insisted on including "reverent" in the Scout Law because, as he said later, "I felt then, as I feel now, that there is nothing more essential in the education of the youth of America than to give them religious instruction."

Why rip out that core tenet of Scouting? What possible good can be served? In fact, was there ever a time when more good could come from youth organizations that try to give kids some bearings, even if they commit the heresy of talking about a higher power? The terrifying lawlessness in Los Angeles that begin the day of the ruling in the Randall case fairly screams about the moral void in our culture, the tragedy that results when young people are condemned to navigate urban America's streets without an ethical rudder. James Randall's campaign to eviscerate Scouting's moral edge, in other words, could not be more disastrously timed.

At the heart of his legal case is the claim that the Scouts amount to a "business," as opposed to a private, not-for-profit society, and that they therefore must dance to California's stringent anti-discrimination dictates.

But if the Scouts are a business, so is the Catholic Church (does it also have to accept the Randalls as members, despite their atheism? If admitted, would they ask a court to order changes in the Catholic Creed?). James Randall's argument is absurd, yes — but this isn't the first time a judge looked absurdity in the face and enthusiastically shook hands with it.

Let's be clear: Only one party in this lawsuit has resorted to force. James Randall alone is attempting a muscle play, using the state's coercive power to impose his will on a private organization. In the process, he is mounting a larger offensive, aimed at the basic right Americans are supposed to have to be themselves, to follow their own philosophical and religious inclinations, to form groups that express those convictions.

James Randall is all sanctimony in talking about his crusade, but don't buy his rhetoric about tolerance. He's fighting not to expand freedom, but to curtail it.

Harold Johnson is a columnist for the Orange County Register, where a longer version of this article first appeared.

120181

Commentary

Cultural Ignorance Abounds

If ignorance were a crop, this last three months would have been a bumper harvest. Andy Rooney, mascot names, cartoon Kachinas, misdirected beauty queens. . .Where to begin?

The controversy over team mascot names has been riddled with silly arguments but columnist Rooney added new gasoline to the fire. After some harrowing research in western movies, he observed, "American Indians were never subjected to the same kind of racial bias that blacks were."

Rooney also announced, "While American Indians have a grand past, the impact of their culture on the world has been slight. There are no great American Indian novels, no poetry. There's no memorable music. There's no American Indian art, except for some good craft work." He apparently never heard of sculptor Allan Houser, author Vine Deloria, poet Leslie Marmon Silko, Pulitzer winner N. Scott Momaday, to name just a few. Here in New Mexico, Indian arts of all kinds are flourishing.

The most appalling remark was this one: "They hang onto remnants of their religion and superstitions that may have been useful to savages 500 years ago, but which are meaningless in 1992."

Most of the time, when journalists are overcome by a fit of stupidity, there is an editor to save them from themselves. Where was his editor?

NIYC asks you to join us in boycotting Andy Rooney; his employers, The Chicago Syndicate and CBS, and his sponsors. (You can write him at: CBS, 51 W. 52nd St., NY 10019)

Another refrain in the mascot debate is the one about Indian schools naming their own teams "Braves" and "Chiefs." These opponents just don't get it: Indian schools choose these names because the names are theirs to give and they don't use an insulting caricature as logo. Beyond that, what possible defense can there be for "Redskins," the most vile of racial slurs?

Oh, but there's more.

Marvel Comics had to apologize to the Hopi Tribe and withdraw a comic book with sacred Kachina figures as villains who violently kidnap a Hopi ice skater who had rejected traditional religion. Her rescuer was an Anglo dressed in a red, white and blue football uniform. The comic also depicted a Hopi gambling casino (they have none) and Hopis wearing the traditional dress of Navajos.

And despite previous flaps over casual use of Indian dress by beauty contestants, Miss New Mexico, who should have known better, showed up at the Miss USA pageant dressed in a red and yellow war bonnet, a short sequined dress and a cape with a Zia sun symbol. She insisted the costume symbolized all the people of New Mexico. But New Mexico tribes have never worn war bonnets.

"Our people died for it," said Moran Adakai. "What gives this woman the right to wear a war bonnet that signifies honor, dignity and bravery."

Ted Jojola, director of the Native American Studies Center at the University of New Mexico, wrote that her "overall attire succeeds instead in depicting an Aztec maiden being readied for sacrifice (with all the bad taste of a 1920s National Geographic rendering.)"

Recently two Navajo seventh-grade students from Arizona wrote ABC to complain about a joke they found on a Laffy Taffy candy wrapper. "This joke is insulting and racist," wrote Kathleen Kearns and Arnelda Thompson.

The joke: "Why were the Indians the first in North America?" "Because they had reservations."

The two wrote to Nestle, "The Native Americans did not have reservations until they were forced onto them by the U.S. government and in fact had 'reservations' about Europeans encroaching upon their land." The students plan to boycott all USA Nestle products until the company apologizes and removes the joke. (If you would like to support the students, write to them at Leupp Schools Inc., HC-61, Winslow, AZ 86047 or write Nestle USA Inc. at 800 N. Brand Blvd., Glendale, CA 91203.)

All this might seem discouraging, but there is some good coming of it. People everywhere are taking a second look at names. In Arizona, for example, State Rep. Jack Jackson, a Navajo, introduced a bill that would outlaw the derogatory use of Indian names for places after his daughters asked why a local landmark was called Squaw Peak.

And Indian people are finding support among other minorities. The Oregonian's editor, who is black, directed sports writers to remove or avoid references to offending mascot names. And U.S. Surgeon General Antonia Novello, who is Hispanic, supported an Oglala Sioux campaign against "Crazy Horse" malt liquor saying G. Heileman Brewing Co. was insensitive.

Wearing away ignorance and prejudice is a long process, but each protest, each discussion raises the awareness a bit more. The healing begins when people like Kathleen Kearns and Arnelda Thompson care enough to speak out.

Letters to t

Dear NIYC:

Re: Toxic Waste. There could be money in them there hills. I don't like the idea of NIYC asking for donations while dumping an idea that could create economic independence. Who'd be a better guardian of Mother Earth?

Linda Black (Cherokee)
Cambria, Calif.

Editor's Note: Black enclosed an article from the Wall Street Journal (Dec. 27) about the Alberta Special Waste Treatment Centre, which has helped one small town weather the oil slump.

Dear Folks:

I was reading the issue about Mescalero Apaches' study of nuclear waste storage.

Would y pass on to the Mescalero Apaches that they look hard and deeply into such an endeavor? I understand unemployment is 75 percent for Indians. Money must be a problem. An obvious understatement. Health is more important than money. Besides, I understand the Mescaleros have been very enterprising in raising money.

It is a disgrace to our civilization that we have nuclear waste that is so dangerous. To encroach on virgin lands such as those of the West is wrong.

Norma Read Plamondon
Waltham, Mass.

Dear Cheryl Mann:

I was impressed with the articles on Wendell Chino and gaming. Both recite examples of Native Americans recognizing money-making opportunities in an environment not dedicated to continuing religious and cultural practices of past Native Americans.

Wendell Chino has opposition in his tribe. Why doesn't the opposition learn from his new ways, follow his lead and create a $30 million project?

Phillip Gallagher
Orinda, Calif.

AMERICANS BEFO

Americans Before Columbus is the official publication of th founded in 1991 to preserve and protect traditional tribal va

NIYC Board of Directors : Norman Patton, President (Lagun (Navajo); James Rae, Secretary/Treasurer (Navajo); Viola H Stone (Cheyenne River Sioux); Keeley Edmo (Shoshone/Ba Cheyenne), Montana

NIYC Advisory Council: Elias Boulding, William Sloane Co Raymond Iowa, Alvin Josepy, Al Ortiz (San Juan Pueblo),

Executive Director: Cheryl J. Mann (Cheyenne River Sioux

Staff Attorney : Jim Anaya (Tarasco Apache)

Editor: Sherry Robinson
Production: Michael Coles - Legal Press Graphic Services

Americans Before Columbus is published by the National 310 Elm SE, Albuquerque, New Mexico 87102.
Subscriptions rates are $20 per year for non-members, by
For subscriptions and changes of address, write NIYC, 31

ABC welcomes submissions of articles, photographs and letters accompanied by a stamped, self-addressed envelo

400001

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.048

136

The Plain Dealer Thursday Nov 1992

500460

Party pooper?

Redskins (and Indians) should think up new names

By CLARENCE PAGE

I probably will win nothing more for myself than the party pooper of the year award for this one. But here goes:

I think the Washington Redskins should change their name.

Seriously. Let's face it: The nation's capital is sending a team to the Super Bowl that bears as its name a racial slur.

To nativ. American Indians, "redskin" is as offensive as "Jap," "wetback" or "spaghetti-bender" is to other groups.

It is, like some people's retrograde attitudes, a lingering relic of our less-tolerant past. It has no comfortable place in our diverse society.

I am hardly the first to express a grievance about it. Like battles over Christmas mangers in public squares, complaints about race-names on sports teams have become a hardy perennial not only in Washington, but also in Cleveland, land of baseball's Indians, and Atlanta, the home of the Braves. None seems to generate as much protest as "Redskins."

"Whites are no longer called 'Palefaces,'" said a recent letter to the Washington Post. "Why then does our nation's capital persist in calling our football team 'Redskins'?"

Why, indeed? This year a Washington-based group called Fans Against Indian Racism (FAIR) has sent letters of protest to Redskins owner Jack Kent Cooke. So has a Minneapolis group called Concerned American Indian Parents.

The Minneapolis group has had better success on the local level. Last year it persuaded a Minneapolis high school to change its team name from the Indians to the Lakers after a son of its leader, Philip St. John, was embarrassed by the sight of a white student whooping it up in feathers and warpaint.

This year it has distributed posters that show a pennant for the Cleveland Indians next to pennants for three hypothetical teams: the Pittsburgh Negroes, the Kansas City and the San Diego Caucasians. The caption: "Maybe now you know how Native Americans feel."

Actually, St. John's group is being mild. "Indians" is merely insensitive. "Redskins" is a clear, concise slur. To perceive its true impact, you have to imagine St. John's fictitious pennants displaying names like Kansas City Coons, Pittsburgh Polacks or the Saratoga Spics.

Schools like Stanford University and Dartmouth College groaned but finally agreed to drop their Indian symbols in the early 1970s.

Ah, but we mean no such harm, say the team's management and fans. After all, they note, the name has been associated for a half-century with honor, talent, tradition and a great bunch of guys.

In fact, it originated when George Preston Marshall, one of the team's original owners, changed it from the Braves in the 1930s partly as a tribute to one of the team's coaches, an American Indian known as "Lone Star" Dietz, according to a letter printed recently in the Post from Jordan Harrison Price, Marshall's granddaughter.

Besides, say Redskins defenders, the team has tried mightily to cleanse its name of offense. It even has changed the lyrics of its fight song, they point out, and invited a native American to sing it.

Well, no one ever means harm by this sort of thing, it seems. I'm sure Al Campanis and Jimmy the Greek Snyder meant no harm. Nevertheless, their ignorance of black history, black culture and the institutional racism that persists in the entertainment industry known as professional sports cost them their jobs when it was displayed so blatantly on network television that it embarrassed their respective employers.

Similarly, good intentions are no excuse for a callous insult to the offspring of this land's original people. That was why schools like Stanford University and Dartmouth College groaned but finally agreed to drop their Indian symbols in the early 1970s.

That also is why the Pekin, Ill., school board, after resisting pressure for years from Chinese-Americans to change its high school's nickname from the Chinks (local pioneers believed the town sat on the exact opposite side of the Earth from Beijing, China), finally changed the name to the Dragons in 1980, amid howls of protest, pickets, boycotts and recall threats.

PD/C.H. PETE COP.

Repair work on the Indians' Chief Wahoo atop the Stadium.

It has been suggested that improved education in native American history would be more beneficial than a change in the Redskins' name. Fine. Many American youngsters don't even realize that Indians still exist.

But why stop there? We could use better education in all aspects of this nation's ethnic history. Silly notions like Jimmy the Greek's historical claptrap about slave breeding are held by lots of otherwise well-meaning folks, and not about black people.

With a little more educat about each other, maybe we Am cans will respect ourselves a l more and voluntarily end quest able team names like that of Redskins.

If so, good riddance. A societ judged not just by how wel rewards its strong but by how it looks out for the interests of minorities. When we cheapen feelings of one group, we chea all of us.

Page is a Chicago Tribune col nist

UNDERSTANDING AND RESPECT

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.

20.050

This editor's note is going to be another two-parter. The first part is prompted by comments made to me by a young African-American man during the National League Championship Series in which the Atlanta Braves participated.

BY NORRIS HITE JR.

It is important to mention that the man was African-American because this is the major reason his comments bothered me. The comments were not vulgar or degrading. He merely said that he felt the Indian protest of the use of the name "Brave" was stupid. He felt that the "tomahawk" cheering just added excitement to the game. In essence, he felt the Indians were making too much out of nothing.

So why did his comments, which are shared by so many people, bother me?

Well, there are several reasons. First, if I were a Native American who had my land stolen and raped, and my way of life destroyed, I do not think that I would be thrilled with the terms "Braves," "Redskins," "Chiefs," or "Seminoles" being used as a mascot. These terms would have special significance to me and I would not want them cheapened, especially by people who have no idea what they really mean.

I would be most upset at the name "Seminole," because that is actually the name of an Indian tribe.

I also would not find it amusing when people dressed up in war paint and feathers to run around as the team mascot. I would find this degrading and insulting to my heritage, which again, these same people do not bother to learn.

Now, I know that many of you will be like my young friend and say that I am too sensitive. Or that I am taking this too seriously. Or that I am taking it in the wrong context, because nothing negative is meant by it.

Well, I beg to differ and I differ because I am an African-American. It is because that I too am a person of color who has experienced some of the kinds of things that my Native American brothers have experienced. As an African-American I know that my ancestors have been treated with the same disdain, sub-humanism and inequality that the American Indian has been subjected to.

I also know that as African-Americans we would not like or accept any part of our heritage being used in such a manner.

Don't believe me?

Let's take two examples. First, there was a restaurant chain many years ago named Sambos. The restaurant was forced to change its name, and in some cases, close its doors because Blacks did not appreciate that such a clearly derogative name was being used. Nothing was meant by the name of the restaurant. Or was it?

It didn't offend anyone. Except us!

It was not meant to be degrading. Or was it?

Second, there used to be a statue of a Black jockey that was a pretty commonly accepted lawn ornament. Today, let someone try putting that same ornament in a yard and see what happens.

Nothing was meant by the statue. Or was it?

It didn't offend anybody. Except us!

It was not meant to be degrading. Or was it?

Now, understanding our background and the obvious importance our heritage has to us, why can't we understand and support this situation when it involves Native Americans.

Would you think it right if there were sports teams called the Norfolk Niggers or the Chicago Coons? How about the Seattle Spooks or the San Francisco Slaves?

How willing would you be to cheer for teams such as those, even if they were in the World Series, the Super Bowl or the NBA Championship?

It is sad how soon we forget not only our past, but our present. We also too often forget that people of color have so much in common, and so little power in this country, that we need to become much more sensitive and understanding of each other, especially when we are fighting the same fight.

Would you think it right if there were sports teams called the Norfolk Niggers or the Chicago Coons?

The second thing I would like to discuss this month is on a personal note. It deals with Ervin "Magic" Johnson and his recent announcement that he is HIV-positive.

As many of you know I am an avid basketball player and a former sports writer, so I know the game. Having grown up in the streets of Philadelphia, I played with and against some of the best basketball players in the world. Many had magic in their games, but none were "Magic."

In my mind, this man was the greatest player ever to walk on a basketball floor. I watched him in college as he destroyed Penn in the Final Four. I watched him in the NBA Championship as he played guard, forward and center to beat my beloved 76ers. I watched him just play in a way that no one has before.

Also, like no other has before, he is leaving the game he loves so dearly. I feel deeply for him and his family.

In situations like this, one often asks why God would do this to a person of the quality of Magic. Though I hated to see it happen, I can see why God would choose Magic.

In my opinion, it is simply because he is magic—not just on the basketball court, but in life. His charisma, charm and sparkling personality will serve to fight a much bigger battle and win a war far greater than any he would find on the hardwood.

There are many great athletes, past and present. However, there are not but a handful of people who can make a positive impact on the world simply by being who they are.

There will be no more incredible blind passes. But the magic will be in the message and still in the messenger.

And I think that the magic will help make him see his grandchildren attend college.

In this war, God has sent some Magic that just might make a difference. ■

130247

BLA-TTAB-00942

Skin Deep

A couple of weeks ago, a local laundromat maintenance man who happens to be Native American was talking to some kids about the Super Bowl. The Washington Redskins versus the Buffalo Bills, he grinned: "I can't remember the last time a buffalo beat an Indian."

Native people may have learned to find humor in the way they're portrayed in sports mascots, but that doesn't mean they enjoy it. During the World Series, native leaders rediscovered national sports as a perfect vehicle to remind the nation, and especially its TV cameras, of their existence and their complaints. And before the debris from Game Seven had been swept out of the Metrodome, the American Indian Movement and other organizations were announcing a Super Bowl protest—no matter which teams came to play.

So now it's the Washington Redskins, and the protest schedule is in full swing. In addition to a rally on January 26, activists have organized a national conference on racism in sports and the media to last Friday through Sunday. But so far, the native point of view doesn't seem to have gotten through to the NFL. The Redskins' attitude was made clear by team spokesman Charlie Dayton in a recent interview: The logo and mascot represent "the positive attributes of Native Americans, such as dedication, courage, and pride," he said.

In 1932, George Preston Marshall and three partners started a pro football team in Boston, Massachusetts. Like many fledgling football teams, they took their name from the city's baseball franchise, dubbed the Boston Braves. The name didn't stick. Two years later, Marshall opted for the more menacing-sounding "Redskins," and in 1937 he moved the team to Washington, D.C.

It was also in 1937 that the official team song, "Hail to the Redskins," was penned by Marshall's movie-star wife, Corinne Griffith.

Hail to the Redskins
Hail victory!
Braves on the warpath.
Fight for the old D.C.
Scalp'em, swamp'um, we will
Take'um big score.
Read'um, weep'um, touchdown,
We want heap more.
Right on, fight on, til you have won,
Sons of Wash-ing-ton.

Marshall hyped the warrior-Indian motif to farcical proportions. Players were made to wear feather headdresses on the sidelines and in team photographs. Marshall, who liked to be called "Big Chief," wore long, flowing feather bonnets at games and press conferences. According to Richard Whittingham's 1990 history of the team, *The Washington Redskins*, at one early game Marshall required the players to color their faces with "war paint."

CARL WESLEY

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.051

The paint ran during the game and ruined the uniforms; Marshall never repeated the stunt. But the Redskins band members continued to paint their faces and wore "warrior" uniforms. A drawing of Marshall with the Redskins band in full regalia hangs in the Canton, Ohio, professional football Hall of Fame, where Marshall is a charter member.

Marshall was once asked how he had chosen the team's burgundy and gold colors, and why he'd hired a Native American, Bill "Lonestar" Dietz, as the Redskins' second coach. According to a 1939 Washington Star article, Marshall shot back that "I paid too much gold for too much burgundy one night and hired an Indian." He got rid of "Lonestar" after just one season.

In 1957 Harry Wismer, a Washington sportscaster listed in the 1951 Redskins program as "the voice of the Redskins," filed suit against Marshall's Football Corporation. He claimed that the team deliberately avoided drafting black athletes while all other teams had employed black players for years. Marshall had boasted in 1941 that "Negroes will never play in the NFL," according to a 1961 article in the black newspaper The Pittsburgh Courier.

Wismer's complaint caught on. Soon players from other teams were threatening to boycott games with the Washington club. Marshall ignored the suit and the boycotts until 1961, when he was in jeopardy of losing his 30-year lease in what is now RFK Stadium. The stadium was a public facility, built on public land, and the Kennedy administration threatened to

Protests at the Su[illegible] Bowl won't faze the Redskins: They're used to trouble with Native Americans and other minorities.

bar the team from the new 50,000-seat stadium if Marshall and the Redskins did not adhere to the new federal nondiscrimination clause and hire a black player or coach. Marshall and his partners, who by then included current "Big Chief" Jack Kent Cooke, capitulated and drafted black Syracuse running back and Heisman Trophy winner Ernie Davis in 1962.

Today, of course, there are more black players in the NFL than white ones. The Redskins' Doug Williams was the first black Super Bowl quarterback. Bobby Mitchell is now assistant general manager. But in the years since Cooke took control of the Redskins in 1974, the team has made only marginal efforts to make amends with Native Americans.

The band no longer wears Indian clothing or headdresses, and the helmet icon is not as patently offensive as Chief Wahoo, the goofy-faced mascot of the Cleveland Indians. But to native organizations, these are merely cosmetic changes. The team name and logo are permanently linked with its history, and the team song still refers to "braves on the warpath."

If protests before national TV cameras don't convince the team to dump its name or emblem, native leaders say they have other means at their disposal—including, for example, federal antidiscrimination laws. Don Messec, administrative director of the National Congress of American Indians, says if the Redskins don't dump their name or emblem, he'll haul them into court and sue for "insidious discrimination."

The Bureau of Indian Affairs has so far refused to take steps in that direction, although spokesman Carl Shaw says the bureau agrees that "using the color of a man's skin as a team name...may not be a healthy practice." But, Shaw says, the bureau can't interfere with a private organization.

Nonsense, counters Messec. "They're already using a facility receiving federal funds. That's precisely the direction we will take in court. We will force the federal government to enforce their own rules nationwide. School districts, public universities, and everyone who receives a cent of federal money."

—*Jay Calvin Weaver and Monika Reverdin*

500606

BLA-TTAB-00943

BLA-TTAB-00944

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.052

THE WASHINGTON POST 1/14/92

Edward Lazarus

Redskins: What's in the Name

The argument is at least 20 years old, at least as old as the 1970s, when Native American students successfully demanded that Dartmouth College stop using the name "Indians" for its sports teams. But the battle to end the use of Indian-based nicknames, insignia and rallying cries has never raged more fiercely. Recently the nation debated the "Tomahawk Chop" of which Atlanta Braves fans had become so enamored. Indian leaders deplored the chop and organized protests, President Carter did the chop and deplored it. Today, and for as many weekends as they last in the playoffs, the issue will be whether the Washington Redskins should change their name.

I grew up with the Redskins. When I was a boy, Ken Houston beat the Cowboys by stopping their bronco-busting, chaw-chewing fullback, Walt Garrison, just short of the goal line. George Allen called his ill-fated Nixon-inspired reverse against Miami in the Super Bowl. And Charlie Taylor raced for a touchdown despite a broken ankle. I spent countless hours reliving these plays or pretending I was Larry Brown (No. 43), sweeping left, then right across playground fields. These plays, these dreams, these affections live in my memory.

I also grew up with Indians. When I was a boy, tribal leaders from across the country would come to my house to seek advice from my father. Seneca, Tuscarora, Blackfeet, Sioux—they would sit in our living room talking about the hardships of reservation life or just telling stories. I spent countless hours watching my father defend Indian rights in court or before Congress. Inspired by this childhood, I wrote a book about the Sioux Nation and their struggles, military and legal, against the United States.

So where do I side in this conflict of passions? The choice is not difficult. The name "Redskins" should go. This is not because the name is insulting or demeaning. Indeed, the name is intended to conjure up images of positive, albeit aggressive, attributes: ferocity, courage, strength, pride. Nor must the name be changed because it perpetuates some modern-day stereotype—the notion that Indians today are still "savages" looking for the next wagon train to loot.

Rather, the problem with the name "Redskins" for a sports team is that it perpetuates the crippling myth that Native Americans—their lands, their cultures, their sovereign powers, their very existence—are relics of the past, that they are like Trojans, Spartans, Buccaneers, Pirates, 49ers, Vikings—heroes or villains to be studied as history, and history alone. Painted images on helmets or grass fields link Indians with our imaginations. And in our imaginations, their existence, their problems, and our complicity in them disappear.

But Indians, Redskins, Native Americans, whatever the name, are not extinct, not legends. On reservations and in urban centers throughout the country, they struggle to find a separate and distinct place for themselves in the racial maelstrom of American society. Everywhere they struggle against grinding poverty and the social and cultural destruction that the advancing American frontier left in its wake. These contemporary Indians, sentient not symbolic, cry out to end their status as the invisible, ignorabl among us. That is a cry we must heed.

The proof that we should honor Indian d mands about our sports imagery lies in the ve nature of the argument. After all, what today the issue of Native American rights that co mands our greatest interest? It is a matter names and logos, a matter of symbolism on No former presidents (much less sitting on address the desperate conditions in Indi country. No national headlines apprise us renewed assaults on Indian religious freed or tribal autonomy. Rather, the headlines a all of Tomahawk Chops, "Dances with Wolv or the merits of Columbus's voyage—symb fairy tales and ancient imaginations to present consciousness. And, so, let us pond new name for the Redskins, and let's cha the name of the game as well.

The writer, a Washington native, is the author of "Black Hills/White Justice: The Sioux Nation Versus the United States, 17 to the Present."

400,162

SAINT PAUL PIONEER PRESS

16TH
JANUARY 1992
THURSDAY

METRO

NICK COLEMAN

Indian nicknames spark column war

STAFF COLUMNIST

Thanks and a big tip o' the hat to our Tom Powers, sportscribe extraordinaire.

For those of you not in the habit of turning to the toy box section of the newspaper, Tommy is a Pioneer Press sports columnist who, day in and day out, chronicles the amusing adventures of millionaire entertainers with whom he has the privilege of making small talk while the entertainers are buck naked.

Yesterday, Tommy left the locker room long enough to put the rest of us straight on this nettlesome Indian-nickname business, which threatens to put a damper on what otherwise promises to be a glorious Super Bowl. Tommy told us that the protests against the NFL's use of the name Redskins will accomplish nothing, unlike the Super Bowl, which will accomplish . . . something, I'm sure. And Tommy added that the protests will be resented by many people who will consider them "an intrusion" on the sanctified turf of Super Bowl XXVI.

I always said Tommy knows a lot about sports. It's his understanding of higher life forms that needs work.

Sports reporters make a comfortable living as professional camp followers, chasing athletes from hotel to arena to airport and on to another hotel, sharing with the public their insights into the minds and oversized bodies of men who play kids' games for the profit of beer companies, shoe manufacturers and TV networks. Naturally, sports reporters hate it when real life "intrudes" onto the playing field. That's why, when Magic Johnson called a press conference to say that he had the AIDS virus, not one of the fawning "reporters" in attendance asked him a tough question.

I first learned that sports and news don't mix when I had the misfortune of being in attendance at a small-town Lions Club meeting when the guest speaker was famous deep-thinker Calvin Griffith. When Calvin, who then was the owner of the Minnesota Twins, made some outrageous observations about black people, free love and the sex lives of ball players, I naively assumed that his remarks were newsworthy and reported them in the Minneapolis newspaper.

Many local sportscribes were gracious enough to tell me that I had used poor news judgment. They told me that Calvin's racist views only seemed newsworthy to me because I hadn't heard him spout them many times before. They had. But they had bravely managed to keep them from intruding on the world of sports and I should have done the same.

Now, Tom Powers tells us that the flap over the use of a racist nickname like "Redskins" has nothing to do with such concerns as dignity or respect. It is merely a phony media event hyped by a few overly sensitive writers who don't have a real life. For the sake of consistency, I'd like to believe that Tommy would be just as smug if the Washington team was called the "Darkies." But I doubt it. It's safer to insult American Indians than blacks.

But let's give him the benefit of the doubt. Let's say he's right, that the protests against the use of racist nicknames are nothing but a big hype job promoted by the slavish efforts of spineless stooges in the media. Hey, Tommy, you must love the protests! You make them sound just like the Super Bowl!

We all know, however, where the millions and millions of dollars in real media hype will go between now and Super Bowl Sunday. Not much will trickle down to the Indians unless they find a way to sell ads at $850,000 per 30-second clip.

When the 1992 Super Bowl circus is over, American Indians will still face a daily struggle for jobs, health and respect. The sportswriters of America, meanwhile, will be on the trail of some other band of millionaire athletes.

Tell me again, Tom: Who is it who needs to get a life?

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.
20.053

150053

Please see Yakima/A2

Please see Tribes/A2

ngs

Jerry Reynolds/Times Staff

Falcons' fast-paced, see-
e story and more pictures,

'Redskins' new site on Interior land

By Bunty Anquoe
Times Washington Bureau

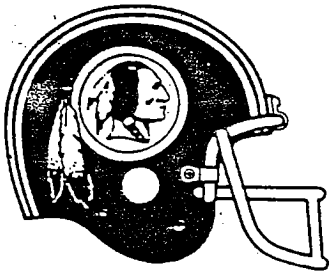
WASHINGTON — Indian tribes may finally have found a chink in the armor of Jack Kent Cooke, owner of the Super Bowl - bound Washington Redskins.

The site of the team's proposed new stadium is on Department of Interior land and any land transfer must be approved by Interior Secretary Manuel Lujan, said Bob Walker, department spokesman.

"If we don't approve it, he doesn't build it," Mr. Walker declared. "His only option is to build in northern Virginia."

Mr. Cooke has consistently refused to consider changing the name of his team despite vociferous calls from Indian tribes and organizations for him to do so.

Most Indian groups consider the team moniker racist and demeaning. Mr. Cooke has refused to meet with tribal representatives to discuss the issue that has become a heated debate with many sports teams who use Indian-oriented mascots and nicknames.



Washington "Redskins" team logo.

"The National Congress of American Indians reminds the Secretary of the Interior of the trust responsibility that exists between the U.S. government and the Indian

Please see Cooke/A2

JTPA funds endangered

By Bunty Anquoe
Times Washington Bureau

WASHINGTON — The Department of Labor has drafted a proposal that would eliminate two-thirds of the tribal grantees under the Jobs Training Partnership Act.

The Native American Programs Advisory Committee met at Labor Department headquarters last week to consider a discussion paper proposing several changes in the regulations governing Indian JTPA programs. The committee rejected the suggested restrictions that include banning new grants of less than $200,000 and potentially phasing out all existing Indian grantees with allocations below that level.

An internal Labor Department work group developed the discussion paper that outlines objectives for JTPA programs and emphasizes long-term employability.

Other proposed options would tighten program participant eligi-

Please see JTPA/A2

esses
Today

December 1990. In February and March they published two editions on the Persian Gulf War and began publication as

Kansas' Finney signs a Kickapoo compact

By Joan Morrison

Scherer, mayor of Hiawatha.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.054

500006

tribe's claim that federal law and policy and subsequent court deci-

series on Indian cases before the U.S. Supreme Court)

tribal lands are governed under a different law than the General Allotment Act.

"This leaves open the question of whether it makes any difference

Cooke: it's Interior land

FROM A1

nations across this country," according to a statement by the executive committee of NCAI.

"It is our understanding that the National Football League — the owner of the 'Redskins,' Jack Kent Cooke — is requesting transfer of Department of Interior land. ... The National Congress of American Indians ... finds the use of the name 'Redskins' offensive and go on record opposing demeaning and degrading the honor and integrity of the first Americans — the Indian people," the committee wrote.

Mr. Walker said that negotiations are at an early stage and that nothing has yet been submitted by Mr. Cooke in writing.

The "Redskins" 30-year lease on the current stadium expired last year and the team is operating on a one-year extension.

The Interior Department turned the property over to the city in the 1970s, Mr. Walker said, and also owns the Langston golf course on which the proposed parking site overlaps.

"James Ridenour at the National Park Service is in charge of the negotiations," he said.

Redskins spokesman Tom Sullivan said the organization is not close to finalizing plans for the new stadium and no real developments will occur until after the Super Bowl.

The organization has been in several disputes with the city over the percentage of minority hiring and whether the city will share in parking revenues.

Steve Emery, Cheyenne River Sioux tribal attorney, said, "the Washington Redskins racist nickname demeans Indian people. The Secretary of the Interior must not approve any transfer of land unless the organization agrees to change its name."

JTPA: fund cuts eyed

FROM A1

bility by requiring that at least 90 percent of participants be economically disadvantaged and that over half have at least one DOL-defined "barrier to employment."

Richard Gilliland, deputy administrator, called the proposals "a major shift in policy in terms of quality standards."

"We're going to serve fewer people and the system has [illegible]

Judge w SRST lic

By Avis Little Eagle
Times Staff

FORT YATES, N.D. — A hearing to decide if due process rights of several tribal members was violated by tribal council action last month will be decided in tribal court Jan. 16.

Chief Judge Rochelle Lawrence will preside. The court action was initiated by four tribal liquor license holders who were denied their licenses at a Dec. 17 tribal council meeting. The tribal council denied the licenses in an effort to combat the abuse of alcohol and other effects of alcohol use on the reservation.

Bob Wefeld, a Bismarck Attorney representing the liquor establishments said, "We brought an action — a summons and complaint against the tribe. My clients are seeking relief from the tribe for a violation of the Indian Civil Rights Act."

William Perry, a Washington attorney for the tribe said the tribe has an obligation [illegible]

500007

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.
20.055

500008

Opinion

'The devil made me do it'

To the Editor:

Upon a mountaintop sat five men. He had come for a report on the accomplishments of their races.

The black man stood up and gave his report: "We were taken from our homelands in chains by the white man. We were forced to work the land they stole from the red man. After generations of enslavement, they finally freed us. We are now making a way for ourselves in America. Some of us are some of the wealthiest people, we also have political and religious leaders. And although we still work for the white man, at least now we get paid. We feel we are just as good as the white man" and with that, he sat down.

Next it was the yellow man's turn: "We are a meek race," he began. "After our country's morale was destroyed by the white man's bombs, we came to a decision. We would hit the white man where it would hurt him most, his wallet. We have worked long and hard, and now we own a lot of his companies and real estate. We will soon become the wealthiest race on the planet. And we owe it all to the greed of the white man."

Then the white man stood up in anger. He opened up his briefcase and pulled out his report. He said: "We are the most intelligent of all the races You created. If it wasn't for us this country would still be covered with grass, instead of cities. Before we came here the heathen red man worshiped the sun, sky, even the earth, he even treated the animals as equals. If they were more intelligent and business minded, they could have been the wealthiest race even known. But look at them, surviving on handouts from the government, waiting for promises to be fulfilled. What a laugh! We're not stupid enough to give back land worth billions. And as for us enslaving the black man, if it wasn't for us, they would still be in Africa, begging for the right to be a vo... We bombed the yellow man into the 20th century. So these two races owe the white race for their prosperity. Only the red man's way of life kept him from joining us. But that's his loss."

"Now red man, it's your turn." After shaking his hand he began: "We are still living in the country in which our race began! We never worshiped but respected all that you created. If the white man had not come, we would probably have just now invented the wheel, which would not hold a candle to the invention of the bomb. So who is intelligent: the man who can see the future and thus preserve it, or the man who can't see and will destroy it? We would rather be rich in spirituality than wealthy materialistically." Then he sat down.

The Man stood up and said: "I gave to all races a religion, a place to live, and laws to live by. I also made a promise that if all this was done, that you would be given a place in my homeland. Would you all stand up.

"You," he said, pointing to black man, "you are in a position to help your people who are starving and dying daily. But you've turned your back on your homeland, your roots, and your religion. By doing so you've turned your back on me.

"And you — when your country was bombed, instead of turning to me, you vowed to destroy the white man financially.

"And now you, it seems every time something bad happens, it's the white man, who causes it. You broke every commandment, destroyed the earth, and committed genocide on races, all in the name of Christianity. Take a good look at me white man for you will never see me again. Here comes a man who I'm sure you will recognize. You all go with him. . . except you."

"We are together by choice"

For a free information kit on the Peace Corps call 800-525-4621, ext. 652.

Find out why 6,000 Americans are working in Africa, Latin America, the Caribbean, Asia and Eastern Europe as

Real Indians need to tackle mascot issue

BY ELMER SAVILLA

A View From The East

WASHINGTON — On Saturday, Jan. 4, I went again to RFK Stadium with a small group to peacefully demonstrate against the use of the pejorative term "Redskins" by the Washington professional football team.

It was a cold, dreary, and rain-soaked day. It's fairly easy to stage a protest on a warm and sunny day, but on a day like this only the faithful and committed come out. And so it was that 12 dedicated American Indians stood in the cold rain to carry our message to the mostly white American Redskins fans.

It is, of course, part of the territory that one also endure the vulgar and disgusting comments from these "sportsminded" people. These fine and civilized Christian people said things like, "What are you damn Indians doing on Redskins territory?" and "You f---ing Indians should leave the Redskins alone", and this was the tame stuff.

A few weeks ago a young college girl who volunteered to help us was told by one sports fan, "Get out of my face or I'll kill you."

I can now appreciate the abuse the Wisconsin Chippewa endured in their efforts to uphold their treaty fishing rights. I ask you, "Is America a great country, or what?" Maybe we should all go back to where we came from.

The first protest demonstration here was Sunday, Nov. 3. At least 50 Indians came out for that one, and on the following Sunday, on a bitterly cold day with a windchill temperature of 5 below zero, we were all out again and almost froze our backsides off.

But will you believe that from the start there has only been two people from a federally recognized tribe taking part? Most of the Indians are from the Maryland tribe of Piscataway, who do not enjoy any privileges members of a federally recognized tribe do. I admire these eastern Indians who have no benefits to take for granted. They come out, they say "because we are Indian and we care."

There are, in the Washington area, at least 2,500 American Indians from federally recognized tribes. They are students, consultants, tribal lawyers, congressional staffers, for Indian organizations or the many federal agencies. One thing they have in common is that many were hired under the Indian preference provisions, and no doubt all got their education and degrees from an Indian scholarship program, which their fathers and grandfathers before them had to fight hard to get.

It should be payback and appreciation time for them. They should now do their part in the protection and advancement of Indian causes.

Yet I have asked many of them to participate in these Indian causes, and I have heard a lot of excuses. The most common is, "I would really like to help, but I work for the BIA/IHS/federal government, and I am not allowed to do that." Pure hogwash. The Hatch Act restricts only lobbying and certain partisan political activity. They know that just as surely as they know the quitting time, how much sick leave and vacation time they have, and exactly how much overtime pay they will get on the next payday.

There are many young Indians in this town who have never lived on a reservation and have no idea of how hard it is to grow up there and yet will take a know-it-all attitude about Indian programs with no appreciation for where these programs came from — and yes, I know there are people like that on many reservations, too. I recently talked to a Kiowa lady and she said she favored taking money from the Redskins team instead of protesting. Am I the only one who sees something wrong in that attitude?

I recently received a call from a non-Indian in Massachusetts. A teacher at a local high school, he has been campaigning, with the only two Indian students, to remove the school mascot — a big-nosed, fierce looking Indian called "Red Raider." The school principal and school board have refused to do so and the teacher and two students have been subjected to much verbal abuse and taunting. He wanted to know how to get help from other Indians. I had to tell him "I wish I knew." As long as so many don't mind being made fun of, abused, or insulted, this will all continue.

It does take perseverance and commitment to change things, and success comes slowly. Just this week a group of Indians in Iowa, succeeded in convincing a local high school to do away with their Indian name and mascot. Three cheers to them.

The "mother of all demonstrations" is planned to take place during the Super Bowl game in Minneapolis in late January and most demonstrations around the country seem to be merely "tune ups" for that one. If you're nearby at that time, please stand and be counted.

The National Congress of American Indian passed a resolution at its recent San Francisco convention that would establish an office to take on the task of heading up efforts to remove or change the negative caricatures and names being used by schools and sports teams.

This would be a fine gesture (the resolution) but it will be ineffective if individual Indians still refuse to get involved. It gives them an excuse to not be involved by saying "we gave the job to NCAI, let them do it." As a matter of fact, last fall, NCAI was unwilling to get "officially" involved in the protests. Two volunteers, Don Messic and Charlene Teters, were told "go ahead, but keep our name out of it."

Ms. Teters, who is a Spokane from eastern Washington, twice has singlehandedly caused two caricatures to disappear here. One was the mascot of the Redskins, a black man dressed in buckskin and feathers and seen frequently on national TV. After tangling with Ms. Teters, he has not been seen publicly since. The other incident also involved a black man, also dressed as a "Chief." He told Ms. Teters that he was dressed that way to sell souvenirs and that he didn't care if he insulted Indians as long as his "bottom line" (money) came in from his sales. He claimed that he had a law degree from Harvard and was a professional businessman and that he had a right to be dressed "this way." Ms. Teters berated him in front of the TV cameras and he hasn't come back after she told him that "You are the reason that I am insulted."

If more of the male Indian leaders had the courage of Charlene Teters, we would not be in so much danger of losing the fight for tribal sovereignty. Now, by mandate, NCAI can get involved and so should the rest of Indian country.

Let's have no more talk of taking money for insults from the professional sports industry! Let's not endure the racial insult from local high schools and colleges. Sure, there are other issues to be concerned about, but they are being addressed, too. Will the real American Indian please stand up?

Where you can buy the Lakota Times on the Standing Rock Reservation and surrounding
McLaughlin Fort Yates Mobridge
January Special
with a cup of soup

BLA-TTAB-00948

Deep freeze for future defense programs?

Pentagon's plan could save billions

Los Angeles Times

Washington, D.C.

A Pentagon initiative would freeze virtually all future defense programs except the research and engineering data, avoiding production of the weapons indefinitely, sources said Wednesday.

The plan, to be unveiled when the Pentagon submits its 1993 budget next month, would save billions in procurement costs for big-ticket projects at a time when the Department of Defense is under extreme pressure to reduce its budget.

The proposal is a response to changes in the world that give U.S. war planners — for the first time since the Cold War began — at least a year's warning of any significant need for advanced U.S. combat capabilities, officials said. In the event of a crisis, new weapon designs could be rushed into production, a Pentagon official said.

The initiative has received tentative White House approval as part of the budget process. Although it is likely to get a more critical reception from members of Congress wary of job losses in their districts during an election year, it does not require their approval.

Under the proposal, the Pentagon would continue to contract with defense companies to develop and engineer new weapons. But instead of following the traditional route of putting those weapons quickly into production, in all but a few cases the Pentagon would direct the contractor to leave the blueprints on the drawing board or the prototype on the test range. The weapons then could be produced on short notice if circumstances warranted.

Pentagon and defense industry officials familiar with the initiative said that it would mark the end of an era in which defense contractors maintained large forces of skilled production workers and counted on the production phase of a weapon program for the bulk of their profits.

Defense industry analysts said that the initiative's largest effect is likely to be in Southern California, where there are believed to be more skilled and unskilled production workers involved in weapons manufacturing than anywhere else in the country.

For taxpayers, a decision to forgo the production of a weapon could bring huge savings.

As Pentagon leaders last fall revised their assessments of military threats to U.S. interests, Defense Secretary Dick Cheney directed Donald Yockey, undersecretary of defense for acquisition, to prepare a plan that responded both to new budget pressures and to the expanded warning time the Pentagon believes it would have. Yockey is expected to outline the plan to members of Congress this month.

In the past two years, Cheney has said that he was reluctant to sacrifice weapons acquisition programs and preferred to make cuts in the military's manpower rolls.

But this year, he has argued that the Pentagon cannot cut personnel faster or deeper than already is planned. Under pressure from Congress to cut further, Cheney has chosen to save billion by cutting back and canceling production of weapons systems. Among the systems affected by his strategy is the B-2 bomber, which would be canceled after 20 aircraft are built, Pentagon officials said.

Cheney's new willingness to cut pro-

Harkin calls Clinton union foe who won't drav

From News Services

Washington, D.C.

Sen. Tom Harkin cast Gov. Bill Clinton as a union enemy unlikely to attract traditional Democratic support Wednesday, drawing an angry retort from Clinton that the party must change if it wants to win the White House.

The escalation of the Harkin-Clinton clash came as Democratic presidential hopefuls swarmed the nation's capital wooing labor, mayors and abortion-rights activists.

The day's agenda was a reminder of the many interest groups that demand attention during the presidential primary season. It was a reminder as well that the intraparty squabbling is getting nastier as New Hampshire's Feb. 18 election approaches.

Harkin, an Iowa senator bringing up the rear in New Hampshire polls, is the leading aggressor. "Is this the kind of guy you want running for president in the Democratic Party?" he asked a Machinists' union gathering as he waved a headline detailing Clinton's support for a free trade

Congressional ROUNDUP

agreement with Mexico.

"NO!" was the booming response of the union leaders, who relished Harkin's heated rhetoric and the promise of power in his White House. Harkin also assailed Nebraska Sen. Bob Kerrey for supporting Bush on Mexico trade, and reminded the union leaders of child-labor violations at Kerrey's restaurants.

"It's time to take off the gloves and tell it like it is," Harkin said. "I'm the only real Democrat."

Harkin was barely gone when Clinton came before the clearly hostile Machinists. He opened his remarks by detailing areas where the Democratic candidates agree but then mocked Harkin's "real Democrat" pitch.

Clinton said he was eager to work with labor, but held fast to his arguments on open trade and said U.S. manufacturing would be competitive again only if labor worked with management on flexible work rules.

"We're not going to get very far with this 'real Democrat' stuff," Clinton said. "I'd like to remind you that this country was at its greatest when we were united in change. . . . I'm a Democrat by heritage, instinct and conviction but I am an American first and so should you be."

All the candidates appeared later before the U.S. Conference of Mayors, where they were urged to reverse President Bush's priorities, which the mayors said placed the nation's "hungry and homeless" behind the needy in the former Soviet Union.

Picking up on a complaint voiced by Boston Mayor Raymond Flynn, president of the conference, Harkin pointed out that Bush "attended the international summit here (at the State Department) this morning to rebuild the Soviet Union" but had spurned the mayors' invitation to address their gathering.

The candidates also attended a National Abortion Rights Action League gala last night, on the 19th anniversary of the Supreme Court decision legalizing abortion, and advertised their pro-choice positions.

Abortion is a favorite issue for Democrats trying to attract women and moderate voters, and abortion-rights forces within the GOP are fighting to change a Republican platform plank that recognizes the "sanctity of life."

Buchanan ads assail Bush

Republican challenger Patrick Buchanan began airing a 60-second radio ad in New Hampshire accusing Bush of breaking his vow not to raise taxes.

The conservative commentator's first campaign advertisements took aim at a sensitive issue in the state, where residents have long fought against an income tax or general sales tax.

Buchanan, Bush's only challenger in New Hampshire, has been calling Bush's 1990 budget compromise with congressional Democrats a betrayal of conservative values.

The ads are airing in 21 New Hampshire communities and in Portland,

Wellstone urges end to Washington 'Redskir

By Randy Furst
Staff Writer

400490

Sen. Paul Wellstone, D-Minn., Wednesday added his voice to those calling for the Washington football team to drop its Redskins nickname.

His comments four days before Sunday's Super Bowl game between Washington and Buffalo, added to a growing debate over the use of Indian nicknames, which became a national issue when the Atlanta Braves reached the World Series. Gov. Arne Carlson and the mayors of Minneapolis and St. Paul in interviews or through their aides also called for the team to change its nickname.

So far, the National Football League has taken a hard line, saying the names are not offensive and rejecting a request from Indian activists to meet with Commissioner Paul Tagliabue. NFL officials believe the opposition to Indian names is largely limited to Minnesota.

Wellstone yesterday released a letter that he sent to Tagliabue, urging the commissioner to persuade the owners of the Redskins and the Kansas City Chiefs to change their teams' nicknames.

Wellstone wrote that Indians believe "these nicknames exploit Indians and lead to stereotypes," and "I share these feelings."

SCENE

Minneapolis Mayor Don Fraser said yesterday that it would be good if Washington changed its nickname. "If a racial or ethnic group has a problem with a name or the way names are used, I think as a matter of common decency we should respect (those wishes) and end those uses," he said.

It was announced yesterday that Fraser will speak at a "national summit" on racism in sports and the media today at Augsburg College in Minneapolis. The meeting will precede a demonstration Sunday at the Metrodome to protest the Washington team's name.

Ken Peterson, chief of staff for St. Paul Mayor Jim Scheibel, said the mayor also believes the name should be changed.

Carlson disclosed his position through his press secretary, Cyndy Brucato. "He definitely supports a name change, especially because of the term 'Redskins,' which is a term that has been used to denigrate a group of people," Brucato said. She said that "Redskins" was "unlike words like 'Warriors' or 'Chiefs,' which, in his (Carlson's) opinion, are terms of honor."

American Indian Movement leaders have called Washington's nickname "one of the most racist names in sports" and are joining with other civil rights groups and women's organizations in the protest Sunday.

Sen. Dave Durenberger, R-Minn., did not take a stand on the issue, saying in a statement issued through his office: "I've always been taught that when you invite someone over, you don't talk about politics at the dinner table. But it's important for all of us, including owners of sports franchises, to remember that we live in a multicultural society and we must be sensitive to the impact of team names and symbols on racial attitudes in our country."

At a news conference yesterday, Clyde Bellecourt, national director of the American Indian Movement, said other demonstrations will be held between 4 and 6 p.m. Friday at the Hyatt Regency Hotel in Minneapolis, where an NFL awards dinner will be held, and at 2 p.m. Saturday at the University of Minnesota's Williams Arena, when the Gophers basketball team plays the University of Illinois, which has a "Chief Illiniwek" mascot.

The Metrodome demonstration will start at 2 p.m. Sunday, with a rally at 4 p.m.

Women protest Stroh

Members of Women's Political Action showed up at the Metropolitan Sports Commission meeting yesterday, contending it is illegal to sell Stroh's beer at the Metrodome.

Under Minnesota law, state-owned facilities that sell beer must include a beer produced in Minnesota. Stroh's doesn't qualify, said the women's group, citing a suit in which Stroh Brewery Co. says its headquarters are out of state.

The suit was filed by female workers at Stroh's St. Paul brewery, who allege that male workers, encouraged by sexist Stroh advertisements, sexually harassed women.

Kathleen Lamb, an attorney for the commission, said it is complying with the statute because the beer is brewed in St. Paul.

The women's group asked to speak at yesterday's meeting, but the commission denied the request, saying the organization could speak at a later meeting, when the issue will be discussed in depth.

The women accused the commission of trying to prevent action on the issue before the Super Bowl. "I think people who go to the Super Bowl should drink anything other than Stroh," said Annie Baker, one of the activists.

Journal/ Super Bowl hype goes wall to wall in skywa

Continued from page 1A

the ball and run. Is it to get away?"

If you're downtown, forget about getting away from the Super Bowl. Ten of these "videowalls" are set up in atriums in the Minneapolis skyway system to broadcast NFL films, live interviews and (finally) the Super Bowl game. There's another in the World Trade Center in St. Paul.

The Minneapolis sites include Dayton's VideoWall, a prototype installed in 1987 by Eden Prairie-based Electrosonic.

Kristin Bickal, in-store media manager at Dayton's, said the videowalls are in varying configurations: a tower two screens wide and 10 tall in the TCF building, a diamond in the Northstar building, an inverted pyramid in the Conservatory.

The 24 "rear projection cubes" that make up the Pillsbury Center wall are 2-foot-by-3-foot screens, each with a video projector behind it. Computer software allows an image to be magnified across some or all of the screens or to run individually.

The sound is better on the first floor, this."

The coming of the Super Bowl warrants a little fuss, he said.

"We know it's only a one-time shot, and then it'll be gone. It's like another holiday — we had Christmas and New Year's and now the Super Bowl — except this won't cost as much because we can't get tickets."

Dona Udstrand, who works at the skyway-level T.R. Jewelers, said the big-screen football show is just the latest in a long series of entertaining distractions that may or may not affect traffic and business.

Not long ago, "they had the Pillsbury Doughboy running around out there," she said. And when the 1980 U.S. Olympic hockey gold medalists came through the center, "I actually went out and shook hands with some of the fellows."

The Super Bowl circus is more "hoopla" than she cares for, she said. "I think a lot of people are afraid to come downtown. They're staying home until it's over. I would."

But Jean Tubman said that she came in from Hammond, Wis., partly to be part of the show. "I don't think it's

President Dan Quayle (just one of him) talking about the Washington Redskins.

Now it's football bloopers, six identical images at a time — six kicks, six bobbles, six fuming coaches.

coaches. Is this how football players see, like flies? Is this how they see after many hits?

Gaya waits for when there is just one kick, one bobble and one fuming coach, but still she shakes her head.

Premier
Wildlife Art Show
30 ORIGINALS BY
Justin Jessesliea
Exhibit Held
Fri. 1/24 3-9 pm
Sat. 1/25 10 am-5 pm
at
The Hopkins House
1501 Hwy 7, Hopkins
935-7711

CARE PROVI
ALZHEIMER
A major pharmaceutical manufactur
who have experience in caring for a
has been diagnosed as having Alzhein
Please call us to see if you are qualifie
study. Your opinions are valuable to
disease and you would be paid for you
Call Mrs. Gregory at FOCUS
881-36

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.056

BLA-TTAB-00949

Indian mascot protest starts

By Margaret Cohen
Medill News Service

WASHINGTON – Capitalizing on the national attention to this weekend's Super Bowl, Indian leaders and activists began "four days of actions," protests and marches in Minneapolis on Thursday to oppose the use of Indian names as mascots.

"We no longer want to be mascots for America's fun and games," Clyde Bellecourt, national director of the American Indian Movement, said in a phone interview.

The Washington Redskins, a target of the protests, play the Buffalo Bills in Super Bowl XXVI in Minneapolis on Sunday.

The protesters call for the elimination of all Indian names, logos, themes, chicken feathers, pseudo Indian attire, "cheap Hollywood chants" and tomahawk chops. In addition to forming a National Coalition on Racism in Sports & the Media,

Bellecourt Salway

organizers plan to develop a strategy of legal and legislative remedies to deal with the problem in sports.

Indians from around the country are participating in the first national summit meeting on the issue and in protests that will culminate in an all-day rally at the Metrodome Sunday.

Tim Giago, editor-in-chief and publisher of the Rapid City-based Lakota Times, delivered the summit's keynote address Thursday. Bellecourt said these issues had been on AIM's agenda since its formation in 1968 but that the American public refused to take the matter seriously. Protesters say the use of Indian names as mascots spreads falsehoods about Indian culture and takes lightly things that are sacred to the Indians."

Bellecourt blasted the name "Redskins" as "the most derogatory, depraved name of all the sports teams in the United States.

"They wouldn't dare call them the Washington Blackskins or the Washington Yellowskins," he said. Bellecourt said Redskins owner Jack Kent Cooke countered that his team's name was not racist.

"He even argues that he is honoring Indian culture," Bellecourt said. "How are you honoring Indian people with a tomahawk in one hand and a can of beer in the other?"

Cooke was unavailable for comment, but an October USA Today article quoted him as saying: "If there are some people offended by the name, I'm sorry about that. Very rarely do we get someone complaining. It's the team that is important, and we have been here so long (since 1937) and we have a good history."

Harold Salway, president of the Oglala Sioux Tribe at Pine Ridge and Chairman of the United Sioux Tribes, said his tribe supported the protesters in their fight against Indian mascots.

"They're defaming our integrity," Salway said. "Our true culture, identity, heritage is not taken into consideration."

Oglala member Birgil Kills Straight said using Indians as mascots was dehumanizing.

"We're treated as if we're no longer a people. As if we no longer exist."

But even among Indians, the issue is divisive. Norman Wilson, vice president of the Rosebud Sioux Tribe said he didn't see what all the fuss is about

"I don't see any reason to get so excited about it," he said. "Those issues are just a waste of our time. Let's worry about drugs, alcohol abuse on our reservations.

"That's what we should be concerned about."

The center will reduce a shortage of primary care physicians in Rapid Se

RCJ 1-27-92

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069
Petitioners' Ex. 20.057
500092
BLA-TTAB-00950

ı dian mascot protest starts

arg et Cohen
I N s Service

SH TON – Capitalizing on attention to this week- Bowl, Indian leaders and n "four days of actions," marches in Minneapolis to oppose the use of as mascots.

nger want to be mascots s fun and games," Clyde national director of the lian Movement, said in a ew.

ngton Redskins, a target ts, play the Buffalo Bills wl XXVI in Minneapolis

ters call for the elimina- Indian names, logos, ken feathers, pseudo In- . "cheap Hollywood tomahawk chops. In ad- ming a National Coalition in Sports & the Media,

Bellecourt

Salway

organizers plan to develop a strategy of legal and legislative remedies to deal with the problem in sports.

Indians from around the country are participating in the first national summit meeting on the issue and in protests that will culminate in an all-day rally at the Metrodome Sunday.

Tim Giago, editor-in-chief and publisher of the Rapid City-based Lakota Times, delivered the summit's keynote address Thursday. Bellecourt said these issues had been on AIM's agenda since its formation in 1968 but that the American public refused to take the matter seriously. Protesters say the use of Indian names as mascots spreads falsehoods about Indian culture and takes lightly things that are sacred to the Indians."

Bellecourt blasted the name "Redskins" as "the most derogatory, depraved name of all the sports teams in the United States.

"They wouldn't dare call them the Washington Blackskins or the Washington Yellowskins," he said. Bellecourt said Redskins owner Jack Kent Cooke countered that his team's name was not racist.

"He even argues that he is honoring Indian culture," Bellecourt said. "How are you honoring Indian people with a tomahawk in one hand and a can of beer in the other?"

Cooke was unavailable for comment, but an October USA Today article quoted him as saying: "If there are some people offended by the name, I'm sorry about that. Very rarely do we get someone complaining. It's the team that is important, and we have been here so long (since 1937) and we have a good history."

Harold Salway, president of the Oglala Sioux Tribe at Pine Ridge and Chairman of the United Sioux Tribes, said his tribe supported the protesters in their fight against Indian mascots. "They're defaming our integrity," Salway said. "Our true culture, identity, heritage is not taken into consideration."

Oglala member Birgil Kills Straight said using Indians as mascots was dehumanizing.

"We're treated as if we're no longer a people. As if we no longer exist." But even among Indians, the issue is divisive. Norman Wilson, vice president of the Rosebud Sioux Tribe said he didn't see what all the fuss is about

"I don't see any reason to get so excited about it," he said. "Those issues are just a waste of our time. Let's worry about drugs, alcohol abuse on our reservations.

"That's what we should be concerned about."

The center will reduce a shortage of primary care physicians in Rapid Se

RCJ 1-27-92

AP Photo

Super Bowl protest: American Indians protest outside the Metrodome in Minneapolis Sunday before the start of Super Bowl XXVI between the Washington Redskins and the Buffalo Bills. Native American groups oppose Washington's use of the Redskins name. Washington beat Buffalo, 37-24. See more on the game on page B4.

500093

BLA-TTAB-00951

NEWS CONTENT IN THIS SECTION WAS PREPARED BY THE SEATTLE TIMES

SECTION B
Sunday, January 26, 1992
The Seattle Times
Seattle Post-Intelligencer

Northwest

Indian principal no Redskins far

Team's name is racist, he says

by Peter Lewis
Times staff reporter

Robert Eaglestaff has died [illegible] the years watching Washington Redskins games. It "kills" him, he said, each time he sees fans desecrating a sacred symbol — the Indian feather headdress — to support the team mascot.

So as millions of Americans sit down today to tune in Super Bowl XXVI, Eaglestaff, principal of Seattle's Indian Heritage High School, is offering an alternative.

He's inviting local sports fans to attend a "Hope the Redskins Lose" basketball tournament at the school gymnasium, 1330 N. 90th St.

The two-day tournament, which started yesterday, winds up with a championship game at 1:15 p.m. today.

In addition to the Indian Heritage school team, the tournament features teams from eight of the city's recreation centers.

If viewers must watch the 'Skins-Buffalo Bills game, Eaglestaff invites them to substitute "Yellowskins" the first quarter, "Brownskins" the second quarter, "Whiteskins" the third quarter and "Blackskins" the fourth quarter.

Robert Eaglestaff

"Try it and see how demeaning, how degrading and how irritating that feels," he said.

Eaglestaff is hoping the Redskins await the same fate as the Atlanta Braves baseball club and the Florida State University Seminoles, both of which aspired to be No. 1.

"Hopefully we'll see the Redskins fall, too," he said.

Eaglestaff, a Lakota-Sioux, noted you don't have to look as far as the Super Bowl to find evidence of racial insensitivity in team mascot names. A list he obtained from the Washington State Interscholastic Activities Association shows 50 schools have mascots with racial overtones, he said.

Among them is West Seattle High School, which recently v[illegible] to retain its Indian mascot [illegible] narrow margin. More disapp[illegible]ing than the student vote, Ea[illegible]taff said, was the faculty, whic[illegible] voted 2-1 not to change.

The problem in Atlanta [illegible] exacerbated somewhat by N[illegible] Americans themselves. In the [illegible] of the Braves, one tribe was [illegible]ing money producing the t[illegible] hawks used for the "tomah[illegible] chops" other tribes found o[illegible]tionable.

"Like a great editor in [illegible]

Please see **MASCOT** on B 4

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 20.058

110113

Principal offended by name

MASCOT

continued from B 1

said," Eaglestaff said, referring to Tim Giago of the Lakota Times, "as history shows, there have always been Indians that root for the cavalry."

Eaglestaff is pushing for a state law, which he hopes state schools Superintendent Judith Billings will promote, to ban use of team logos unless schools can ensure no racial harassment will result, which is probably impossible.

"I want racism out of here," Eaglestaff said.

Nathan Miller, 12, a sixth-grader at Indian Heritage and a forward on the Eagles – the school's basketball team – isn't as stridently opposed to the Redskins name as is Eaglestaff. Yet it occasionally bothers him, he said, "because it's against our culture."

Miller, a Puyallup Indian, said he'll root for the Bills, though his favorite NFL team is the Giants.

Miller and the other members of the Eagles will be spectators today – either watching the tournament or the Super Bowl – because they were eliminated from the tournament yesterday.

Helping hand the Eagles one of their losses was Dathan Ladniak, 16, a sophomore at Garfield High School who yesterday played for the "Love Doctors," a team from Montlake Community Center.

Ladniak said he's not offended by many team names Eaglestaff finds objectionable.

Ladniak, whose maternal grandmother was Indian, said "nothing is meant racially" by names such as the Braves.

"I think it's a pretty good compliment, actually – as the first Americans. . . . It's the same thing as the Golden State Warriors.

"The 'Redskins' may be a little bit borderline because of the color, but I still think it's all right personally," Ladniak said.

110114

el,
avel

n they are at

scription tran-
I have used al-
nable: pheno-
ines and oth-

al first cousin
anax, is in a
d-altering side

dative, which
ngs down. No,
as Halcion are
r, the Upjohn
meaning it lit-
n your brain.

n it's as if an
ppears in your
that nothing is
thing you were
eting on Mars
ethe and the
are all waiting

heroin tell me
an heroin for
simply disap-

my experience,
many men and
very day in a
people get off
p residence in
ist do its magic
Without it sleep

I felt depressed and often suicidal for days after taking it and more or less permanently depressed if I took it continuously.

It clouds judgment and forecloses careful analysis. It makes the user alternately supremely confident and then panicky with an unnameable dread.

It causes intense, truly terrifying forgetfulness as well as a serene bliss about that forgetfulness.

A friend of mine took a small dose of Halcion — less than what the president is reported to take — and then carried a gun through a metal detector at an airport.

This man had forgotten not only that he had a gun with him but also that guns are illegal at airports.

Another friend, a lawyer, repeatedly failed to show up at her own depositions when she had taken Halcion the night before.

Halcion is serious medicine. When the president takes it, it's not just a matter between a civil servant and his physician.

It's questionable whether the physician should even prescribe it, considering that it is banned in England and is the subject of major litigation and controversy in the United States and around the world.

A president with a chemical between himself and reality is the last thing America needs. It's the plot of a suspense novel, not the stewardship that real life and real problems need.

Wake up, Mr. President, we need you on the job.

And if you need the drug to sleep when you travel maybe you should just stay home.

Benjamin J. Stein, a lawyer, writer and actor, wrote this article for the New York Times.

solutely safe, so far as we know

tp of the Japa-
ter, and that
l Halcion users
in the direction
ners.

nots necessarily
nothing sober-
the idea of im-
gs full of Silly
nothing at all. A
indeed leak.

licone maker, is
elf for not pro-
ing; even if they
, not a man in
nd to admit he

is whether the
ly covered up
l the products
This might be
o a dozen mov-
s evil corpora-
nsafe products
purpose would
pile of money

in the short run, and then, after a *chorus of journalists discovers* their perfidy, lose 10 times the amount they made in lawsuits. Fiendishly clever, these companies.

Of course, that is how Hollywood sees capitalism. But they are vaguely correct in their perception of journalists, whose job requires them to dredge up corporate malfeasance and, to impress their overlords, pump up true concerns until the bejabbers is thoroughly scared from everyone.

"60 Minutes" is the perfect example. About every other week, they give us a Death Chemical story. Each piece features the same cast of characters. The oily corporate spokesperson who'd shoot thalidomide down his grandmother's throat with a blowgun if it meant keeping his job. The suburban mother of two on a crusade against helpless odds, helped only by her sense of outrage and a flattering camera angle on the most popular news program in the universe.

The segment usually concludes with a shot of the family walking in the park, grimly relieved that little Billy is now OK because they stopped feeding him Alar/MSG/Cap'n Crunch/pencil shavings/whatever.

I tend to believe the journalists on these matters, on the stopped-clock-is-right-twice-a-day principle. When you set out to prove that everything manufactured and approved is deadly, you are occasionally correct.

But this is no way to regulate public safety. On one hand we have the media, ever crying wolf; on the other, the companies insisting there is no wolf, and besides, it's safely in a cage.

Isn't there supposed to be a regulatory body in the middle somewhere? We've heard for years that the FDA is a rigorous, inflexible body that takes 10 years to pass water, let alone a drug. This has reportedly changed under the reign of the new commissioner, David Kessler, appointed last year to lash the agency into speedier reviews, as well as more thorough evaluations of product safety. Good. Because for years it has seemed that drugs have been certified by a narcoleptic with a rubber stamp that reads APPROVED tied to his head. Whatever petition he falls asleep upon goes sailing through to the marketplace.

The solution is simple: Every prescription should carry not just the ingredients, but the FDA Seal of Approval (designed to resemble a tortoise with its fingers crossed), the "60 Minutes" Seal of Approval (a little stopwatch) and a number indicating the volume of internal memoranda the drugmaker suppressed. This way we can make educated decisions like informed consumers.

Or we can go back to padded bras and warm milk.

ays identifying her was insensitive

The act says identity of a victim or witness to a crime will be withheld "*if* the victim or witness specifically requests that his identity not be revealed, *and* the agency reasonably determines that revealing the identity of the victim or witness would threaten the personal safety or property of

"The back of the package says it is made of paperboard that is 'substantially more biodegradable' than plastic containers. That would be true if the package were discarded in a swamp. More likely, it will be buried in a landfill without water, sunlight or oxygen, where nothing degrades.

sion "reinforces the traditional view that 'white males only' receive degrees as medical doctors."

Medical society official Nancy Bauer said, "Three women physicians participated as faculty in earlier programs and we hope to recruit minor-

Leonard Inskip

Redskins: good team, bad name

Last weekend, as 800 mourners said farewell to a civic leader, a loud Indian drumbeat thundered through the high-ceilinged gothic sanctuary of the Cathedral Church of St. Mark. The drummers — several youths and adults — chanted an Indian song to a fallen warrior.

Minnesota Episcopalians have had historic ties to Indians, who have joined some cathedral activities in the past. But this was the first drum song to reverberate loudly through the church. For the mourners, mostly white and black, it was a moving experience.

The song reflected Indian spirituality — something that non-Indian sports fans who don headdresses, paint faces, whoop and dance and chop know little about. It's something that owners who call their teams Redskins and Braves apparently care little about.

Listen to Lakota elder Mathew King at the Pine Ridge reservation. The white man "says we're warlike when we're peaceful. He calls us savages, but he's the savage. See, he calls this headdress a war bonnet. Sure, we used it in war, but most of the time it was for ceremony, not war. Each feather stands for a good deed and I have 36 in mine. It's not about war; it's about who we are.

"When we sing songs he calls them war songs. But they're not war songs, they're prayers to God. We have drums, so the white man calls them war drums; but they're not for war, they're for talking to God. There's no such thing as a war drum. He sees how our warriors paint their faces, so he calls it war paint. But it's not for war, it's to make it so God can see our faces if we have to die." (From the book "Wisdomkeepers.")

Most Americans know that Indians were treated miserably and viciously through most of the 500 years since Columbus landed in the Western Hemisphere. They suffered social and cultural destruction, stolen lands, forced removal.

But having little contact with Indians or little specific knowledge of Indian culture, most whites are indifferent to Indian concerns or ignorant about Indian issues. Often, racism is involved.

When Michael Harrington in the early 1960s made America more aware of poverty, he wrote that poor people were largely invisible. Indians, often among the poorest Americans, got no mention in Harrington's book. They were truly invisible.

"By being relatively unknown, our many needs are seldom addressed by others outside of our communities," wrote George P. Horse Capture, in an introduction to a Smithsonian book on Indians. "Since we constitute only half-a-percent of the population, our voices are seldom heard."

Speaking out on racially offensive nicknames and derogatory fan behavior is what the Super Bowl protests will be about today. Admittedly, it's an effort to gain national TV attention. The issue deserves more TV coverage than just brief portrayals of a demonstration.

Some people say they're tired of Indian protests. But fair-minded people should really be tired of people who are tired of hearing pleas for common decency in how Indians are treated.

"We are in an ongoing struggle to find our place and to be accepted as a people who matter, worthy of respect from those around us and worthy of self-pride," writes Richfield resident Richard MacPhie in the new local magazine Colors. "These priorities are shoved aside by teams with stereotype mascots and by the unthinking behavior of their fans.

"To these teams and their fans, Indians are buffoons to be cartooned, non-people who just don't matter. We object. Our heritage and bloodline are not props for arbitrary and derogatory amusement. We are not extras in everybody else's play of life. We are persons of humor and intelligence. We want to raise our kids with a healthy sense of pride in their heritage as they smoothly assimilate into the mainstream. Indian nicknames and simple characterizations serve only as refreshers of prejudicial thinking that holds us back."

Hate the name Redskins, but love the team, Billy Mills, an Indian and Olympic gold medal winner, said in Minneapolis last week. That's fair. It's fairer than those who misrepresent and stereotype Indians and their culture deserve.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.059

SUPER BOWL XXVI: REDSKINS 37, BILLS 24

2,000 demonstrate against Indian nicknames

FROM OUR NEWS SERVICES

Minneapolis — More than 2,000 demonstrators circled the Metrodome before the Super Bowl Sunday to protest the use of American Indian nicknames and mascots in sports.

The protest began about four hours before gametime, as thousands of colorfully dressed Washington Redskins and Buffalo Bills fans waited for the Metrodome gates to open. It continued through the opening kickoff.

A handful of Indians stood by a 20 foot high tepee erected outside one of the Dome's gates and told fans that Redskins is the most derogatory nickname in sports.

They later were joined by hundreds of sign-carrying protesters who had marched three miles from an American Indian headquarters building, following a sign that read, "Indians are a people, not mascots for America's fun and games."

The protesters sold T-shirts that read: "Stupid Bowl — Racist Mascots Must Go."

Dozens of police kept an eye on the demonstration, and no violent confrontations between protesters and Redskins fans were reported. Dave Dobrotka, Minneapolis deputy police chief, estimated that more than 2,000 prot[illegible] at the rally.

"This is Indian territory. We don't tolerate racism here," said Vernon Bellecourt, a leader of the Minneapolis-based American Indian Movement. "Stop showing disrespect for our culture. Please leave our culture and spiritual symbols alone."

Bellecourt and Michael Haney, a Seminole from McCloud, Okla., who recently filed a lawsuit against the Kansas City Chiefs football team, ridiculed and insulted specific Redskins fans.

One Redskins fan called the protest "a lot of hullabaloo about nothing. We're not racist by any stretch of the imagination."

The Redskins playing in the Super Bowl on AIM's home turf was just the latest of coincidences that has aided AIM in its efforts to eliminate the nicknames. Minneapolis also played host to the 1991 World Series between the Twins and the Atlanta Braves.

Protesters abound outside Metrodome

FROM OUR NEWS SERVICES

Minneapolis — Native Americans weren't the only ones protesting outside the Metrodome Sunday. Most of the over 2,000 protesters joined a massive demonstration against the use of American Indian nicknames and mascots, but many also pursued their own agendas.

Groups ranged from the well-known National Organization for Women and the National Association for the Advancement of Colored People to more obscure groups such as Native Grandmothers Against Racism and Minnesotans for a United Ireland. Also represented were environmentalists, Christians, anti-abortionists, Vietnam veterans and gays.

There also was the Animal Rights Coalition, which complained about people who eat buffalo meat (targeting the Buffalo Bills) and about a 700-pound hog that is a mascot honoring the Washington Redskins' offensive line, which is nicknamed the Hogs.

Thom

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.
20.060

501257

ARCHIVES DEPT
PO BOX 490
ROSEBUD SD 57570
02/23/93

FREE CLASSIFIEDS — See page C4

the LAKOTA TIMES 75¢

January 28, 1992 ©The Lakota Times 1992 Standing up for the Peoples' right to know Volume 11 Issue 31 75¢

INSIDE

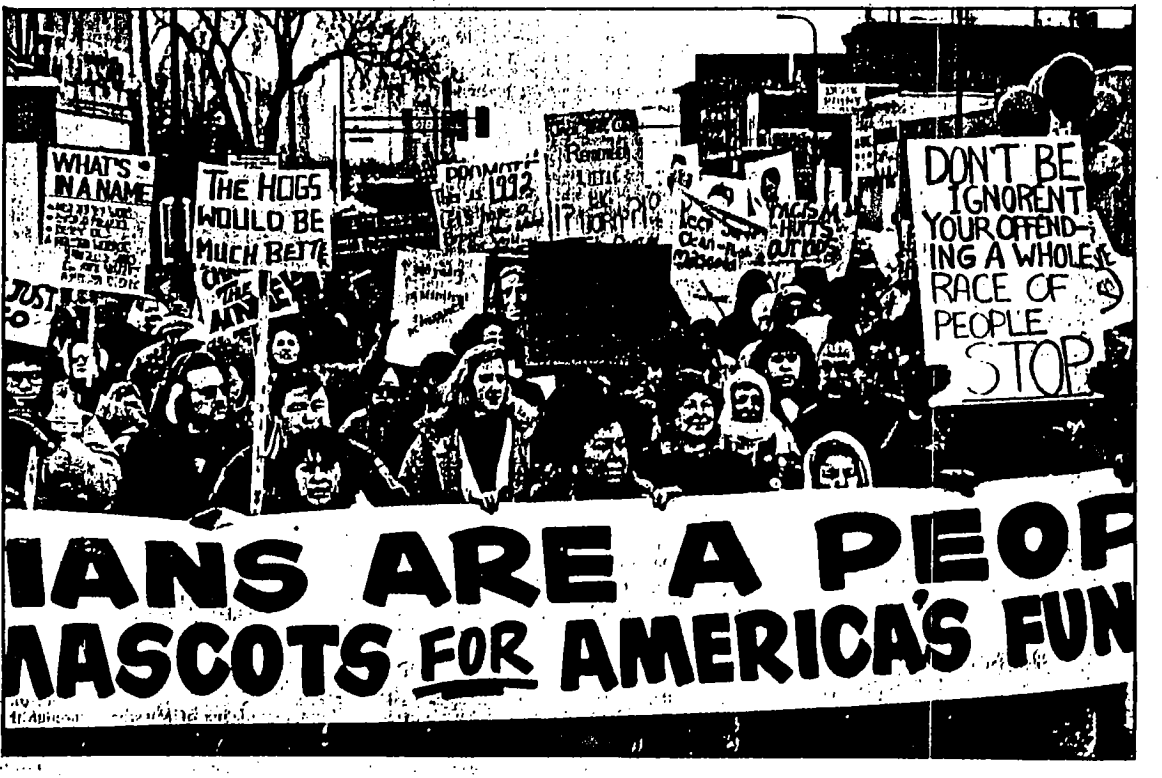
INSIDE: 'Many Winters'
Special edition honoring the elderly

SECTION B

New Todd County Middle School opens
See page B6

SECTION C

3,000 protest at Super Bowl



Eric Hasse/Times Correspondent

MINNEAPOLIS — About 3,000 people circled the Hubert H. Humphrey Metrodome on Jan. 26 to protest the use of Indian names and symbols as mas

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 20.061
500009
BLA-TTAB-00956

New Todd County Middle School opens

See page B6

Black Hills Stock Show adds more Indian events

See page C1

Around The World

Sen. Wellstone officially joins mascot recall

WASHINGTON — Another U.S. senator joined the most recent battle to halt the use of Indian nicknames and mascots.

Minnesota Sen. Paul Wellstone added his official support to the war against racism in a Jan. 21 letter to National Football League Commissioner Paul Tagliabue.

"A large number of my constitutents feel very strongly that it is inappropriate for sports teams to be nicknamed after American Indians. They feel that these nicknames exploit Indians and lead to stereotypes and false impressions which do not help us appreciate and understand the rich cultural diversity in which we live. I share these feelings," he wrote.

Eric Hasse/Times Correspondent

MINNEAPOLIS — About 3,000 people circled the Hubert H. Humphrey Metrodome on Jan. 26 to protest the use of Indian names and symbols as mascots for professional sports teams. The mostly non-Indian crowd marched one mile to the Super Bowl match between the Washington "Redskins" and the Buffalo "Bills." The peaceful protest marked the finale of a four-day conference and rallies creating the National Coalition on Racism in Sports and the Media. The coalition brought together groups representing Indians, Afro-Americans, Jewish people, Christian churches and others. The American Indian Movement organized a two-day conference with a variety of speakers calling for an end to mascot racism. Most of the events remained non-violent and without problems, but one protest at a university basketball match ended in the arrest of four people. See stories and photos on Pages B1-3.

Education conference a success

Delegates gain one voice, one drum beat

By Bunty Anquoe
Washington Bureau

WASHINGTON — Despite the conspicuous absence of President Bush, participants at the White House Conference on Indian Education worked hard to develop action plans to make positive changes in Indian education.

The 234 official delegates, intent on improving the quality of life for American Indian children, worked almost around the clock mapping strategies for educational improvements.

"Honoring Tradition, Inspiring Change" was the theme of the three-day conference last week which drew nearly 1,000 participants, including delegates, tribal leaders, educators, parents, congressional representatives and other interested observers.

The education colloquium was established by federal law and one-third of the delegates were selected by the White House, the Senate or the House of Representatives. An advisory committee was appointed last year to compile concerns and recommendations from Indian country.

The conference, distinguishing itself from other meetings and conventions, did not focus on problems. Attention concentrated on action plans and positive reforms to better serve American Indian students.

Delegates were assigned to working groups to address 11 topics formulated by the advisory committee prior to the conference. The 11 groups worked long hours and drafted more than 100 resolutions that were acted upon by the full assembly.

Issues included: establishment of an independent board of Indian education, native languages and culture; delivery of services to Indian communities; literacy and academic achievement; alcohol and drug-free schools; exceptional education; readiness for school; school structure,; higher education; native and non-native school personnel; and adult education.

Greater tribal and community involvement, the preservation of language and culture, and increased funding through existing and new legislation, emerged as the pervasive themes in all topics.

The ground-breaking conference featured Manuel Lujan, secretary of the interior, Lamar Alexander, secretary of education, and several members of Congress as speakers.

Here are selected highlights:

Where is George?

Offended at the absence of President Bush, about 50 tribal leaders and educators braved icy temperatures last Friday to stage a protest at the White House itself.

Delegates and observers alike criticized the "education president" for his absence at the

Please see Education/A2

Fort Peck tribes seek new districting

By Iris Allrunner
Special to the Times

POPLAR, Mont. — The

one legislative district.

Montana's constitution directs the redrawing of legislative district boundaries after

The Fort Peck tribes are working with the American Civil Liberties Union to develop

individuals they believe best represent their interests.

Redistricting requirements

24 miles on the western border and two communities on the east are excluded from the

500010

BLA-TTAB-00957

500011

BLA-TTAB-00958

Section B

FOCUS/PINE RIDGE & ROSEBUD

3,000 rally against racist mascots

Story and Photographs
by Eric Haase
Times Correspondent

MINNEAPOLIS — Protesters, nearly 3,000 strong, marched on Super Bowl Sunday to denounce the use of Indian mascots for sports teams.

They walked in solidarity behind the staff and to the steady beat of the drum, a coalition of Native American groups, civil and human rights organizations, students, church groups, and concerned citizens carried their signs of protest down the snow-rimmed streets.

They were spread out across the west-bound lane for nearly six blocks, chanting in the near-freezing weather "The chop stops here!" and "Hey, hey, ho, ho, racist mascots got to go."

The Super Bowl crowd was already entering the stadium as the non-violent march arrived at the Hubert H. Humphrey Metrodome. The protestors circled the stadium, a drum group of high school youth and young men led, singing out the American Indian Movement anthem.

Spectators watched and photographed the scene, some with jaws dropped, not sure what to make of the situation. Limousines arrived. Others walked by with a cool indifference carrying their $150-a-seat tickets in their fur coats.

Some Washington fans paraded their disrespect, decked out in face-paint and chicken feathers, revealing insensitivity. Others, with malicious intent, already tuned for the game, tauntingly cursed over the police barricade of protection.

ly 40 organizations or local chapters — from the American Indian Movement, to the National Congress of American Indians, the National Association for the Advancement of Colored People, the Urban League, National Organization of Women, the American Jewish Committee, United Auto Workers Local 879, the United Church of Christ and the International Indian Treaty Council.

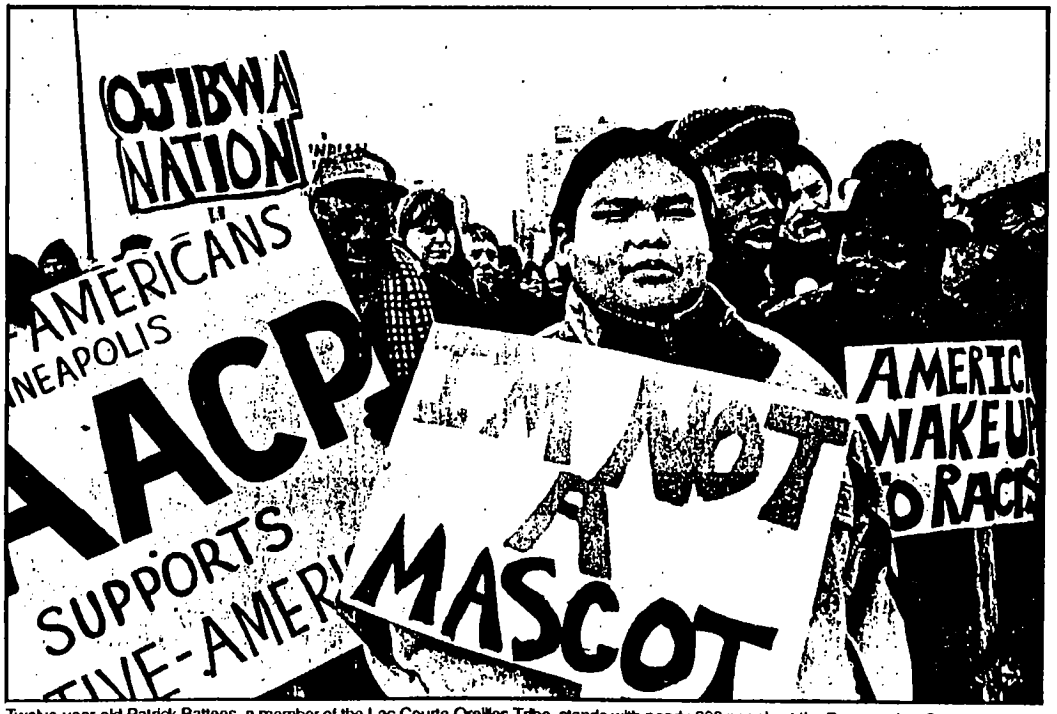
The coalition united a variety of voices in the Native American community. Tim Giago, publisher of the *Lakota Times*, a long time AIM critic joined the conference.

"I feel humble being up here," he said. "We are allowed to have our differences, but on an issue of national importance, we as Indian people, no matter what tribe we're from, we must unite.

"What I find most frustrating is the massive ignorance out there. How do we get through to those people? There is this feeling that this is a new issue with us. Yet people like Phil St. John, Clyde Bellecourt and Russell Means have been spea' .g about these things for 20 years ... more. It's nothing new. It's just that no one was listening.

"Where was the media when Stanford changed their name from Indians to Cardinals, or when Dartmouth removed their Indian mascot?

"The media is like a herd of sheep. It wasn't until they thought the Atlanta Brave 'tomahawk chop' was something cute that all of a sudden they converged on an issue that



Twelve-year-old Patrick Battees, a member of the Lac Courte Oreilles Tribe, stands with nearly 600 people at the Peacemaker Center for a prayer ceremony and a call to action before the protest against Indian sports mascots. In the left background is Matthew Little, president of the Minneapolis branch of the NAACP

BLA-TTAB-00959

500012

ference carrying their $150 a-seat tickets in their fur coats.

Some Washington fans paraded their disrespect, decked out in face-paint and chicken feathers, revealing insensitivity. Others, with malicious intent, already tuned for the game, tauntingly cursed over the police barricade of protection.

The protestors gathered around a *tipi*, and they spoke from a raised platform. Clyde Bellecourt, the national director of AIM, led the rally.

"The Redskins name is the most derrogatory, depraved name in sports history, and that is the name that has got to go immediately," he said.

"We have a John Wayne mentality that exists across America today on our sports fields.

"It is a high-tech massacre when 60,000 non-Indian people are painting their faces up and calling it war paint. No spiritual leader ever told me about war paint. We have certain dyes we use for ceremonial purposes. We don't run around with war paint on and wearing chicken and turkey feathers of our sacred war bonnets of our sacred chiefs, our great leaders. We don't do that."

Later, his brother, Vernon, took over the microphone and he and more than a dozen speakers spoke to the passing crowd, trying to enlighten them on racist stereotypes, mascots, movies and historical accounts. They talked about treaty rights, jurisdiction and self-determination.

Elders and grandchildren stood in the crowd. Among them was Boa Swanson, a 63-year-old Ojibway grandmother of three from the White Earth Reservation. Her sign read, "Native Grandmothers Against Racism."

"It is always hopeful to me when people get together for a good cause," she said. "I know things will change. Somehow you know they will when you see the determination in these people. We are taking part in a great struggle."

As the rally continued, Joyce Becenti, a member of the Lac Courte Oreilles tribe and an administrative assistant at the Ojibway School in Hayward, Wis., talked about bringing six students 150 miles for the protest.

"It is good for the kids to see Indian activists," she said. "They know they can be a part of the change, and they know they have the opportunity and the intelligence to make these changes. It is good to say you are against something, and to walk with a sense of pride, and fearlessness against it."

As night fell, and America

mascot?

"The media is like a herd of sheep. It wasn't until they thought the Atlanta Brave 'tomahawk chop' was something cute that all of a sudden they converged on an issue that

Twelve-year-old Patrick Battees, a member of the Lac Courte Oreilles Tribe, stands with nearly 600 people at the Peacemaker Center for a prayer ceremony and a call to action before the protest against Indian sports mascots. In the left background is Matthew Little, president of the Minneapolis branch of the NAACP

Hey, hey, ho, ho, Indian mascots got to go! shouts Clyde Bellecourt, national director of the American Indian Movement.

The non-violent protest makes its way down Chicago Ave., past a brother in spirit.

The young singers came from different drums to lead the procession around the Metrodome as the AIM anthem rang out. For the singers from Heart of the Earth School, it was the first song they learned, and they sang it that day with passion.

we have been talking about for over 20 years.

"They did it because they thought it was something cute. But

Matthew Little, president of the Minneapolis chapter of the NAACP, also spoke in solidarity.

"We give more and more lip ser-

"Hollywood has perpetuated the noble savage, and so do the newspapers and textbooks. It is a shame in the public schools today that the

used, and they are understood that way by the public," he continued. "To the fans, this is what the Redskins and the Chiefs represent

"My grandmother was a storyteller and my uncle as well as my grandfather was a spiritual leader," she began. "I came from a place that

BLA-TTAB-00960

500013

[illegible] spoke to [illegible] trying to enlighten them on facts, stereotypes, mascots, movies and historical accounts. They talked about treaty rights, jurisdiction and self-determination.

Elders and grandchildren stood in the crowd. Among them was Boa Swanson, a 63-year-old Ojibway grandmother of three from the White Earth Reservation. Her sign read, "Native Grandmothers Against Racism."

"It is always hopeful to me when people get together for a good cause," she said. "I know things will change. Somehow you know they will when you see the determination in these people. We are taking part in a great struggle."

As the rally continued, Joyce Becenti, a member of the Lac Courte Oreilles tribe and an administrative assistant at the Ojibway School in Hayward, Wis., talked about bringing six students 150 miles for the protest.

"It is good for the kids to see Indian activists," she said. "They know they can be a part of the change, and they know they have the opportunity and the intelligence to make these changes. It is good to say you are against something, and to walk with a sense of pride, and fearlessness against it."

As night fell, and America tuned into the game, most protesters continued their vigil. And they spoke of continuing their effort, and building onto the new coalition.

Minneapolis police reported no serious incidents and no arrests during the Sunday protest nor at a protest at the NFL Alumni Player banquet at the Hyatt Regency Friday night. Four people were arrested at a Saturday protest during a University of Minnesota-University of Illinois basketball game.

The National Coalition on Racism in Sports and the Media was formed after a two-day conference at Augsburg College on Jan. 23 and 24.

The coalition supporters of near-

American Indian Movement.

The non-violent protest makes its way down Chicago Ave., past a brother in spirit.

The young singers came from different drums to lead the procession around the Metrodome as the AIM anthem rang out. For the singers from Heart of the Earth School, it was the first song they learned, and they sang it that day with passion.

we have been talking about for over 20 years.

"They did it because they thought it was something cute. But they didn't take it a step further, and also understand they were finally providing a forum and platform for us to stand up and educate America.

"If non-Indian America doesn't understand it is disrespectful to use Indians as mascots, as Bill Means of the International Treaty Rights Council said, they'll never understand the larger issues. ... They have to first learn a very simple word, and that is 'respect.'

"They have to respect us as human beings before they can learn the things we stand for. That is the important issue here.

We have to keep pounding it into the American media that we are not mascots. we are human beings."

Matthew Little, president of the Minneapolis chapter of the NAACP, also spoke in solidarity.

"We give more and more lip service to the idea of multi-culturalism in America, and at the same time we can glorify and cheer the actual trashing of a people's culture," he said.

Gaiashkibos, chairman of the Lac Courte Oreilles Ojibwe Nation of Wisconsin and president of National Congress of American Indians, also spoke.

"The issue of stereotypes and racism is not something in vogue. We as young Indian people growing up, when we went to the movies, we were looking for heroes, and we had to choose between the cowboy and Indian. It was a difficult choice because in those days, we'd had no Indian actors representing us.

"Hollywood has perpetuated the noble savage, and so do the newspapers and textbooks. It is a shame in the public schools today that the same history is being taught that has been taught for over a century in this country. ... We have to rewrite the history.

The international news media gathered for the State of the League address Friday, and NFL Commissioner Paul Tagliabue explained the league's position on the mascot issue.

"The American Indian Movement, lead by Clyde Bellecourt, expresses one point of view. There are many Indian groups that express opposing points of view," he said.

"We think these names have acquired a unique and special meaning in the context in which they are used, and they are understood that way by the public," he continued. "To the fans, this is what the Redskins and the Chiefs represent.

"To some fans, maybe the name has a, ah, connotation of something that has to do with quality, such as courage, bravery, strength and so on.

"We think these are positive. We've made our views known and we've listened to the other side which are really quite diverse."

Other panelists spoke of personal experiences in fighting the mascot issue.

Charlene Teeters of the Spokane Nation is the Racial Justice Coordinator for NCAI, and as a student at the University of Illinois-Champaign, she worked to have the mascot, fictional "Chief Illiniwek" changed.

"My grandmother was a storyteller and my uncle as well as my grandfather was a spiritual leader," she began. "I came from a place that was very nurturing and I felt very-positive about who I was a native person.

"I lived in a community with many Native American people. I never had to define who I am and why I believe this and so forth.

"But then I went to the University of Illinois, where I was one of three students out of 38,000, 90 percent white.

"I found myself in a place where I had to constantly define who I am and why. It was a strange place as a native person. Everybody was wearing Chief Illiniwek paraphernalia on

Continued on Next Page

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.062

BLA-TTAB-00961

Focus

A woman calling herself Princess Redskin, a regular at Washington home games, tells the media her grandfather was a Cherokee. "They shouldn't get so upset," she said of the protestors. "I'm out here for a good time and I'm not going to let them ruin my fun." The Princess, wearing a full-length imitation headdress, posed with Redskin fans as she made her way to the ticket line. Alicia Stands, a student from Minneapolis and a Dakota from Devil's Lake, bore witness to an ancient cultural pride in her statement against Columbus. "She says she's Indian," Miss Stands said of Princess Redskin. "But if she was, she wouldn't be doing this."

Gaiashkibos, chairman of the Lac Courte Oreilles Ojibwe Nation of Wisconsin and newly elected president, National Congress of American Indians.

'The issue of stereotypes and racism is not something in vogue. We as young Indian people growing up, when we went to the movies, we were looking for heroes, and we had to choose between the cowboy and Indian. It was a difficult choice because in those days, we'd had no Indian actors representing us.'

Gaiashkibos

Tim Giago, founder and publisher of the Lakota Times, kicked off the protests with a keynote address Jan. 23.

'What I find most frustrating is the massive ignorance out there. How do we get through to those people? There is this feeling that this is a new issue with us. It's nothing new. It's just that no one was listening.'

Tim Giago

BLA-TTAB-00962

Fred Veilleux of Concerned American Indian Parents has filed a civil rights complaint against the Atlanta Braves baseball team, which is being investigated by the Office of Civil Rights in Washington, D.C.

Charlene Teeters, Racial Justice Coordinator for the National Congress of American Indians, displays a roll of designer toilet paper adorned with Chief Illiniwek, the University of Illinois mascot for 60-plus years.

Matthew Little, president of the Minneapolis chapter of the NAACP, listens to Charlene Teeters' testimony. Mr. Little promised to urge the national office of the NAACP to pass a resolution actively supporting the protest of Indian mascots.

Protesters rally

Continued from B1

sheets, on their butts, on their cars, on diaper bags and on toilet paper."

She pulled out a roll of toilet paper with a Chief Illiniwek symbol on each sheet, and she continued in a voice changed by emotion.

"I came from a community that was very nuturing," she said. "I felt strong about who I was as a native person. To go to a place where they use this." She held up the roll of toilet paper.

"No other race of people is used for a sports team identity. We are used as play things. This dehumanizes us. There is no question about it.

"I worked very hard to instill in my two kids pride about who they are. They are traditional dancers, and they started dancing as soon as they could walk. That was very important to me.

"I felt they could make it through this process because they have a strong sense about who they are, but we went to the game because they became enthralled by that team like every other young person at their school.

"At the game, it was even more uncomfortable to be in that setting with all those sports fans because then you have to deal with people who are drinking and putting on face paint and so forth.

"As Indian people, you sit there conditioned to tolerate it, but when the mascot came out there and started doing his dance, I saw my children physically sink in their seats.

"My son who was 15 started to laugh, you know the way you try to laugh when you are the butt of a joke, you try to laugh along so no one knows you are offended and hurt by it.

"He tried to laugh, but he couldn't. My daughter who was 12 was very embarrassed. What I witnessed was a blow to their self-esteem. ... and religious beliefs as Indian people and I could not tolerate it anymore.

"To reduce the victims of genocide to a mascot or a stereotyped symbol is wrong, and it is just plain immoral. This is not a Native American issue. Don't sit around and wait for Native American people to tell you what to do. If you are an anti-racist, find out how you can challenge this in your own community.

"I know we're making progress when we're off the sports page and on the front page. The reason they ask: 'Aren't there more important issues?' is to trivialize this. I say to them, racism is never trivial, and it is the responsibility of all of us to address it."

Another parent who has been fighting the mascot issue is Fred Veilleux who, with Phil St. John, is a member of the Concerned American Indian Parents Against Racism in Sports. Since 1987 the group has worked to pursuade Minnesota high schools to change their Indian mascots.

Mr. Veilleux said 20 out of 50 high schools have changed their mascots voluntarily. "It is an example how people can change their view through education and educating the educators on this position," he said.

"That was in '88 and '89. When the World Series came here, we looked at the legal remedy to show the discrimination by singling out Indian people in the category of mascot.

"I went to Game Five of the World Series where the Atlanta crowd was doing this mass mockery of Indian people and culture.

"It cost me $300 to get a Greyhound ticket and it took me 30 hours to get down and back.

"While riding in the bus, I reviewed the case of Sambo's restaurants that occurred in Rhode Island rant called Sambo's. In Rhode Island they were successful in getting these restaurants to change their names.

"Basically they were successful in changing it based on the public accommodations act, which states that — no individual will be denied equal access, equal utilization and equal and full enjoyment of a public place because of their race, color, creed or origin.

"So in reviewing that law, I haven't heard from him since."

Mr. Veilleux warned that Indian people, though they understand the symbols they use for teams, must also be careful.

"Indian people have a right to self-identify themselves. An Indian school wants to use some symbol of Indian culture to identify themselves, and that is up to them to make that choice, but they need to

Michael Haney (seated, center), Second Chief of the Newcomer band of the Seminole Nation in Oklahoma, explains that the eagle feather headdress is a sacred item reserved for respected leaders. Mr. Haney has filed a human rights complaint with the Office of Civil Rights against the Kansas City Chiefs football team. Vernon Bellecourt (left) and his brother Clyde (right) expose the poster of the Kansas City Chiefs, entitled "The Tribe." Phil St. John, founder of Concerned American Indian Parents, is seated at right.

redskin, n. *Often Offensive.* a North American Indian. [red+skin]

The Random House Dictionary of the English Language

'No other race of people is used for a sports team identity. We are used as play things.

'This dehumanizes us. There is no question

"I came from a community that was very nuturing," she said. "I felt strong about who I was as a native person. To go to a place where they use this." She held up the roll of toilet paper.

"No other race of people is used for a sports team identity. We are used as play things. This dehumanizes us. There is no question about it.

"I worked very hard to instill in my two kids pride about who they are. They are traditional dancers, and they started dancing as soon as they could walk. That was very important to me.

"I felt they could make it through this process because they have a strong sense about who they are, but we went to the game because they became enthralled by that team like every other young person at their school.

"At the game, it was even more uncomfortable to be in that setting with all those sports fans because then you have to deal with people who are drinking and putting on face paint and so forth.

"As Indian people, you sit there conditioned to tolerate it, but when the mascot came out there and started doing his dance, I saw my children physically sink in their seats.

"My son who was 15 started to laugh, you know the way you try to laugh when you are the butt of a joke, you try to laugh along so no one knows you are offended and hurt by it.

"He tried to laugh, but he couldn't. My daughter who was 12 was very embarrassed. What I witnessed was a blow to their self-esteem. ...

"Then I knew I couldn't sit back and tolerate it anymore because it was physically hurting these young people. I felt I had instilled in them who they are. What is that doing to other kids out there — the urban kids that are not as connected with our culture. Those are the ones we are losing in the schools, those are the ones committing suicide. Those are the ones we are losing on a daily basis. To me it really hit home about what this is all about.

"It was an attack on our identity and wait for Native American people to tell you what to do. If you are an anti-racist, find out how you can challenge this in your own community.

"I know we're making progress when we're off the sports page and on the front page. The reason they ask: 'Aren't there more important issues?' is to trivialize this. I say to them, racism is never trivial, and it is the responsibility of all of us to address it."

Another parent who has been fighting the mascot issue is Fred Veilleux who, with Phil St. John, is a member of the Concerned American Indian Parents Against Racism in Sports. Since 1987 the group has worked to pursuade Minnesota high schools to change their Indian mascots.

Mr. Veilleux said 20 out of 50 high schools have changed their mascots voluntarily. "It is an example how people can change their view through education and educating the educators on this position," he said.

"That was in '88 and '89. When the World Series came here, we looked at the legal remedy to show the discrimination by singling out Indian people in the category of mascot.

"I went to Game Five of the World Series where the Atlanta crowd was doing this mass mockery of Indian people and culture.

"It cost me $300 to get a Greyhound ticket and it took me 30 hours to get down and back.

"While riding in the bus, I reviewed the case of Sambo's restaurants that occurred in Rhode Island, where some black people about 10 years ago took issue with a restaurant called Sambo's.

"To my understanding, Sambo was a book written 90 years ago and used in elementary schools. It was a caricature of a black child, and basically it told a children's story of him playing with lions and tigers.

"What happened as a result of that book being used in elementary schools was that the white kids called all the black kids Little Black Sambo. ... Here you had this restaurant called Sambo's. In Rhode Island they were successful in getting these restaurants to change their names.

"Basically they were successful in changing it based on the public accommodations act, which states that — no individual will be denied equal access, equal utilization and equal and full enjoyment of a public place because of their race, color, creed or origin.

"So in reviewing that law, I thought we had a really good case. Recently I was told by a lawyer that sports stadiums do fall under a public accommodation.

"(At the game) I had a sign that said, 'American Indians are people, we are not mascots for America's fun and games. We deserve respect.'

"... I was spit on, I was called 'chief' and 'Cochise'. Someone hit my sign with a toy tomahawk. People booed and jeered as I walked behind home plate. They called me names and told me to get a job.

Michael Haney (seated, center), Second Chief of the Newcomer band of the Seminole Nation in Oklahoma, explains that the eagle feather headdress is a sacred item reserved for respected leaders. Mr. Haney has filed a human rights complaint with the Office of Civil Rights against the Kansas City Chiefs football team. Vernon Bellecourt (left) and his brother Clyde (right) expose the poster of the Kansas City Chiefs, entitled "The Tribe." Phil St. John, founder of Concerned American Indian Parents, is seated at right.

> **redskin,** n. *Often Offensive.* a North American Indian. [red+skin]
>
> **The Random House Dictionary of the English Language**

He said he filed a complaint the next day with the Justice Department, "stating that my human and civil rights had been violated under the public accommodations.

"They sent it to the D.C. office which is now determining whether or not I have a case. The last time I talked to the lawyer that was assigned was two months ago, I haven't heard from him since."

Mr. Veilleux warned that Indian people, though they understand the symbols they use for teams, must also be careful.

"Indian people have a right to self-identify themselves. An Indian school wants to use some symbol of Indian culture to identify themselves, and that is up to them to make that choice, but they need to realize that when that Indian school plays against a non-Indian school in a basketball or football game, that non-Indian school, those students, their parents and their community again sees the Indian image attached to the category of mascot. ... This allows the opposing team to put up banners that say, 'Kill the Chieftains,' 'Massacre the Chieftains.' They might make a button that says, 'Let's hang the Chieftains.'

"So you don't want to put any race in the category of mascot because of what the potential can happen. Especially not a race that has been historically oppressed in this country, and with the race relations the way they've been and still are, although things are getting better, you are perpetuating this form of discrimination."

> 'No other race of people is used for a sports team identity. We are used as play things.
>
> 'This dehumanizes us. There is no question about it.'
>
> **Charlene Teeters**

BLA-TTAB-00963

Sat/Sunday 2/8/92

EDITORIALS

The Seattle Times
AN INDEPENDENT NEWSPAPER
Founded August 10, 1896

Alden J. Blethen, 1896-1915 — *C. B. Blethen, 1915-1941*
Elmer E. Todd, 1942-1949 — *W.K. Blethen, 1949-1967*
W. J. Pennington, 1982-1985

John A. Blethen, Chairman Emeritus
Frank A. Blethen, Publisher and Chief Executive Officer
H. Mason Sizemore, President and Chief Operating Officer

Michael R. Fancher, Executive Editor and Vice President
Mindy Cameron, Editorial Page Editor

Alex MacLeod, Managing Editor
Cynthia N. Meagher, Associate Managing Editor

TARGETING IMMIGRANTS

Fingerprinting drivers is intrusive proposal

REQUIRING fingerprinting of all Washington drivers and turning the state Licensing Department into a federal immigration checkpoint is intrusive, Big Brother overkill.

Senate Bill 6364, which would do that, should be rejected. It has cleared the Senate Governmental Operations Committee and is now in the Ways and Means Committee.

The fingerprint bill would be virtually useless as a general crime-fighting measure. Fingerprints would be available upon request to law-enforcement agencies, but they wouldn't have a computerized link with the State Patrol's Automatic Fingerprint Identification System (AFIS).

Supporters of the bill, sponsored by Senate Majority Leader Jeannette Hayner, R-Walla Walla, say it is needed to crack down on the escalating use of fraudulent documents and consumer crime in the state.

A driver's license is just that: a license to drive. It wasn't intended to be a basic identification document, though it is widely used as such. Having fingerprints of everyone who applies for or renews a driver's license isn't going to eradicate bad checks or phony ID.

License applicants already must present some proof of identity, such as a birth certificate, passport or previously issued driver's license.

Immigrants are a central target of SB 6364. Anyone with a passport or other identification from a foreign country would have to present proof of legal residency or citizenship while applying for a driver's license. Licensing employees would be encouraged to turn over suspicious-looking documents to the Immigration and Naturalization Service.

Immigration is a federal — not a state — responsibility. The bill would create a mini-INS and quasi-border patrol within each license station.

SB 6364 should be shelved. The case for its passage is as smudged as a bad fingerprint.

Edito

SPORTS MASCOTS

Tradition shouldn't obscure racism against Indians

Editor, The Times:

Thanks to Peter Lewis for his Jan. 26 article, "Indian principal no Redskins fan." We took educator Robert Eaglestaff's suggestion and, during our Super Bowl party, substituted the names "Yellowskins," "Brownskins," "Whiteskins" and "Blackskins" during the four quarters of the game. It didn't take too long for everyone at our party to get the point.

Most folks these days wouldn't accept sports mascots named the "Buffalo Blackskins," the "Washington Whiteskins," the "Cleveland Crucifixes," the "Georgetown Genuflecters," the "Seattle Japs," the "Yonkers Yamulkas," the "Denver Dagos," etc.

How long will tradition obscure and perpetuate subtle and not-so-subtle racism against Indians in the sports world?

— Scott Seymour, Seattle

DARING DRESSING

110116

Gang members aware of clothing's symbolism

So Don Williamson would have us believe that clothes don't make the man (The Times, Feb. 2). "Don't be silly" he says. All right, so I won't be silly!

If he were to see a file of men in feldgrau and pickelhauben would he think of the Portland police? If he were to pass a group of men in snappy black uniforms with deaths heads and lightning bolt[illegible] congratulate them on th[illegible] If he were [illegible] men dressed in white [illegible] hoods would he still say th[illegible] make the man?

[illegible] the police see s[illegible] lia they have e[illegible]

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 20.063

Wash. Post 2.8.92

A New Name for the Redskins

Congratulations to the Washington football franchise on its splendid season and impressive victory in the Super Bowl. As the celebrations wind down, perhaps now is a good time to begin the serious debate regarding the team's name.

It was once said that "history is written by the victors." In his instance in stating that the name "Redskins" is not offensive, Jack Kent Cooke provides an excellent example of this principle. The term "Redskin" was given by the conqueror to the vanquished. It is not a term that Native Americans have ever chosen for themselves. Mr. Cooke is simply not in a position to determine what is and what is not repugnant to one who experiences the offense. He has suggested that the name "does not generically mean Indian, it means courage or braveness." It is neither. It is a racial slur that is dehumanizing and unacceptable.

It is an national embarrassment that the premiere professional sports franchise in our nation's capital would use such a racist and derogatory term describing the original inhabitants of this country as its nickname.

It is inevitable that the name will be changed. It may not be this year. It may not be this decade. Let us hope that we have enough respect for rights and histories of individuals and communities that we will be bold enough to say the name "Redskins" is wrong, and must be changed.

KENT WINTERS-HAZELTON
Washington

■

Now that the Redskins have won the Super Bowl, it is time for Jack Kent Cooke to do the right thing and rename the team. Mr. Cooke prides himself on his knowledge of the proper use of the English language, and he is certainly dissembling when denying that "Redskins" is a racial slur but is instead an honorific.

I suggest that the Redskins be renamed the Sioux. The team could keep all of its Indian motif and genuinely pay homage to one of America's great Indian nations.

The only drawback I can see to this name is that it rhymes with the favorite activity of Washington's overabundant lawyers, and we don't need to encourage them any further with widespread cheers of "Let's go, Sioux!" But think of the great lift it would give the Hogs to hear 50,000 people screaming "Siouxey, Siouxey, Siouxey!"

"Sioux" may not be the perfect name, but the Redskins should seriously consider renaming the team after a specific Native American tribe.

BLAKE LEWIS
College Park

■

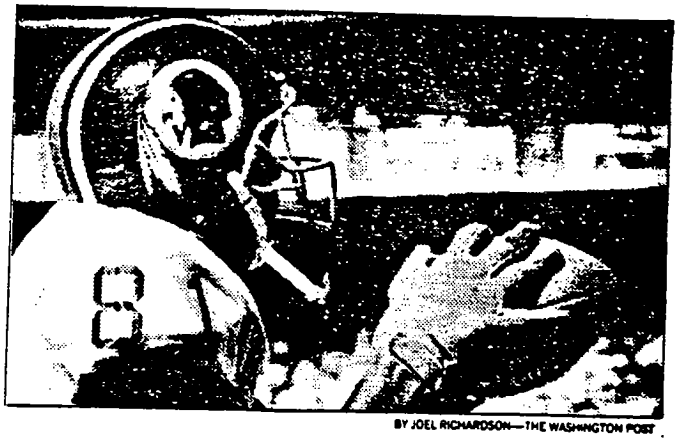
It's time to change the name of the Redskins. I know, I know, I can hear the roar: "The Redskins were named a long time ago, and they'll be Redskins forever. There's no insult intended. Forget it, you can't change the name of a champion team!"

But Washington is a big-government city that already suffers from a reputation for insensitivity. And it's a town that should be especially sensitive to racism: What comes around can just as easily go around. Look in any manual on sexual harassment: What constitutes harassment (and racism) is defined by those who are its victims, not by those who, knowingly or unknowingly, have caused the pain. Each of us has blind spots, just as each of us has sensitivities to epithets we wouldn't want to see on a bathroom wall, let alone on a football team. For Native Americans, one of those epithets is "Redskins."

Some of my coworkers and I have a solution. Call them the "Pigskins." Besides being less offensive, the name "Pigskins" has at least three other things going for it: (1) one of the meanings of the word is "football," (2) it retains the ending "skins," which would allow Washingtonians to continue using that time-honored nickname, and (3) it lends new meaning to the name "Hogs."

There's no doubt about it: The 1992 Skins are a champion football team. What better way to show their champion spirit than—in fine Native American tradition—to give themselves a more appropriate name? A - - - skin by any other name would be as fleet.

KATHRYN J. TOBIAS
Washington



BY JOEL RICHARDSON—THE WASHINGTON POST

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.064

130119

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.065 500024

BLA-TTAB-00966

LETTERS

Their Turn

Publisher Tim Giago's "My Turn" column on racist mascots in the Jan. 27 edition of Newsweek evoked a variety of responses from across the United States. Here is a sample of those letters, the majority of which supported Mr. Giago's opinion.

Continue to educate the ignorant

Dear Mr. Giago:

I applaud your article in *Newsweek*. I, too, "hope the Redskins lose," but initially for different reasons than you. You see, I'm a Dallas Cowboys' fan and relish the fact that we handed them their only loss of the season. Yours is a better reason.

Your article did an outstanding job of challenging the absolute insensitivity many Americans have for our Native Americans, their culture and their heritage. We as a society have made significant progress in the last 30 years: we're beginning to recognize and respect people as human beings, allow for cultural differences in the workplace and be less judgmental in our views of skin color, religion and background. We do, however, have far to go.

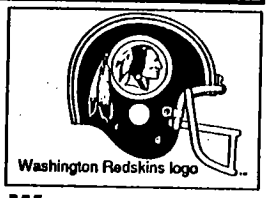
Our society will change. The beauty of the "melting pot" American Culture is that they adapt quickly. Intelligent people recognize the need to integrate people, resources and energy to improve their lives and their environs. We can and will eradicate the misuse of objectionable terms and names through awareness efforts such as yours!

Continue to educate the ignorant from your perspective. There are many Americans that still do not realize how demeaning and degrading these names can be ... just because they've been a part of our past certainly doesn't make it right. Every person has a right to be treated with dignity.

Your editorials and actions can make a difference; I appreciate your giving me added perspective. I'll do my part to help the move toward equality in our great country. I convey my best wishes to you in striving to gain correction of a serious gap in our society.

Perhaps next year the Washington, Atlanta and the University of Illinois leadership will rename their teams. It's time!!

Robert C. Hunter
President
PepsiCo Food Systems
Dallas, Texas



Washington Redskins logo

We can communicate

To the Editor:

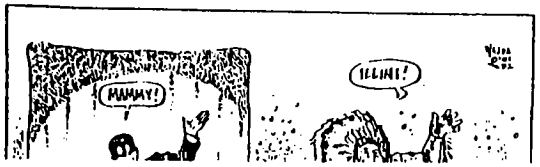
Okay. Okay. I've heard all the arguments, and it's just hypersensitivity in a hypersensitive age!

I'm Irish and German and I'm not offended by Notre Dame's mascot nor does it bother me that there is a Germantown, Penn. What's the big deal? I even like the Tomahawk Chop!

Or I did, until I read Tim Giago's simple and eloquent piece in *Newsweek*.

For the first time I understand. Because his is the first article I have read that is not filled with invective and hate, I was able to understand his message. Perhaps the greater message is that we can communicate when communication is what we want. Sadly, the rhetoric of confrontation to often is substituted for communication.

John M. Pohlmann
San Francisco, Calif.



Sometimes even other minorities miss the point

To the Editor:

Reading Tim Giago's "I hope the Redskins Lose" (My Turn, Jan. 27, 1992) brought me back almost 20 years ago in the Vietnam-socially aware early 70's when as a young black male, I was part of a group trying to get rid of the Indian mascot at our high school. To this day, I am almost sickened by many of the remarks I heard from people, many of whom I called friend and unbigoted.

No matter how often I insisted that if the situation were different (substitute blacks for Indians) most whites failed to see the analogy. They wouldn't dare insult blacks in such a way but failed to apply the same consideration to Indians. One woman of Portuguese decent told me that she would be proud if the Portuguese were made mascots.

I didn't do too much better with my fellow blacks, who would burn a school down if a black was the mascot but couldn't empathize with Indians.

In fact, they argued pro-Indian mascot in the name of tradition, the same argument used for preservation of Jim Crow. The reaction was the same from the Asians and the faculty.

The faculty voted to replace the "Chief Wahoo" emblem used by the Indian Baseball team to the "Dignified Calumet-style Indian used by the Redskins (which would be the equivalent in Blacks to replacing Stepin Fetchit with Sidney Poitier, but you would still be missing the point) and to ban all derogatory statements such as "scalp em' Indians." Only 20 years later in the Willie Horton 90's did the administration overrule a student majority and ban the Indian mascot.

Outrage from the students and the surrounding community was fierce and ran for weeks.

And why not! Native Americans still have to endure the media stereotypes and portrayals that other ethnic groups threw out years ago.

America could start showing Native Americans some respect by getting rid of all the mascots.

Erik E. Bailey
Mill Valley, Calif.

Public education exposes false traditions

Dear Mr. Giago:

It is said that sticks and stones may break my bones but words will never hurt me. Perhaps whoever penned these words knew more about masculine rhyme than about true manhood. Words can hurt and scar and maim!

Please accept my letter in the spirit that I write it. I am very sorry for the wrongs Native Americans have suffered and been forced to endure. After reading "I Hope the Redskins Lose" (*Newsweek* Jan. 27), I found myself wiping tears in a McDonald's restaurant.

I am sorry. Because of your piece and the attention the "mascot" issue has gotten in the national press in recent months, I am sensitive to the pain these labels cause your people. They are degrading and dehumanizing. I feel shame.

With this heartfelt expression, I do not vilify all white people. Many of us have also suffered abuse and neglect and all the things today's social scientist ascribes to

Many white people are perhaps better at self-destruction because of their historical capacity for denial and not owning feelings (insensitivity). White people who lack internal definition — just as native and Black Americans — frequently attack those who would raise moral awareness, and thereby block progress.

I am reminded of an "awakening" experienced by a student a few semesters ago. I had assigned Martin Luther King's "Letter from Birmingham Jail" for class discussion and a reaction paper. My student (in her early 40s) was always conscientious and sensitive. But when we discussed King's essay, she appeared so sad throughout class. I called her at home when I discovered she hadn't turned in an essay. After much coaxing, she agreed to make an effort. The next morning this mother of two teenaged daughters brought her completed paper to my home. From it I quote:

"I wonder if it took King as long Klanner, but the white moderate, who is more devoted to order than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice. ... Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will.'

"These words sting. My heart tells me to make everything all better. My head tells me I can't. My heart is inspired by King's rhetoric. My head acknowledges my powerlessness to personally affect a change in the status quo. No wonder I feel confused ..."

I share those words to let you know I am not alone in my sensitivity as a white person. Our relative inability to make change happen hurts some of us very much. But I will teach my children to have love and respect for all. I will share my experiences with them.

Token as it may be, I am not going to watch the Super Bowl this year in symbolic support of your

BLA-TTAB-00967

honors Indians to name a team for them, but that it would be insulting to blacks to do so. Now I think both you and she missed the point.

Teams are called Indians, Redskins, Braves because Indians, it was felt, were strong, clever and fearsome warriors, which, it was hoped, the players would be. Most high school, college and pro teams are named for ferocious, winning animals or use for Vikings, Trojans, Saints, Pirates or other people, past or present, real or imaginary, who were known as warriors.

Some of course are not. We have Reds and Blues, Cardinals and Blue Jays, Pistons and Blazers, Cyclones and Tides. But we also love Padres. Are priests offended? Or Tarheels, Cornhuskers, Cavaliers, Packers or Rangers? I can't imagine Americans of Irish descent being offended by Notre Dame's symbol or the name Celtics.

As for the toilet tissue, I think that is in extremely poor taste, and not at all funny. But believe me, Illiniwek isn't the only victim of this vulgarity. I live in a university town and often see (and bemoan) such travesties.

In the end, it's all part of our way, b[illegible] "Atonement" for the Jews? Every [illegible] been conquered. Some countries have had borders expand and shrink over and over. Many have had their population enslaved. Even England has been conquered — remember the Norman. Even Spain — remember the Moors.

Your dignity is within yourself, you have it. You are obviously very intelligent and caring. No one can take these away.

Sincerely and with good wishes,

Miriam M. Hemphill
Columbia, Mo.

Paul Krivonak
Vineland, N.J.

Article 'excellent'

Dear Mr. Giago:

That was an excellent article in *Newsweek*.

I was reading it with great approval and then suddenly discovered my name there, which is always a welcomed surprise.

But much more important, I'm grateful for your leadership.

Sen. Paul Simon
United States Senator
Washington, D.C.

Are there non-racist mascot choices?

Dear Mr. Giago:

I read your My Turn piece in *Newsweek*, and I agree with you about a lot of your column, but question other parts.

As for naming the football team the Redskins, I agree that at best it's in very poor taste and at worst it is degrading. I was disappointed that Carl Rowan, normally sensitive to these issues, responded that there are worse names. I was surprised that you didn't mention this, but probably space prevented it.

Is there really anything wrong with naming a team the Seminoles? As an American of Irish ancestry, I have no objection to a basketball team being named the Celtics. A neighbor of mine when I was growing up was of Norwegian ancestry and had no objection to a team called the Vikings.

I agree that the tomahawk chop can be a degrading symbol. I wouldn't like it if beer-can chugging were a ritual at a Celtic game. What is and isn't good taste? Certainly the shamrock that the Celtics sport is no disgrace. Is there no Native Amer-ican symbol that is not considered demeaning?

I understand your position that Native Americans were pushed out of their homelands, the way the Jews were pushed out of ancient Israel, the Greeks from Turkey after 1453, the Montagnards in Vietnam and the Celts in England.

The Native Americans have my respect for living off the land, enduring many undeserved hardships, including losing their land. But certainly, naming a sport team can be done in a tasteful and non-demeaning way. Do you have suggestions?

Ken Mitchell
Newburgh, N.Y.

Reader says to 'lighten up!'

Mr Giago:

I can't believe that you would write your column for *Newsweek* and not even address the highly salient points I brought up in a previous letter to you.

Namely: It is an honor to have a team named after you. Nobody names a team after people, creatures, or things that they despise. By selecting a team name, they hope to imbue the team with the qualities that name represents.

Also: Do you complain about the Minnesota Vikings? Doesn't that demean white people in the same way? It perpetuates the stereotype that Nordics are fierce marauders and plunderers. I've seen their fans, wearing their helmets with horns on them. A disgrace!

And you can't complain about the use of Indian names for teams when there are other names like the Notre Dame Fighting Irish. There it is — the old image of the Irish as drunken fistfighters. That little leprechaun logo they use is an insulting image of Irish people.

Then there's the New York Yankees. That has to go. And the New York Knickerbockers — a demeaning reference to Dutch people. It just goes on and on.

Perhaps by now you get the point. I'll spell it out for you: LIGHTEN UP!

That's not what's really bothering you. What's bothering you is the fact that you people lost this country. Whining about the morality of that is moot. It is a fait accompli, and there is no going back. You should be pleased that teams are named after Indians. It's an honor, and you're lucky you people are remembered at all!

Please do not speak or write about this issue again without addressing the points made in this letter.

Carter Nash
Philadelphia, Pa.

Logo for Arkansas State University Indians

Message eloquent

Dear Mr. Giago:

Please accept my compliments on your perspectives published in ... Newsweek, entitled, "I Hope The Redskins Lose".

It is uncharacteristic of me to take the time, let alone want, to respond to presentations of issues in the media. Your essay, however, was so compelling in style, form and content, that I could hardly refrain from applauding.

It is difficult to assign words to my reaction to your eloquent message. I wish it were sufficient to say that I, for one, appreciate the problems you are addressing.

Paul Rodenhauser, M.D.
Professor of Psychiatry
Tulane University Medical Center
New Orleans, La.

Keep being vocal

Dear Mr. Giago:

I applaud your article," I hope the Redskins lose." My family and I honor the American Indians and deplore their treatment by non-Americans — which 99 percent of us are.

You keep on being vocal and more of us, hopefully, will raise our voices with your.

Helen M. Allen
Galena, Md.

Mr. Giago:

I read your article in the last issue of *Newsweek*, and I am still holding my head. I am not sure if I am not smart enough, or too insensitive or what else is the matter with me that I fail to see justification to your complaint.

Have minorities in this country gone absolutely mad? Do we now have real Americans, Afro-Americans, Vietnam Americans and what next Americans in this country? Are we not all just plain and simple Americans? Does each minority group have to have one or more chips on its shoulder. What have these groups, including yours, contributed to society lately — for yours, I understand, extensive gambling operations ...

I am of German extraction. Should I now have a chip on my shoulder and be a German American, demanding special rights, privileges, attention? Germans may have a good reason to be proud of their heritage as they have made great contributions to this country and this not only in the field of alcohol and drug abuse, in criminal activities, in rap music, welfare participation and other important activities.

I could not care less — as a matter of fact, I would find it good — if the Redskins you attack would call themselves the Germans or even the wild Germans. How should this reflect on my heritage or background or in any way affect my standing in American society?

Wake up, Mr. Giago, time moves forward, not backwards. There is tremendous cruelty and atrocity that was committed throughout history. We should learn from it and not use it as a cheap excuse for our own deficiencies. There are no free meals, or at least there should not be any, in this society. We all come from different corners of the globe; we are now one country and all bear the same citizenship and the same responsibilities to make this country work. We have to concentrate on the issues at hand and forget the petty grievances you try to air ... and petty they are.

I trust you feel no ill will to me for what I think and say, just like I feel no ill will towards you. However, I thought a response was in order with another minority view presented.

Peter H. Pohl
West Liberty, Iowa

The following addresses are of the owners of the Washington Redskins, Atlanta Braves and Kansas City Chiefs.

Ted Turner
Atlanta Braves
Fulton County Stadium
521 Capitol Ave. SW
Atlanta, Georgia 30312

Jack Kent Cooke
Washington Redskins
RFK Stadium
Washington, D.C.
20003

Lamar Hunt
Kansas City Chiefs
Unity Hunt Resources
1962 Thanksgiving Tower
1601 Elm
Dallas, Texas 75201

SATURDAY

The Seattle Times

February 15, 1992
64 pages

SEATTLE TIMES COMPANY

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 20 .066

WEEKEND

Art and soul

Vibrant works showcased at Festival Sundiata. **C 1**

SPORTS

Pierce leads Sonics win

Seattle jumps on 20 Spurs turnovers in 108-91 victory. **B 1**

No more Braves or Redskins

Paper drops some ethnic sports-team nicknames

PORTLAND – The Oregonian will stop using sports teams' names that may be offensive to racial, religious or ethnic groups.

References to the Braves, Redskins, Indians and Redmen will be dropped effective tomorrow, Editor William A. Hilliard said yesterday.

"Others may be dropped if it becomes evident that they, too, are offensive," Hilliard said.

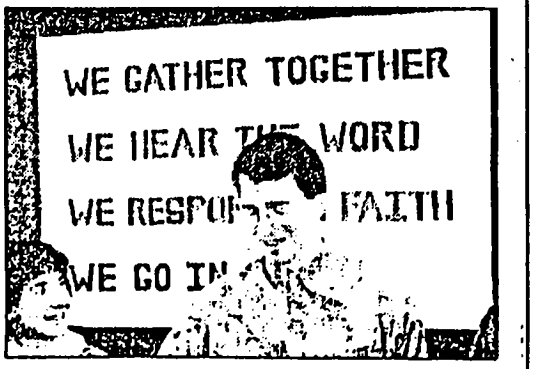
"I have directed this action with the belief that these names tend to perpetuate stereotypes that damage the dignity and self-respect of many people in our society and that this harm far transcends any innocent entertainment or promotional value these names may have.

"America is a multicultural society, and all of us have an absolute right to demand respect from our fellow citizens."

Clyde Bellecourt, a founder of the Minneapolis-based American Indian Movement and spokesman for the newly formed National Coalition on Racism in Sports and the Media, praised the Oregonian.

"It's going to take things like this to keep this rolling," he said. "I'm really excited about something like this happening."

RELIGION/A 14



Early Christians: Churches adding wakeup call for service

A 15
A 15
C 12
C 4
10-13, 16
C 12
A 15
A 14
B 1-7
5
4

Front Page

110124

BLA-TTAB-00968

and Petra Kronberger of Austria (1:52.73) — were fourth and fifth.

Please turn to
DOWNHILL, Page D15

Gold medal winner Kerrin Lee-Gartner of Canada is flanked by bronze medalist Veronika W

Judges place Wylie second

☐ The American skater performs better than the winner, but wins the silver

By TERRY RICHARD
of The Oregonian staff

ALBERTVILLE — What happens if an Olympics is held and no one deserves to win the gold medal? It's awarded anyway.

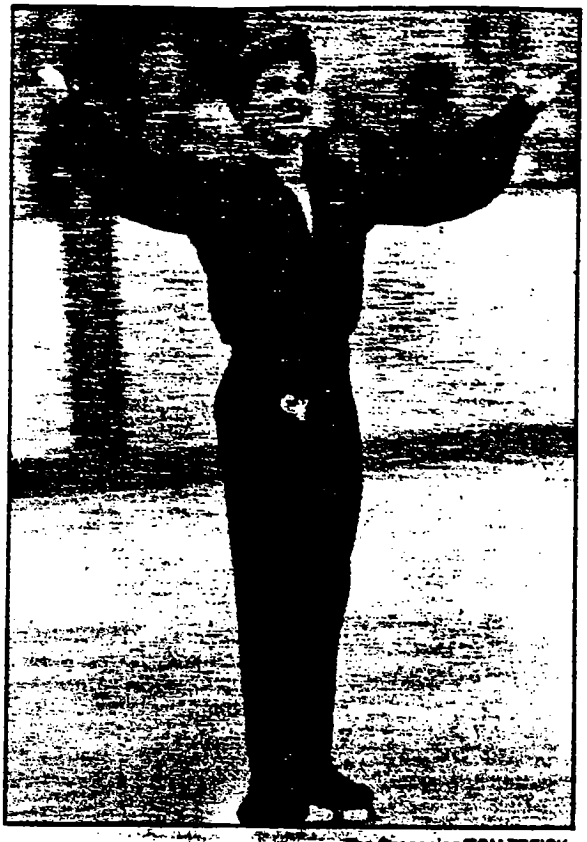
At least that was the case Saturday night when Viktor Petrenko of the Unified Team won the men's figure skating championship at the Olympic Ice Rink.

Petrenko skated a lackluster performance, downgrading three jumps by doing fewer revolutions than planned and falling on a triple Axel. He received a lukewarm response from the crowd, but the judges' marks must have warmed his heart.

American Paul Wylie, who followed Petrenko in the skating order, was clearly the choice of the capacity crowd of 9,000. Even though Wylie skated the performance of his life to win the silver medal, the lack of a clean jump combination proved to be a critical weakness in his otherwise outstanding performance.

A 27-year-old journeyman who has not won a U.S. title or a world medal, Wylie brought much of the crowd to its feet at the finish of his performace. The crowd

Please turn to
SKATING, Page D14



The Oregonian/TOM TREICK

After winning the silver, Paul Wylie had nothing but smiles for the audience in Albertville. "I'm trying to get used to the whole feeling of it," he said.

TO OUR READERS

The Oregonian will immediately discontinue using sports teams' names and nicknames that many Americans feel are offensive to members of racial, religious or ethnic groups.

Initially, this will include references to Redskins, Redmen, Indians and Braves. Others may be dropped if it becomes evident that they, too, are offensive.

I have directed this action with the belief that these names tend to perpetuate stereotypes that damage the dignity and self-respect of many people in our society and that this harm far transcends any innocent entertainment or promotional value these names may have.

America is a multicultural society and all of us have an absolute right to demand respect from our fellow citizens. The Oregonian is sensitive to the feelings of those in our society who are rightly offended today by names and nicknames that came into being when a majority in this country was insensitive to minority concerns.

WILLIAM A. HILLIARD
Editor

Brown says young Clipp

☐ The new coach likes what he sees in his players, who have a Sunday date in Portland

By KERRY EGGERS
of The Oregonian staff

Forgive Larry Brown if he approaches his newest coaching challenge with more than a touch of trepidation.

The Los Angeles Clippers are the National Basketball Association's version of the Bermuda Triangle, and a lot of coaches have been swallowed up there over the years.

Brown has passed nearly every test in his successful 19-year coaching career, and he doesn't can make a big-time winn the Clippers, who invade Memorial Coliseum for a Sunday night date with the Portland Trail Blazers.

Brown, 51, admits, though, to a wave of anxiety attacks since taking over the Clippers 10 days ago.

"I've never been so nervous in my life coaching," Brown said from his Los Angeles hotel room late Friday night, hours after his Clippers made him 2-0 as their head coach with a come-from-behind 104-97 win over Phoenix in the LA Sports Arena.

"Things have been so frantic from a personal standpoint since I took over the job. I've had unbelievable media commitments. I'm trying to find a house. And the players ... they're trying so hard to do what I want them to do. You want to do well for them, too."

years since the Clip- playoffs and 13 since

Alask crow

MERIBE
Before
the cl
pic do
Saturday, she no
Lindh, the one
University of Wa
from Juneau, Al
quite what to ma
Would she fini
the bottom of the
skiers from Arge
nia?
Was the clock
ing something li
dt/3,.er5;l fg'jlscn
which in any lan
What was goir
"When I came
the crowd was re
was saying Satur
I kind of figured
well. Then I turn
I was second, an
believe it."
She was not al
Getting over t
instant, she did a
A few minutes
Juneau, where t
this race was 1:1

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.
20.067

400105

BLA-TTAB-00969

See OST General Election Special on Page C1

the LAKOTA TIMES

March 4, 1992 America's Indian Newspaper ©The Lakota Times 1992 / Volume 11 Issue 36

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.068

BLA-TTAB-00970

D.C. council to consider 'Redskins' protest

By Bunty Anquoe
Times Washington Bureau

WASHINGTON — The District of Columbia Council was to consider a resolution March 3 urging a name-change for the Washington Redskins.

"This is simply the right thing to do," said Councilman Bill Lightfoot, author of the resolution. "The nickname is racially insensitive to the feelings of Native Americans."

Mr. Lightfoot sent a letter to team owner Jack Kent Cooke Feb. 25 describing the resolution.

Although a resolution has no force of law, it would enable the D.C. Council to take a stand on what has become an issue of heated debate with many sports teams who use Indian-oriented mascots and nicknames.

Mr. Cooke has consistently refused to consider changing the name of his football team despite vociferous calls from Indian tribes and organizations for him to do so. He has been quoted as saying, "there's nothing wrong with the name 'Redskins.'"

Most Indian groups consider the term "Redskins" racist and defamatory. At least one other D.C. Council member agrees.

"This is one of those cases that if we want to show a sign of respect to a people, we ought to change the name," said Councilman Jim Nathanson. "The name reflects all of the old negative images of Indians."

The National Indian Education Association sent a letter Feb. 26 to John A. Wilson, council chairman, in support of the resolution.

"The use of Indian mascots and names derogatory to Indians for sports teams is counter to our efforts to improve self-esteem among Native people," wrote Loren Stiffarm, NIEA president.

The insult goes beyond the name itself, Mr. Stiffarm said. "We see fans in the stadium and on the streets acting out the worst possible Indian stereotypes, including the use of objects such as Pipes, which are an integral part of our religious ceremonies.

"We are incredulous of the response of Jack Kent Cooke and others who says they mean the term 'redskin' to be considered an honor to Indian people. If we are offended, then we are offended, and it is gross paternalism for Mr. Cooke and others to say, in effect, they know what is best for Indian people."

The Morning Star Foundation and the National Congress of American Indians planned to hold a press conference before the meeting to urge the council's support. Among those at the conference were to be Suzan Shown Harjo, president and executive director of the Morning Star Foundation and Raymond D. Apodaca, governor of the Pueblo of Isleta del Sur and Albuquerque Area vice president for the NCAI.

"As a sports fan," Ms. Harjo said, "I would love to join with others to support the construction of a new sports stadium for Washington. But to spend millions of dollars to build a stadium on district and federal lands for a team called the most derogatory name in the English language for our people is, at best, an unworthy use of public lands."

Mr. Lightfoot also said the resolution probably would be controversial because of current negotiations with Mr. Cooke for a new stadium.

"But it's the morally correct thing to do," he said. "The team would be no less successful, or bring us no less pride, if its nickname were changed."

Mr. Stiffarm said the Super Bowl champions could send an important message by recognizing that all people should be treated with dignity.

"The way to send that message is to change the name of the team," he said.

130164

The Washington Post

SPORTS

TONY KORNHEISER

By Any Other Name . . .

Off in the distance the wheels of change are grinding. You may not be able to hear them yet. But it's only a matter of time until "Redskins" is gone.

I've grown accustomed to it over the years—and fond of it, I have to admit. I loved the old helmet, the one with the feather. I certainly never thought of myself as a racist for caring about the "Redskins." I never thought of the name as anything but harmless, something protected by antiquity.

That's because I never really *thought* about it.

It's not an animal name, like the Chicago Bears, or a weather name, like the Phoenix Suns, or homage to a city's history, like the Pittsburgh Steelers.

Oh sure, we don't *mean* anything offensive by it. But what kind of excuse is that? You've heard this before, but how well would the name Blackskins play here? Why should the American Indians accept that we don't *mean* anything bad by it? Why should they have to be more understanding than the rest of us?

In rebuttal, you might point out that excessive sensitivity might actually lead to intolerance. Would you ban "Huckleberry Finn" because the word "nigger" is in there? Would you ban "The Merchant Of Venice" because of the stereotypical characterization of the Jewish Shylock? Might we not be going overboard here with political correctness?

In rebuttal, you might also point out that there are names which are solely based on ethnicity, like Notre Dame's Fighting Irish and the Vancouver Canucks, and those people aren't upset. But those people chose the nicknames. As far as I know, George Preston Marshall didn't poll any Indians before he announced the name 58 years ago in Boston. That's right, Boston! It wasn't even *our* name to begin with, so let's not hear about how it's a Washington tradition.

Carl Shaw, director of public affairs for the Bureau

See KORNHEISER, B3, Col. 1

TONY KORNHEISER

Face It, Times Change and So Should the 'Redskins'

KORNHEISER, From B1

of Indian Affairs, and a Cherokee himself, said, "Indians often say, 'We are people. We aren't mascots.' " Surely we can agree there are egregious offenses on the mascot level, and begin redressing them by halting the insulting caricatures, like the warpaint, the feather headdresses—most of all the vile Tomahawk Chop. Maybe I'm being naive, but I don't see why Indians would be offended by names like Chiefs and Braves, which are analagous to Generals and Soldiers, names that appear to appreciate their strength and achievement.

But Redskins?

"I don't know where you draw the line on this, whether you include Chiefs and Braves," Shaw said. "But without a doubt, ever since the term 'Redskin' was created by the white man, it was a very derogatory, offensive term . . . You might ask, Why didn't anybody say anything about this years ago? The Indians are a very small voice. Finally, they're being heard."

The genie is out of the bottle on this issue. In Washington, D.C., the home of the Redskins, the mayor and eight members of the city council have expressed their opinions that the name should be changed—a rather unexpected position for elected officials to take, especially just after a Super Bowl win.

Elsewhere, colleges and universities like Dartmouth, Stanford and Eastern Michigan jettisoned names like "Indians" and "Hurons." Last week the St. John's Redmen introduced a new mascot, a playful Sesame Street beastie. Portland's respected newspaper, The Oregonian, has a new editorial policy not to publish certain hot-button nicknames of pro teams, believing they perpetuate racial and cultural stereotypes. In The Oregonian you will read about "the football team in Washington."

The "Redskin" question makes me uncomfortable. I wrote five months worth of Bandwagon columns and avoided it. I don't sense any groundswell out there to change the name, and I suspect most people would rather the issue go away. You might think there's a liberal-conservative split. But good liberals I admire think the whole thing is silly. "It's just a *football* team," one told me in exasperation. "There are far worse examples of racial insensitivity in the world. This is not going to solve discrimination. The fans associate 'Redskins' with something positive."

The problem is, apparently many Indians don't see it that way. Shaw talked about mascots portrayed as savages, in paint and feathers on the warpath, and said, "What does an Indian father say to his kids when they ask, 'Daddy, is that how you used to do it?' "

There's a glib tendency to trivialize this issue by stretching it absurdly, and suggesting if these names are changed, Animal Rights advocates will demand that names like Dolphins and Tigers be changed, and then religious leaders will demand the varied forms of Devils be changed because they glorify Satanism, and atheists will demand that Padres and Angels be changed, and populists will want Kings and Royals changed, and of course Brewers must go, as it encourages drunk driving, etc.

Oh please.

The issue is whether it's proper to have a team name that derives solely from skin color.

I watched the players have trouble with this at the Super Bowl. During the mass media sessions, many were asked about the propriety of the name Redskins. Often they begged off the question, saying it wasn't up to them. I saw fear in their eyes when it was asked.

It's interesting that of all the nicknames the players have given themselves—Posse, Hogs, National Defense, Fun Bunch—none ever had anything to do with warpaint, warpath or scalping, or any other racial and cultural Indian stereotypes. I'd like to keep the name Skins. Maybe make it Pigskins to play off Hogs. That way we could save the song. I love that song.

Hogs at the feed trough/Fight for old D.C.

Look, names are changed, and institutions survive. Stanford goes on as The Cardinal. The Colt .45s became the Astros. If we had to preserve everything as it started, the Dodgers would be in Brooklyn, and Cher would look like a stick.

Some think that the only reason to change "Redskins" is to bend at the vogue knee of being Politically Correct.

I think it will eventually be done simply to be correct. Period.

130112

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.069

BLA-TTAB-00971

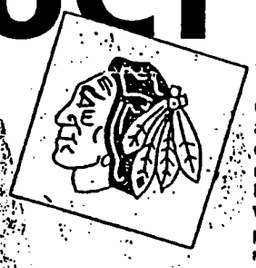
Indians vs. Redskins

PAGE 12

IN THESE TIMES

VOL. 16, NO. 15 MARCH 11-17, 1992 $2.00

UNSPORTSMANLIKE CONDUCT



Native Americans fight athletics' official racism.

By Tim Sandler

SEMINOLE INDIAN MICHAEL HANEY and an elderly Pueblo woman passed through a throng of native American mimics at Arrowhead Stadium on a rainy night last October to watch the Kansas City Chiefs take on the visiting Los Angeles Raiders. Haney, an Indian-rights activist from Oklahoma, thought he had prepared himself for the spectacle of thousands of football fans wielding foam-rubber tomahawks and donning dyed chicken-feather headdresses. After all, 1991 was the year the "tomahawk chop" was made nationally popular by Atlanta Braves' baseball fans. But what Haney didn't foresee was the contentious environment for American Indians he says was created by a massive electronic scoreboard inciting fans to "C-H-O-P" and to let out Hollywood-style Indian chants and war whoops.

The scene's impact didn't hit Haney full force until he rose from his ground-level seat and walked to the concession stand, a few minutes he describes as "one of the longest walks of my life."

"Going up the stairs, I passed hundreds of fans with paint covering their faces and bodies," recalls Haney, who practices traditional Indian ways and wears his hair in long braids. "Several times I was stopped and confronted about why Indians didn't like the chop."

Many fans were drunk and combative. Several felt free to touch and grab Haney.

"I knew that by responding to those who challenged me, the confrontation could become violent," he says. To avoid further conflict, Haney remained in his seat until long after the game was over and most of the crowd had left.

Disturbed by the Chiefs' role in the stadium's intimidating atmosphere, Haney lodged a written complaint with the Chiefs' president, Carl D. Peterson, shortly after the game. His grievance was ignored. Haney then pursued more pointed action. He filed a discrimination complaint against the Chiefs with the Missouri Commission on Human Rights. Haney says he is also considering a criminal complaint against the Chiefs for allegedly violating Missouri's ethnic intimidation statute, a class-D felony.

A new game: The litigation against the Chiefs is one of two unprecedented legal actions recently filed against professional sports teams for their alleged role in creating a hostile environment for fans who are American Indians. The cases underscore an ethical issue in professional sports that has been deliberated on college campuses for more than two decades. They also raise a significant constitutional question: Should the First Amendment guarantee of free speech prevail when it encroaches on the constitutional protections against discrimination? The complaints against the teams are bound to move the debate away from the realm of virtue and into the realm of law.

Haney's complaint came on the heels of a similar grievance filed October 25 by Ojibwa Indian Fred Veilleux against baseball's Atlanta Braves. Veilleux, a Minnesota Twins fan, rode a bus for 30 hours from Minnesota to Atlanta to watch the Twins play the Atlanta Braves in game five of the 1991 World Series. Amid the same sort of chanting and chopping Haney faced in Kansas City, Veilleux was spat upon and jeered as he carried a sign protesting the use of Indians as mascots. The event, which Veilleux describes as "nightmarish," left him shaken.

The next day, he filed a complaint against the Braves with the U.S. Attorney's office in Atlanta. The case is now being reviewed by the U.S. Justice Department, which expects to decide whether to act on the complaint within a month, according to Justice Department attorney Howard Griffin.

Haney's and Veilleux's complaints signify a growing cultural nationalism among many American Indians who are becoming less forgiving about their popular portrayals as noble savages from a mythological era and increasingly offended by the irreverent use of headdresses and other sacred regalia. For example, last year the National Congress of American Indians, a Washington-based coalition of 300 tribes, voted unanimously to begin a campaign against Indian stereotyping and to monitor such instances from a new anti-defamation office. In addition, the newly formed National Coalition on Racism in Sports and the Media—a union of civil-rights groups ranging from the American Indian Movement to the Jewish Anti-Defamation League—is mapping legal and educational strategy.

"Honoring" redskins: The situation has undoubtedly been exacerbated by the short shrift professional sports franchises have given the indignance expressed by many of the country's 2 million American Indians. Take, for instance, Super Bowl XXVI in January. An estimated 1,500 people—including members of such groups as the National Association for the Advancement of Colored People (NAACP) and the National Organization for Women (NOW)—demonstrated outside the Metrodome in Minneapolis against the pejorative name of the National Football Conference champion Washington Redskins. The informational picket followed a four-day symposium on racism in sports and the media.

Redskins President Jack Kent Cooke dismissed the effort as quixotic. Cooke stuck by the team's earlier statement, later echoed by National Football League Commissioner Paul Tagliabue, equating the team's name with "positive attributes of the American Indian, such as dedication, courage and pride." The Redskins' name, Cooke said, brings honor to American Indians and will not be altered.

Cooke's words prompted a sharp response from American Indian Movement Executive Director Clyde Bellecourt, who called "redskin" a racial slur. Bellecourt sarcastically suggested that perhaps Cooke "should 'honor' black people instead. He's got a lot of black players. Why doesn't he call his team the Washington Blackskins? What if he called them the Washington Niggers? It'd be the same thing."

Demonstrations at the 1991 World Series last October between the Atlanta Braves and the Minnesota Twins drew a reply similar to that of the Redskins' from Braves President Sam Kasten. Team officials now say that, as a matter of policy, the Braves will no longer comment on the matter.

But despite attempts to sweep the issue aside, some of the sporting industry's most steadfast exponents have begun to question just how dignified professional athletic traditions are if they insult the religious and cultural traditions of minorities. Calling the practice "old racism," *Sports Illustrated* columnist Rick Reilly asked his readers during the 1991 World Series to consider this hypothetical story lead: CHICAGO—The Chicago Jews defeated the Houston Astros 7-1 Friday in front of a stadium full of wild fans waving yarmulkes and singing "Hava Nagila."

And just last month, *The Oregonian* became the first major U.S. newspaper to announce that it will no longer publish sports teams' Indian-related names and nicknames. "We will not be a passive participant in perpetuating racial or cultural stereotypes in our community," wrote Managing Editor Peter Thompson.

Times are changing: Native Americans first organized opposition to the use of Indian nicknames and mascots amid the civil-rights movements of the '60s and '70s. The issue simmered through the '80s and boiled over again in 1991, as millions of American TV viewers watched huge crowds of Atlanta Braves' World Series fans—including former President Jimmy Carter and liberal actress Jane Fonda—practice the chop. Tensions heightened during the football season when the Washington Redskins became Super Bowl champions.

Of the four big major-league sports, six teams still have Indian nicknames: baseball's Atlanta Braves and Cleveland Indians,

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069

Petitioners' Ex. 20.070

130165

BLA-TTAB-00972

basketball's Golden State Warriors, football's Washington Redskins and Kansas City Chiefs, and hockey's Chicago Black Hawks. *The National Directory of College Athletics* currently lists 47 four-year institutions with native American nicknames, including the St. John's University Red Men, the University of Illinois Fighting Illini, the University of North Dakota Fighting Sioux, the Southeastern Oklahoma State University Savages and the Southwestern (Kansas) College Moundbuilders. In the high school ranks, there are literally thousands of teams with Indian-related names.

The move away from Indian symbols in collegiate sports took hold about 20 years ago. Most recently, the Eastern Michigan Hurons, with a nudge from the Michigan chapter of the American Civil Liberties Union, dropped its nickname in 1990. Other schools, including Arkansas State University, Central Michigan University and the University of Illinois, are discussing similar action regarding their names and mascots.

Colleges such as Dartmouth and Stanford confronted the same issue in the early '70s. (The Dartmouth and Stanford Indians became two colors: "The Green" and "The Cardinal," respectively.) Yet even after administrations there were persuaded to abandon the use of Indian symbols, resistance and resentment lingered among the schools' more traditional alumni. In 1979, seven years after Dartmouth trustees urged the school to stop using the unofficial Indian symbol, some alumni still sported the logo during games, prompting the Dartmouth College Athletic Council to reiterate the American Indian position on the matter.

In an article reprinted in that year's Dartmouth-Princeton football program, best-selling author Michael Dorris, a Dartmouth adjunct professor and then chairman of the school's native American studies program, explained: "The Indian symbol is inappropriate at Dartmouth--no matter how sincere the motives of present or past users--because it encourages a one-dimensional view of the native American and clouds indigenous cultures, and the richness of the accomplishments, successes and tragedies embodied in native American history. Even if the symbol glorifies the past, it obscures problems never solved, such as disease, alcoholism, suicide and poverty. ... Understanding can only be built on a knowledge of reality, communication and trust. The use of racial stereotype only hinders those goals."

College campuses are unquestionably more fertile grounds for cultivating social consciousness than are professional sports arenas. But a more exact explanation for why professional teams are less willing to follow their collegiate counterparts' lead may be found on their ledgers. Changing the blue-chip image of a professional sports franchise—from merchandise to public-relations campaigns--is a costly proposition.

But as opposition to the use of Indian symbols in professional sports grows, supporters believe that the teams' bottom-line sensibilities may be shaken by potential revenue loss caused by negative publicity, protracted boycotts and legal actions.

According to Rennard Strickland, director of the American Indian Law and Policy Center at Oklahoma University, another strategy being discussed by Indian groups is pressuring city officials to condition tax breaks given to pro teams on their cooperation with native Americans.

"You have to use every [option] available," Strickland says. "Discrimination doesn't just go away."

Lawmakers in the Missouri House are currently debating another alternative for pressuring teams to abandon Indian nicknames. A bill before lawmakers would give the legislature the authority to withhold $2 million earmarked for Arrowhead Stadium's maintenance, pending a review of the Chiefs' name and other Indian-related promotions.

And last week in Washington, D.C., city council member William P. Lightfoot introduced a non-binding resolution urging the Redskins to change their name. The resolution has yet to be passed, but a majority of council members have already come out in support of it.

"It puts the city on record as to what our position is," says Thomas Blanton, Lightfoot's executive assistant. But he adds: "We don't own the the team."

From the bleachers to the courts: Haney's and Veilleux's discrimination complaints against the Chiefs and Braves may be a prelude to a knotty judicial debate, one that pits two fundamental freedoms --free speech and equal access—against each other.

In his statement filed with the Missouri Commission on Human Rights, Haney alleges that the Chiefs' role in "the spread of racial and religious discrimination against Indians" through mascot images, stadium cheers and the sale of Indian-related merchandise not only humiliated him but also provoked a physical threat.

Noting numerous verbal and physical confrontations, Haney wrote: "I felt my safety was in danger. Arrowhead Stadium is a hostile place for American Indians. To go to a game is to place your life in jeopardy and risk physical harm."

Under the Missouri Human Rights Act, it is illegal "to aid, abet, incite, compel or coerce" unlawful discrimination. Discrimination is broadly defined in Missouri as "any unfair treatment based on race, color, religion, national origin, ancestry, sex, age...."

As relief, Haney is asking for the removal of the Chiefs' Indian mascot image, the discontinuation of scoreboard messages "involving or encouraging racial and religious slurs," a halt to sales of Indian-related merchandise and actual and punitive damages as well as attorney's fees. Haney has not yet asked the Chiefs to drop their name formally, but he says he is considering amending his complaint to do so.

The case's outcome will inevitably hinge on whether Haney would have been treated the same way if he were attending a Miami Dolphins home game at Joe Robbie stadium. If the commission decides the answer is no, then the Chiefs may find themselves in the uncomfortable position of arguing before an appeals court that the statute is unconstitutional and that, as unintentionally offensive as it may be to native Americans, their activity in the stadium is safeguarded by the First Amendment.

The Washington Redskins' owner says his team's name honors Indians. Responds one native American leader: "What if he called them the Washington niggers?"

The fate of hate speech: A barometer of the current U.S. Supreme Court's feeling about the protection of so-called hate speech is expected soon and may well set the tone for lower court decisions. In December, the high court heard arguments over the constitutionality of a St. Paul, Minn., ordinance making bias-motivated speech or action a misdemeanor disorderly conduct offense.

That constitutional dispute stems from a 1990 incident in which a 17-year-old male was charged with participating in a cross-burning on the lawn of a neighborhood's only black family. The St. Paul statute prohibits the placement on private property of a "symbol, object, appelation, characterization or graffiti, including but not limited to a burning cross or Nazi swastika, which one knows or has reasonable grounds to know arouses anger, alarm or resentment in others on the basis of race, color, creed, religion or gender."

A ruling in the case is expected within the next several months. But if past decisions are any indication of the boundaries of the First Amendment, the Braves and Chiefs have precedent on their side. For example, in 1989 a federal district court declared unconstitutional a University of Michigan hate-speech code that barred verbal or physical behavior that "stigmatizes or victimizes" individuals because of their race, color, age, creed, sex or sexual orientation.

Numerous other colleges across the country have also enacted codes condemning hate speech in response to a rise in racial violence and harassment. But the extent to which they can constitutionally decree decorum in their students has been diminished by the Michigan case.

The Michigan ruling was in keeping with a litany of decisions that have protected offensive speech since 1919, when Supreme Court Justice Oliver Wendell Holmes wrote his ground-breaking dissent in *Abrams vs. United States*. In that case, which involved five socialist revolutionaries who published criticism of President Woodrow Wilson's foreign policy, Holmes wrote:

"[T]he best test of truth is the power of the thought to get itself accepted in the competition of the market. ... That, at any rate, is the theory of our Constitution. ... [W]e should be eternally vigilant against attempts to check expression of opinions that we loathe and believe to be fraught with death...."

The foundation laid by Holmes' dissent has been significantly fortified over the years. One of the few deviations from his line of reasoning came 50 years ago when the U.S. Supreme Court ruled in *Chaplinsky vs. New Hampshire* that "fighting words"—those that incite an immediate breach of the peace—were not protected by the First Amendment. Since then, however, the courts have embraced Holmes' opinion to such a degree that the fighting words argument hasn't been upheld in 40 years.

The Sambo's case: Haney and Veilleux may well find that their best legal recourse is to avoid a direct First Amendment confrontation and instead rely on state and federal laws that mandate equal access to public places without discrimination. Indeed, one case the Justice Department considering in its assessment of Veilleux's case against the Braves offers legal justification for placing anti-discrimination law above freedom of expression in certain circumstances.

The case began in 1978, when several Rhode Island groups and individuals filed a complaint against the Sambo's restaurant chain with the state's Commission for Human Rights. The complaint alleged that the name Sambo (derived in part from the turn-of-the-century children's story "Little Black Sambo" and in part from a combination of the names of the restaurant's two founders) was racist and violated the state's Public Accommodations Act. The law entitles all residents to "full and equal accommodations" without discrimination or segregation based on race, color, creed or sex. The statute parallels federal law regarding public accommodation.

The Rhode Island commission ruled that the Sambo chain knew the name was offensive to blacks. In effect, the commission said, the name "Sambo's" in publications, communications, notices and ads deterred patronage by black citizens and created an intimidating environment for them, thus denying them "full and equal" accommodations.

Citing an array of state and federal court rulings to support its finding, the commission also noted: "[T]he Supreme Court held that the public interest in preventing illegal acts of discrimination is sufficient to outweigh the First Amendment protection given to *commercial* speech." (Emphasis added.)

Sambo's was ordered to cease the commercial use of its name in the state. In 1981, facing bankruptcy, Sambo's changed the name of its Northeast franchises to "No Place Like Sam's." The company has since dishanded.

Just how well the Sambo's case would hold up to the First Amendment, if the Haney or Veilleux cases reach that level of debate, is unclear. If the Supreme Court parts with conventional wisdom and rules that the Minnesota cross-burning is *not* protected expression, says Harvard Law School Professor Dick Fallon, "then we might have a whole new ball game." Otherwise, Fallon says, native Americans may eventually face the difficult task of proving that the teams' actions *directly* produced a physically threatening environment.

The big picture: Regardless of what is ultimately decided in the cases against the Braves and Chiefs, the question of whether civility can be mandated remains. The use of racial stereotypes is only a symbol of more deeply rooted problems faced by American Indians. The Civil Rights Act, though it provided an ethical framework for the country, did not halt bigotry. Nor will successful litigation aimed at preventing the use of Indians as pro sports mascots.

In the long run, the discussion raised by legal action against the Braves and Chiefs may do more to alter the representation of native Americans than the suits themselves. □

Tim Sandler is a writer who lives in Providence, R.I.

130166

BLA-TTAB-00973

Redskins blame whites too much

Daily Record 3/11/92

ANDY ROONEY

COMMENTARY

Is there anything wrong with a team calling itself "The Redskins"?

I never thought much about it until a group of American Indians complained about the name "Atlanta Braves" during the World Series and demonstrated against the "Washington Redskins" at the Super Bowl game.

Going into the stadium in Minneapolis for the Super Bowl, I was asked by a reporter what I thought about the demonstration.

"I think it's silly," I said. "American Indians have more important problems than to worry about sports teams calling themselves by Indian nicknames."

Ever since, I've been getting angry letters from Indians and friends of the Indians, of whom there are a great many.

It's interesting that for all the problems they've had with white Americans, American Indians were never subjected to the same kind of racial bias that blacks were. They were never forced to sit in the back of the bus. In spite of the fact that they surrounded the wagon trains and shot flaming arrows into the stagecoach carrying the new schoolmarm, Indians were always considered to be brave, strong, stoic, resourceful, true to their word and unconquerable. Anyone with a touch of Indian blood in their ancestry is proud of it.

There have been many efforts to assimilate the Indians into our society but, for the most part, Indians don't want any part of it. To some extent it's happening whether they want it or not. People who are part white and part Indian are having more children than people who are 100 percent Indian.

The real problem is, we took the country away from the Indians, they want it back and we're not going to give it to them. We feel guilty and we'll do what we can for them within reason, but they can't have their country back. Next question.

While American Indians have a grand past, the impact of their culture on the world has been slight. There are no great Indian novels, no poetry. There's no memorable Indian music. Their totem poles do not rank with the statuary of Greece and there's no Indian art, except for some good craft work in wool, pottery and silver. Their genius was for living free in a wild state . . . without damaging the ozone layer.

The best thing about Indians is their fierce independence and this virtue has made life tough for them. The colonists tried to make slaves of Indians but it didn't work.

The 2 million American Indians alive today are reluctant to concede that it's no longer practical to maintain a lifestyle that is an anachronism. The time for the way Indians lived is gone and it's doubly sad because they refuse to accept it.

They hang onto remnants of their religion and superstitions that may have been useful to savages 500 years ago but which are meaningless in 1992. No one would force another religion on them but what if an Indian belief, involving ritualistic dances with strong sexual overtones, is demeaning to Indian women and degrading to Indian children? Should they, on Indian land within the United States, be encouraged, with government money, to continue that? Should Indians be preserved on reservations like the redwoods and the American eagle, or should they join the mainstream?

Unemployment as high as 50 percent and alcoholism among Indians are more serious problems than whether a team uses an Indian name or symbol. Illiteracy is widespread among Indians. Indians and whites blame whites for what's wrong and historically, that may be true, but it is the Indians who are doing the drinking. The phenomenon of Indian alcohol addiction has existed since the 1600s.

If Indians are truly offended by these names and symbols we use for fun, we'll drop them, but someone should tell the Indians living on reservations that the United States isn't a bad country to be part of.

Daily Record
MORRIS COUNTY'S NEWSPAPER

THOMAS P. GEYER – Publisher
GERALD C. RYERSON – General Manager
WILLIAM M. DONNELLON – Editor
TOM BENNER – Editorial Page Editor

Published daily by MORRISTOWN NEWSPAPERS INC.
with offices at 629 Parsippany Road, Parsippany, N.J. 07054

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex. 501143

20.071

SPORTING EYE

Harjo, et al. v. Pro-Football, Inc. Case No. 21,069 Petitioners' Ex. 20.072

Chop, chop

Native Americans fight back against racial stereotyping

by Tim Sandler

Seminole Indian Michael Haney and an elderly Pueblo woman passed through a throng of Native American mimics at Arrowhead Stadium on a rainy Monday night last October to watch the Kansas City Chiefs take on the visiting Los Angeles Raiders.

Haney thought he had prepared himself for the spectacle of thousands of football fans wielding foam-rubber tomahawks and donning dyed-chicken-feather headdresses. After all, this was the year of the "Tomahawk Chop." But what he didn't foresee was the accompanying contentious environment for American Indians he says was created by a massive electronic scoreboard inciting fans to let out simulated Indian chants and war whoops, and to C-H-O-P.

The impact didn't hit Haney full force until he rose from his ground-level seat and walked to the concession stand, a few minutes he describes as "one of the longest walks of my life."

"Going up the stairs I passed hundreds of fans with paint covering their faces and bodies," recalls Haney, who practices traditional Indian ways and wears his hair in long braids. "Several times I was stopped and confronted about why Indians didn't like 'the chop.'"

Many fans were drunk and combative, he says; several felt free to touch and grab him.

"I knew that by responding to those who challenged me, the confrontation could become violent," he says. "I felt threatened and afraid. I felt my safety was in danger." To avoid conflict, Haney waited until the stadium cleared to return to his car.

Disturbed by the Chiefs' role in the intimidating atmosphere, Haney lodged a written complaint with team president Carl D. Peterson shortly after the game. His grievance, he says, was ignored. Haney then filed a discrimination complaint against the Chiefs with the Missouri Commission on Human Rights. Reached at his home, in Oklahoma, Haney says he is also considering a criminal complaint against the Chiefs, charging them with violating Missouri's racial-intimidation statute — a felony. In addition, the Missouri state legislature is considering a bill to withhold $2 million in state funds for maintenance work at Arrowhead Stadium pending the outcome of an investigation by a legislative oversight committee into stadium activities that may be offensive to Native Americans.

Haney's complaint came on the heels of a similar grievance filed October 25 by Ojibwe Indian Fred Veilleux against baseball's Atlanta Braves. Veilleux, a Minnesota Twins fan, rode a bus for 30 hours from Minnesota to Atlanta to watch the Twins play the Atlanta Braves in Game 5 of the 1991 World Series. Amid the same sort of chanting and chopping Haney

Tim Sandler is a writer based in Providence.

AP/WIDE WORLD

ATLANTA BRAVES fans, some in headdresses, do the tomahawk chop during a World Series game last October.

156074

BLA-TTAB-00975

Referendum studied at RST

See page B1

Around The World

D.C. radio station won't say 'Redskins'

By Bunty Anquoe
Times Washington Bureau

WASHINGTON — A District of Columbia radio station has "tuned-out" racially offensive sports team names from its broadcasts.

WTOP-1500 implemented its ban on the use of "Redskins" and "Braves" and the "Fighting Irish" last week, said Michael Douglass, the station's general manager.

"We have been using a name that has been offensive to Native Americans," Mr. Douglass told the *Washington Post*. "If it is our policy not to use offensive names, then it follows we feel we have to extend that to Native Americans. It's the minority group that determines what's offensive, regardless of what the majority wants."

The policy will also apply to WTOP's sister station WASH-FM.

The action comes on the heels of an Oregon newspaper's decision not to publish offensive nicknames for sports teams and a D.C. Council resolution urging the Washington team to change its name.

Mr. Douglass said the radio station began to consider the issue during the World Series when Indian groups protested the use of "tomahawk chop" and Indian-oriented logos and symbols for the Atlanta Braves and other sports teams.

The "Redskins" ban will apply to any promotional materials produced by the station, but would not apply to advertisers.

The station will encourage its advertisers to honor the policy, Mr. Douglass said. "I hope they'll be sensitive to the issue too."

Lujan appoints graves protection panel

WASHINGTON — Interior Secretary Manuel Lujan has appointed six members to a review panel to implement the Native American Graves Protection and Repatriation Act of 1990.

In addition to advising the secretary on regulations required by the act, the committee will assist in resolving disputes. "This will require careful reading of the law and a willingness to listen to each side of an issue," Secretary Lujan said.

Committee members were selected from nominations from tribes, Native Hawaiian organizations, traditional religious leaders, and national museum and scientific organizations, he said.

The committee will monitor, review and assist in the application of certain requirements of the repatriation law. The statute requires that federal agencies and museums receiving federal funds inventory Native

Lakota Times March 18, 1992

belief that the moon is a woman — the March 12 performance grew stronger, along with the voice of special narrator, actor Rodney Grant.

REVIEW

Mr. Grant is best known for his role as Wind in His Hair in "Dances With Wolves."

"Winter Moons" is an eight-part ballet interpreting Osage, Okanagan, Idaho Shoshone, Lakota, Crow and Flathead-Kalispel creation and other stories. It follows the four moons representing creation, youth, maturity and the spirit world.

Mr. Grant opened the ballet with a prayer and the burning of sage.

The company, made up mostly of University of Wyoming dancers, performed best during those pieces that conformed most closely to the stories.

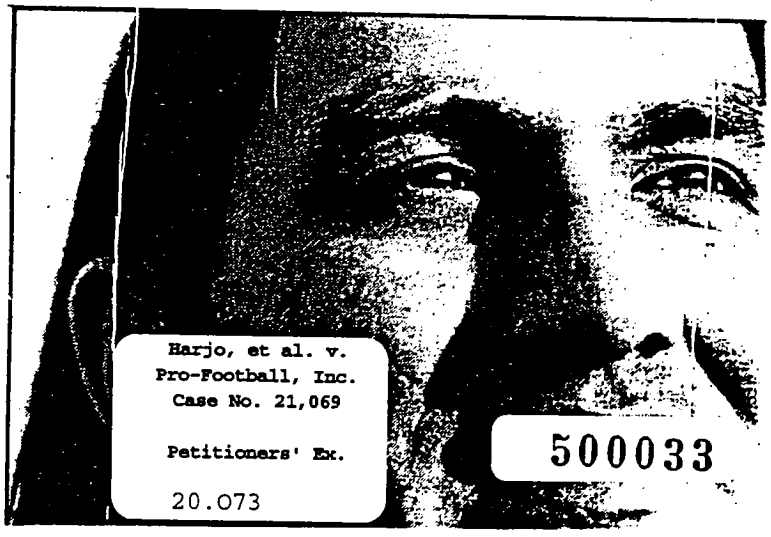
The second piece, one of the Coyote tales, was a favorite among the students who attended. As Mr. Grant told of when the Spirit Chief named the animal people, dancers interpreted lumbering Bear (Rene L. Verplancke), fleet Salmon (Christine Lewis), powerful Eagle (Michael G. McTee) and, of course, energetic Coyote (Timothy Barham).

This piece worked well because the dancers' interpretations were concrete, and their performances confident. Mr. Grant's voice, clear in this piece, drew the dance and story together.

Guest artist Stewart Hill,

Please see Winter /A3

Dancers Stewart Hall, a Creek, and P
Shoshone story about two lovers who d



D.R. 4/19/92

A (sort of) apology to Indians

ANDY ROONEY

COMMENTARY

It seems as if all but a few of the 2 million American Indians have written me angry letters after I said their complaints about the use of nicknames for teams like "Redskins" and "Braves" were silly.

When so many people complain about one thing, you have to assume you may have been wrong.

I said that American Indians were never subjected to the same kind of second-class treatment that American blacks were.

Dawn Thomas, of DePere, Wis., says, "You're right, we never had to sit in the back of the bus. We weren't allowed into town."

"When I was young," writes Nora Dial-Stanley of the Lumbee Nation in North Carolina, "those Indian nicknames sent me home in tears."

Dawn also comments on my remarks about superstitions and meaningless Indian religious ceremonies. I guess what we Indians need, she said, are "some good old civilized white traditions like circumcision and drinking blood at communion."

A great many letters said that calling a team the "The Redskins" was the same as calling a team "The Niggers" or "The Kikes." I do not think that is true.

Stephen Kenney, of Rensselaerville, N.Y., disagrees. He says that he grew up with Seneca Indians and in his youth the terms "nigger" and "skin" were equivalent.

Meredith Sommers, of Minneapolis, writes a thoughtful letter. "Out of basic respect to people," she says, "we call them names they like."

In the column, I said no one wanted to force another religion on the Indians. I was presented with a lot of evidence that force was used by missionaries to convert Indians to Christianity.

Larry Uloth, of Saginaw, says, "As for alcoholism, the Indians didn't have the problem until the first Irishman gave them the beverage." Let's not get personal, Larry.

Several letters complained that I suggested Indians were savages when I wrote, 'we know Indians shot flaming arrows into the stagecoach carrying the new schoolmarm.' Lighten up, letter writers. I was poking fun, not at Indians, but at Hollywood movie-makers.

Derek Lowry, of Greensboro, writes to complain about using someone dressed up as an Indian as a mascot at a football game and he asks how Christians would like it if the situation was reversed "and everyone dressed up like Jesus and did the wave and then walked on it."

Touche, Derek.

Several letters complained that I suggested Indians were savages when I wrote, "We know Indians shot flaming arrows into the stagecoach carrying the new schoolmarm." Lighten up, letter writers. I was poking fun, not at Indians, but at Hollywood movie-makers.

Many of the letters said Indians were not as materialistic as other Americans. "As American Indians," says Patricia Pappas of Sterling Heights, Mich., "we strive to be united and want happiness. We don't pray for new cars and better technology."

Judith Kubish, from the Archdiocese of Milwaukee, says I perpetuated "a simplistic, non-contextual, a-historical perspective on Native American social problems." I hadn't realized I perpetuated all that.

"I would seek the removal of Andy Rooney as a syndicated columnist," she says in a letter to my editor and demands "a written reply."

A great many writers must have read a good book called "Indian Givers" by a professor named Jack Weatherford because they all use the information from it about how much of the food like potatoes and corn that we eat was developed by Indian farmers. In his book, Professor Weatherford calls Indians "the world's greatest farmers."

In reference to my statement that "there are no great American Indian novels," almost every letter mentioned N. Scott Momaday, who won the Pulitzer Prize.

I said there was no memorable Indian music. Suzan Shown Harjo writes that "The contributions of Jesse Ed Davis to rock and roll . . . are significant and lasting."

All the letters referred not to "Indians" but to "Native Americans." The Indians were not native to America but their ancestors did arrive here 10,000 years before the Europeans.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.074

501144

faced in Kansas City, Veilleux was also spat at and jeered (he carried a sign protesting the use of Indians as mascots). The event left him shaken. "Having this mass public mockery going on was nightmarish," Veilleux says.

The next day he filed a complaint against the Braves with the US attorney's office in Atlanta. The case is now being reviewed by the Justice Department, which expects to decide within a month whether to act on the complaint, according to Justice Department attorney Howard Griffin.

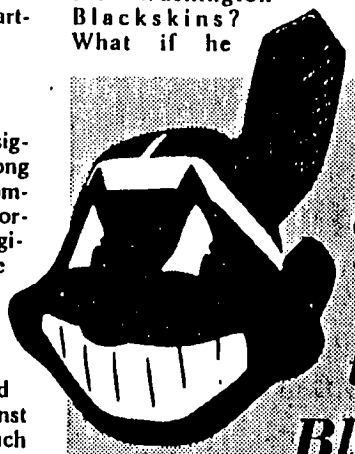
Why not the Washington Blackskins?

Haney's and Veilleux's complaints signify a growing cultural nationalism among many American Indians, who are becoming less forgiving about their popular portrayal as noble savages from a mythological era and increasingly offended by the irreverent use of headdresses and other sacred regalia. For example, last year the National Congress of American Indians, a Washington, DC-based coalition of 300 tribes, voted unanimously to begin a campaign against Indian stereotyping and to monitor such instances from a new anti-defamation office. In addition, the newly formed National Coalition on Racism in Sports and the Media — a union of civil-rights groups ranging from the American Indian Movement to the Jewish Anti-Defamation League — is mapping legal and educational strategy.

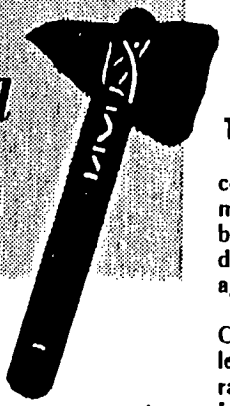
The situation has been exacerbated by the short shrift professional sports franchises have given the outrage expressed by many of the country's two million American Indians. Take, for instance, Super Bowl XXVI, in January. An estimated 1500 people — including members of such groups as the NAACP and the National Organization for Women — demonstrated outside the Metrodome, in Minneapolis, against the Washington Redskins.

The informational picket followed a four-day symposium on racism in sports and the media. Redskins president Jack Kent Cooke dismissed the efforts as quixotic and stuck by the team's earlier statement, later echoed by National Football League Commissioner Paul Tagliabue, equating the team's name with "positive attributes of the American Indian, such as dedication, courage, and pride."

Cooke's words prompted a sharp response from American Indian Movement executive director Clyde Bellecourt. Calling "redskin" a racial slur, Bellecourt retorted: "Well, maybe he should honor black people instead. He's got a lot of black players. Why doesn't he call his team the Washington Blackskins? What if he called them the Washington Niggers? It'd be the same thing."



'He's got a lot of black players. Why doesn't he call his team the Washington Blackskins? What if he called them the Washington Niggers? It'd be the same thing.'



And Bellecourt has received support from the Washington City Council, which just last week passed a resolution urging the team to change its name.

Despite attempts by the pros to sweep the issue aside, members of the sports media have broken away from their characteristic boosterism and have begun to question just how dignified professional athletic traditions are if they insult the religious and cultural traditions of minorities. Calling the practice "old racism," *Sports Illustrated* columnist Rick Reilly asked his readers during the 1991 World Series to consider this hypothetical story lead: "CHICAGO — The Chicago Jews defeated the Houston Astros 2-1 Friday in front of a stadium full of wild fans waving yarmulkes and singing 'Hava Nagila.'"

And just last month, the *Oregonian*, of Portland, became the first major US newspaper to announce that it will no longer publish sports teams' Indian-related names and nicknames. "We will not be a passive participant in perpetuating racial or cultural stereotypes in our community," wrote managing editor Peter Thompson.

Collegiate sports are also moving away from Indian symbols. The Eastern Michigan Hurons, with a nudge from the Michigan chapter of the American Civil Liberties Union (ACLU), dropped its nickname in 1990. Other schools, including Arkansas State University, Central Michigan University, and the University of Illinois, are discussing similar action regarding their names and mascots. As it stands, of the 800 members of the National Collegiate Athletic Association, fewer than 25 teams, or three percent, have Indian names, mascots, or logos.

College campuses are unquestionably more fertile grounds for cultivating social consciousness than are pro sports arenas. But a more exact explanation for why professional teams are less willing to follow their collegiate counterparts' lead may be found on their ledgers. Changing the blue-chip image of a professional sports franchise — from merchandise to public-relations campaigns — is a costly proposition.

But as opposition to the use of Indian symbols in professional sports grows, supporters believe that the teams' bottom-line sensibilities may be shaken by potential revenue loss caused by negative publicity, protracted boycotts, and legal actions. According to Bernard Strickland, director of the American Indian Law and Policy Center, at Oklahoma State University, another strategy being discussed by Indian groups is pressuring city officials to condition tax breaks given to pro teams on their cooperation with Native Americans.

"You have to use every arena available," Strickland says. "Discrimination doesn't just go away."

The right to hate

Haney's and Veilleux's discrimination complaints against the Chiefs and Braves may be a prelude to a knotty judicial debate, one that pits two fundamental freedoms — free speech and equal access — against each other.

In his statement filed with the Missouri Commission on Human Rights, Haney alleges that the Chiefs' role in "the spread of racial and religious discrimination against Indians" through mascot images, stadium cheers, and the sale of Indian-related merchandise not only humiliated him, but also provoked a physical threat.

Noting numerous verbal and physical confrontations, Haney wrote: "I felt my safety was in danger. Arrowhead Stadium is a hostile place for American Indians. To go to

See SPORTING, page 24

150075

BLA-TTAB-00978

Continued from page 23

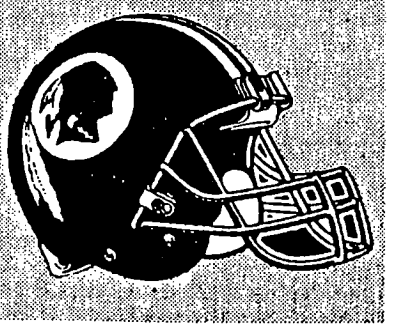
a game is to place your life in jeopardy and risk physical harm."

Under the Missouri Human Rights Act, it is illegal "to aid, abet, incite, compel, or coerce" unlawful discrimination. Discrimination is broadly defined in Missouri as "any unfair treatment based on race, color, religion, national origin, ancestry, sex, age . . ."

As relief, Haney is asking for: the removal of the Chiefs' Indian mascot image; discontinuation of scoreboard messages "involving or encouraging racial and religious slurs"; halt of sales of Indian-related merchandise; and actual and punitive damages and attorneys' fees.

The case's outcome will inevitably hinge on whether Haney would have been treated the same way if he was attending, say, a Miami Dolphins home game at Joe Robbie Stadium. If the commission decides the answer is no, then the Chiefs may find themselves in the uncomfortable position of arguing before an appeals court that the statute is unconstitutional and that, as unintentionally offensive as it may be to Native Americans, their activity in the stadium is safeguarded by the First Amendment.

If past decisions are any indication, the Braves and Chiefs have precedent on their side.



A barometer of the current US Supreme Court's feeling about the protection of so-called hate speech is expected soon and may well set the tone for lower-court decisions. In December, the High Court heard arguments over the constitutionality of a St. Paul, Minnesota, ordinance making bias-motivated speech or action a misdemeanor disorderly-conduct offense.

That constitutional dispute stems from a 1990 incident in which a 17-year-old male was charged with participating in a cross-burning on the lawn of a neighborhood's only black family. The St. Paul statute prohibits the placement on private property of a "symbol, object, appellation, characterization or graffiti, including but not limited to a burning cross or Nazi swastika, which one knows or has reasonable grounds to know arouses anger, alarm or resentment in others on the basis of race, color, creed, religion or gender."

A ruling in the case is expected within the next several months. But if past decisions are any indication of the boundaries of the First Amendment, the Braves and Chiefs have precedent on their side. For example, in 1989 a federal district court declared unconstitutional a University of Michigan hate-speech code that barred verbal or physical behavior that "stigmatizes or victimizes" individuals because of their race, color, age, creed, sex or sexual orientation.

The Michigan ruling was in keeping with a litany of decisions that have protected offensive speech since 1919, when Supreme Court Justice Oliver Wendell Holmes wrote his ground-breaking dissent in *Abrams v. United States*. In that case, which involved five socialist revolutionaries who published criticism of President Woodrow Wilson's foreign policy, Holmes wrote: "[T]he best test of truth is the power of the thought to get itself accepted in the competition of the market . . . That, at any rate, is the theory of our Constitution. . . . [W]e should be eternally vigilant against attempts to check expression of opinions that we loathe and believe to be fraught with death . . ."

If the Supreme Court parts with conventional wisdom and rules that the Minnesota cross-burning is not protected expression, says Harvard Law School professor Dick Fallon, "then we might have a whole new ballgame." Otherwise, Fallon says, Native Americans may eventually face the difficult task of proving that the teams' actions directly produced a physically threatening environment.

Regardless of what is ultimately decided in the cases against the Braves and Chiefs, the question of whether civility can be mandated remains. The use of racial stereotypes is only a symbol of more deeply rooted problems faced by American Indians. The Civil Rights Act of 1965, though it provided an ethical framework for the country, did not halt bigotry. Nor will successful litigation aimed at preventing the use of Indians as pro-sports mascots. In the end, the discussion raised by these cases may do more to alter the representation of Native Americans than the suits themselves. □

156076

BLA-TTAB-00979

4/20/92

Didja ever notice how some people never learn?

By NICK COLEMAN
Knight-Ridder Tribune News

Andy Rooney disgraced CBS two years ago with bigoted remarks about gays and blacks. Suspended by his boss, he eventually returned to "60 Minutes," the nation's most-watched TV program, where he waxes philosophical about paper clips and other weighty matters.

Insensate objects are often foils for Rooney's leaden humor. Once again, however, his bile has shifted from pencil sharpeners and tie clips to people who don't deserve his abuse. Once again, he has gone too far. This time, however, Andy and his Rooney Tunes should keep going. Right out the door.

Rooney's new target is American Indians. In his syndicated newspaper column, Rooney displayed the same nasty attitude towards Indians that he has towards blacks and gays. This time, he really spoke his mind. What a mind it is, too.

He started by saying Indians are wrong to be offended by sports nicknames such as "Redskins." Well, maybe Andy just wants to be a sports columnist. But Rooney's no small-time bigot. He's a big-league bigot with mud for brains and a national podium.

Let's spend a few minutes with the old Injun Fighter. First, we'll repeat Rooney's calumnies. Then, we'll offer reality checks.

Rooney: "American Indians were never subjected to the same kind of racial bias that blacks were."

Reality: True, but only in a sick sense. Blacks were enslaved, sometimes lynched. Indians were slaughtered wholesale (Note to A. Rooney: See "Wounded Knee"). Even anti-slavery leaders like Jane Grey Swisshelm scorned Indians. Wrote Swisshelm about Minnesota's Sioux: "Exterminate the wild beasts."

Rooney: "The impact of (Indian) culture on the world has been slight."

Reality: A laughable lie. As anthropologist Jack Weatherford documents in books such as "Native Roots" and "Indian Givers," we owe a huge debt to Indians, from agriculture and medicine to politics and government. Not to mention Hollywood. Put that in your pipe and smoke it, Andy.

Rooney: "There are no great American Indian novels, no poetry . . . no memorable music . . . no American Indian art, except for some good craft work."

Reality: For every piece of drivel Andy Rooney has cranked out, American Indians such as Louise Erdrich, Michael Dorris, Scott Momaday, Vine Deloria and countless others have turned out masterpieces, not to mention such famous books as "Black Elk Speaks." And anyone who doesn't know about Indian art and music should get out a bit, perhaps even visit a gallery or museum.

Andy Rooney

Rooney: Indians "hang onto remnants of their religion and superstitions that may have been useful to savages . . . but which are meaningless in 1992."

Reality: The English said the same about Rooney's ancestors but those pesky Irish clung to their religion, too. The fact that Indian traditions survive in the face of unprecedented oppression reflects more favorably on Native American religion than Rooney's words reflect on his supposed Christianity.

Rooney: "Someone should tell the Indians living on reservations that the United States isn't a bad country to be part of . . . The time for the way Indians lived is done and it's doubly sad because they refuse to accept it."

Reality: Someone should tell Andy Rooney that Indians live on remote, impoverished reservations precisely because they weren't accepted as members of this country. And someone should tell him the time for the way he has made a living is done, even if he refuses to accept it.

Chief Joseph, laying down his gun, said "I will fight no more forever." Until CBS fires Andy Rooney, I will watch "60 Minutes" no more forever.

NICK COLEMAN is a columnist for the St. Paul Pioneer-Press.

501145

Daily Record
MORRIS COUNTY'S NEWSPAPER

THOMAS P. GEYER – Publisher
GERALD C. RYERSON – General Manager
WILLIAM M. DONNELLON – Editor
TOM BENNER – Editorial Page Editor

Published daily by MORRISTOWN NEWSPAPERS INC.
with offices at 629 Parsippany Road, Parsippany, N.J. 07054

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.075

Chicago Tribune Thursday, May 21, 1992

Section 2 ★

Eric Zorn

In pros or preps, 'Redskins' a slur

Any hopes that Naperville Central High School officials might have held out that their ugly little Redskin problem was going to slink away if they just ignored it are gone. An informal citizen protest against the racial epithet the school uses as a nickname for its athletic teams is gathering momentum in the face of administrative inaction.

And now, look out, the movement has an acronym.

It all started in early 1990 when Randi Nott, then 36, a software engineer at Bell Laboratories in Naperville who lived down the street from the high school, saw a videotape of a Nov. 25, 1989, WBBM-Ch. 2 panel discussion that included James Yellowbank, coordinator of the Indian Treaty Rights Committee in Chicago. Yellowbank was explaining his opposition to the Chief Illiniwek mascot at the University of Illinois, but it occurred to Nott that most of what he was saying applied just as forcefully to the Redskin mascot, whose portrait she saw every day on the stadium at the school.

At first, she said, she thought she was probably the only person in all of Naperville to feel this way—that if "redskin" is a profoundly insulting term to Native American people, then the school should not use it, even if the intent is to honor and not offend.

And let there be no doubt that "redskin" is a vile word. Contemporary dictionaries acknowledge it as a disparaging and offensive slang term. Yellowbank, who belongs to the Winnebago nation, said his people widely consider it to be the worst of the slurs directed at Native Americans.

Yellowbank, 44, said he still feels the sting of hearing "redskin" directed at him when he was growing up in a predominantly white, rural community in central Wisconsin. "I have never heard it used in a good context," he said. "It conveys both hatred and ridicule."

Those who fancy themselves funny and original like to leap into the argument right about here and say such things as, "What about the name of the San Francisco 49ers? Shouldn't we get rid of that in deference to the descendants of prospectors?"

The printable answer to this piling-on trivialization of Native American concerns is no, in part because 49ers as well as Vikings, Pirates, Saints and the like have not been widely disrespected and abused in this country, and in part because no serious objection to these names has yet arisen.

Nott said many friends and neighbors asked her, "What's the big deal?" when she told them of her mounting outrage over Naperville Central's long-standing mascot. Sensing the issue would be touchy, she approached school officials quietly at the start of the 1990-91 school year and received an audience with student government leaders. But word of the meeting reached the local papers and turned the Redskin question into a nine-month public wrangle marked on both sides by passionate letters to the editor and speeches to the school board.

At the core of the anti-Redskin forces were Nott and a group of colleagues at Bell Labs that included Dennis White, an Ojibwa Indian whose daughter had attended Naperville North. They and other residents who surfaced to Nott's surprise battled the sentiments of traditionalists and of defenders such as Principal Tom Paulsen, who did not respond to requests for comment this week but told the Tribune in 1990, "We do not portray [the Redskin] in a derogatory way. We feel it is appropriate."

After the District 203 board announced in the spring of 1991 that it would not act to change the mascot, the issue looked dead. But Nott, who has been so transformed by her fight that she's now studying part time for a graduate degree in Native American culture, quickly appealed to the Illinois State Board of Education to take a position.

The state school board kick-started the controversy again when, after apparently long deliberations, it sent a non-binding recommendation to District 203 last month strongly urging a change in the Naperville Central mascot. Several members of the local clergy and the Du Page County NOW echoed the call, as did the Tribune, which editorialized, "There is no way to make [the name Redskins] respectful."

The District 203 board, however, hasn't yet even discussed the matter again, according to board secretary Wanda Jones. She said it may make the agenda next month.

Monday, the protesters adopted the name Citizens Against Racial and Ethnic Slurs (CARES). Ten sympathizers rose during the open-comment portion of the school board meeting to decry the lack of action, hint that a civil rights suit may be on the horizon and remind trustees yet again of the intolerance, bigotry and contempt that is inextricably linked with the word "redskin" no matter how the school or students may intend it.

Ignorance of the pain and insult was a good excuse for many decades. Indifference today is not.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.076

500903

BLA-TTAB-00981

Lakota Times July 29, 1992

Protesters meet Kansas 'Chiefs' at training camp

By Avis Little Eagle
Times Staff

RIVER FALLS, Wis. — "Indians are a people ... not mascots for America's fun and games!" read the banner that stretched across the road in front of a line of protesters here.

The protest group met to "welcome" the Kansas City Chiefs football team and its owner, Lamar Hunt, to the Chief's training camp July 21.

Representatives of the American Indian Movement and the National Coalition on Racism in Sports and the Media greeted the Kansas City football team with a parade that wound its way down Main Street and on to the training camp.

Clyde Bellecourt, national director of the American Indian Movement and a representative for the National Coalition on Racism in Sports and the Media, said, "We will give them the kind of welcome they deserve."

The group and its supporters confronted the Kansas City players striking out at the team's use of the name "Chiefs," and because of a recent poster campaign in which the team dressed in authentic Indian attire, calling themselves the "tribe."

Eleven of the team players are black, and two are white men. Team members said they dressed in eagle feathers and beads, and war bonnets and war paint, and adopted Indian names to honor American Indian heritage for a publicity poster captioned "The Tribe."

All of the proceeds from poster sales went to the Heart of America Indian Center in Kansas City to support a tutoring program geared to fight illiteracy in the Indian community. Many tribal members were offended by the use of real eagle feathers, and the effort to tactfully represent tribal members backfired.

The center later became the hub of protest when members of the community gathered to let the center know it was wrong to make fun of American Indian heritage by giving team members Indian names and dress them in Indian attire.

Owner Lamar Hunt refuses to change the team name and stop using American Indian symbols, logos and pseudo-Hollywood chants that those of Indian heritage find demeaning and degrading to their culture.

He argues that fans want to see the Raiders vs. Chiefs, not Raiders vs. Birds. He said a name change would result in a loss of marketability for the teams and the sport.

"We again say loud and clear, 'Indians are human beings, we are not mascots for America's fun and games!'" the protesters chanted.

This poster by the National Conference of Christians and Jews is captioned "Maybe now you know how Native Americans feel."

Mascots: a history of cultural insensitivity

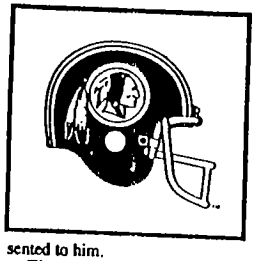
By Avis Little Eagle
Times Staff

Analysis

RAPID CITY — To those who say they honor American Indians by using them as sports mascots, a little history on the term "redskins" may be educational.

Among the first uses of the term was to describe the scalps of Indian people taken for bounties by white "unsettlers."

In a trading post, one would see the pelts and prices, Gregg Bourland, chairman of the Cheyenne River Sioux Tribe, once explained how the term was presented to him.



There were these listings: bearskins, deerskins, beaverskins, redskins.

Indeed, in 1755 his Excellency William Shirley Esquire, captain-general and governor in chief of the Province of the Massachusetts-Bay, issued a proclamation promoting the murdering of American Indians, and placed bounties on their heads, scalps and skin. Describing the bounty on these "Red Skins" is when the term first became used in America.

For every male Indian prisoner above the age of 12 taken captive and brought to the budding town of Boston, 50 pounds in currency was offered. For every male Indian scalp, brought in as evidence of their being killed, 40 pounds was paid.

In 1764, the governor of Pennsylvania also offered a reward, "for the scalp of every male Indian enemy above the age of ten years, produced as evidence of their being killed, the sum of one hundred and thirty-four pieces of eight." For the scalp of every female Indian enemy above the age of ten years, produced as evidence of their being killed, the sum of 50 pieces of eight was paid.

The Oxford English Dictionary, Vol. VIII, 1961 edition, noted that the first references to American Indians as "redskins" came in 1699. Author H.E. Smith, in "Colonial Days," published in 1900, quotes S. Smith from 1699:

Please see Mascots/B2

A chronology of the mascot controversy

1970
- Oklahoma drops "Little Red" mascot.
- Dartmouth changes its nickname from "Indians" to "Big Green."

1971
- Marquette University abolishes its mascot, "Willie Wampum"
- Stanford University drops its "Indians" nickname
- Russell Means, a member of the American Indian Movement, threatens to sue the Cleveland Indians over the use of its caricature symbol.

1978
- Syracuse University gets rid of its "Saltine Warrior" mascot.
- Pekin High School drops its defamatory nickname "Chinks" and switches to "Dragons."

1980
- Columnist Tim Giago, Oglala Sioux, begins writing annual columns protesting the use of Indians as mascots for the *Rapid City Journal*.

1990
- Illinois House votes to retain the University of Illinois "Chief Illiniwek" mascot

1991
- American Indians protest outside the World Series games between Atlanta Braves and the Minnesota Twins.
- Fred Velleux, member of the National Coalition on Racism in Sports and the Media, files a federal civil rights complaint over treatment during Game 5 of the World Series in Atlanta
- Michael Haney files a complaint with the Missouri Human Rights Commission over fans behavior at Kansas City Chiefs games.
- National American Indian Congress passes a unanimous resolution denouncing Indian nicknames.
- Eastern Michigan University changes its nickname from Hurons to Eagles.
- The Wahpeton High School drops "Wops" as its school nickname because it can be construed as derogatory slang for Italians.
- Grand Forks High School drops "Redskins" after Indians complain.
- Millard South High School in Omaha, Neb., gets protest from American Indians about its "MS Indians" mascot.
- Twenty-seven Nebraska schools have nicknames along the lines of "Indians," "Warriors," "Chiefs," etc. The Nebraska Commission on Indian Affairs asks all of the schools to consider changing their mascot.

1992
- American Indians protest outside the Supper Bowl XXVI. The National Coalition on Racism in Sports and the Media is formed.
- William Hilliard, the editor of the Portland Oregonian, announces he will no longer publish four team names: Redskins, Redmen, Braves and Indians.
- Washington, D.C., Councilman William Lightfoot introduces a resolution urging the Washington Redskins to change their name.
- Columbus, Ga., "Indians," a minor-league affiliate of the Cleveland Indians, changes its name to "Redsticks."
- Michael Douglass, District of Columbia radio station manager of WTOP and WASH, announces it will not use offensive names when referring to American Indians.
- Don Shelton, assistant sports editor at the *Seattle Times* announces Redskins, Redmen and Red Raiders will no longer appear in headlines, photo captions or quotes larger than the story.
- A law is introduced in Missouri Legislature linking $2 million in annual public funding for Arrowhead stadium to Chief's nickname.
- Naperville (Ill.) Central High School Board abolishes its "Redskin" name at the urging of the Illinois State Board of Education and the Superintendent of the school.

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069

500056

Petitioners' Ex. 20.077

BLA-TTAB-00982

ect

nity role

: to reach
es to en-
d added,

pen

Dakota
hance to
son again

roved by
d Parks
outh deer
wo week-
has in the
ept. 19-20

rough 15
for one of
licenses in
the state.
and Parks
reduction
he season
d the low-
are young
age of the

Red Nation's run for unity

SISSETON — Seven participants in the Red Nation Survivors Run visited the Lake Traverse Reservation recently. They arrived July 12 and departed July 14.

The 4,200 mile run began June 15 in New York City and will end Oct. 10 in Los Angeles.

Runners pass an eagle staff in eight mile legs as a symbol of unity and with the belief that it will protect them.

The run was organized in 1984 in conjunction with the Olympic Games and is conducted every four years. It is held to celebrate 500 years of survival in spite of oppression and genocide and to enlist support for an independent American Indian Olympic team, said group spokesman Lance Archambeau, a Yankton Dakota.

"We are running to promote unity among all tribes and all people and nations on earth," he said. "Before we run, we pray for the safety of all people, of every living thing in the world."

Mascots:

FROM B1

"Ye firste Meetinge House was solid mayde to withstande ye wicked onsaults of ye Red Skins."

During the Revolutionary War, Col. Henry Hamilton, British commandant at Detroit, Mich., was known as the "hair buyer," because he paid bounties for scalps.

The Oxford English Dictionary also notes that in 1823 in the diary of E. James Long's Expedition, "The whites will not harm the red skins when they have them thus in their power."

The dictionary documented Dixon W. Penn as saying in 1851, "A strong believer in the native virtues of the Redskins, when these savages were treated well." On Dec. 27, 1890, a newspaper reported, "after dark the whole band ... renewed the attack, Kicking Bear himself leading the Redskins."

The Random House Dictionary of the English Language defines the term Redskins as a noun, *often offensive* and used in reference to a North American Indian.

It is not unusual that these enemies of those native people's came up with a dehumanizing name for them. It is often the practice to make enemies less than human through derogatory language. U.S. soldiers have killed the "redcoats," "gooks," "japs" and "krauts," instead of English, Vietnamese, Japanese or German *people*.

The Thesaurus of Slang, written by Esther and Albert Lewin, notes under the term Indian: noun. injun, redskin, buck, brave, red man, redskin, apple, Uncle Tomahawk.

All of these are derogatory terms, such as "nigger," "boy," "oreo," or "Uncle Tom" are for African-Americans. None of them are tribal names that tribes of America are proud of.

The slang dictionary also noted that to American Indians, the term "redskins" is in the same category as "nigger" for African-Americans, "chinks" for Asians, "gooks" for Vietnamese Americans, and "kike" for those of Jewish ancestry. These names are not used as nicknames for mascots and are not used in banner headlines of sports stories.

All these references are degrading in nature, and yet many people in mainstream America continue to argue that they honor American Indians by calling them "Redskins." They continue to support the endorsement of such mascots in educational institutions.

One good rule of thumb for whether a term is offensive is how you would use it. Would you feel comfortable asking a stranger of Native American descent, "Are you a redskin?" If not, why not? There's your answer.

President George Bush signed a proclamation naming 1992 the Year of the American Indian. Congress passed a bill declaring it a year of National Reconciliation. This certainly should be a year when Indians are looked on as human beings, not mascots for America's fun and games.

IERIDAN CO.
FAIR &
RODEO

ST 18-23, 1992
Featuring:

Rio
g. 20

Suzy Bogguss
Saturday, Aug. 22
8:00 p.m.

Big PRCA Rodeos
August 21, 22 & 23
titles You To Attend Every Event!
al Admission Tickets $16
erved Seat Tickets $18

ne reservations for Reserve tickets only.

USA Boxing to meet in Pierre

South Dakota USA Boxing will be holding it summer boxing meeting at 11 a.m., Saturday, Aug. 8 at the Iron Horse Inn, in Pierre.

The meetings purpose is to organize the coming year's agenda, vote on outstanding boxers and bid on state tournaments.

Please call (605) 342-2075 if

Where you can purchase the Lakota Times on the Yankton Sioux Reservation

Lake Andes
- Jones Food Center
- Pump R' Nlks

Wagner
- KC General Store #1168
- Wagner Food Center
- James Drug
- Crossroads Convenience

500057

BLA-TTAB-00984

500062

ser page C 1

oud students
econciliation

ee page C 3

ıd The World

:-House
ttee backs
Crazy Horse

ıTON — The House-Senate
:ommittee has approved an
'he Treasury appropriations bill
the marketing of the "Original
alt Liquor."
wing of Brooklyn, which mar-
bottle of malt liquor, already
ıke the matter to court, should
v. Mark Rodman, an attorney
y, has said that the amendment
nal.
nent, sponsored by Sen. Tom
.D., prohibits the Bureau of
co and Firearms from allowing
/ label containing the name
ı date of enactment, but allows
ete its existing stock.

ɔeople top list
-related deaths

(AP) — American Indians and
are three times more likely to
hes than other Americans be-
limited access to emergency
driving habits, federal health

campaign by the Navajos, one
ıbes, is helping reduce auto-re-
and deaths, the Centers for
l said last week.
eported that 57.5 per 100,000
ıska Natives are killed in auto
ɔntrast, the death rate from au-
other Americans is 19.5 per

y often live in rural areas,
ıska Natives don't always re-
: emergency care after an auto

Please see Accidents/A2

Sept. 25. For more on the game, see page A8 ... Angeles riots, is expected to begin ...
Kansas City Times

Please see Tax/A2

Mass protest planned for 'Redskins' game

By Avis Little Eagle
Times Staff

KANSAS CITY, Mo. — A planned publicity blitz between the Kansas City Chiefs and the Washington Redskins will be topped with a mass protest by the American Indian community here during the Nov. 15 football game.

The National Coalition on Racism in Sports and Media scheduled a conference to be held Nov. 12, 13 and 14, leading up to the Nov. 15 game.

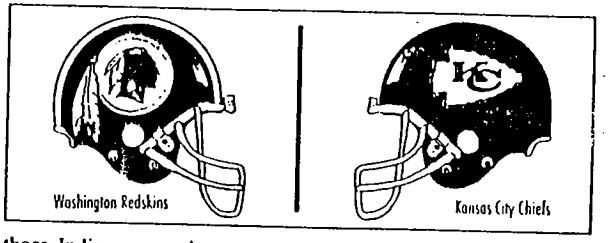
Clyde Bellecourt, National founder and director of the American Indian Movement, said the conference is intended to make a tremendous impact on the fight against American Indian names, symbols and logos being used for America's fun and games.

> 'Redskins' ... is an outright pejorative of the type that no other ethnic or racial group would be subjected to in 1992. Yet once again, Indians are supposed to be different — somehow.'
>
> — AAIA Resolution

Charlene Teeters is a co-chair of the conference. Mrs. Teeters has been heralded in the Indian community for her feisty fight to get the University of Illinois to stop degrading the Indian community by using its "Chief Illinwek" mascot.

Mr. Bellecourt said the protest will be kicked off by a major protest in Denver on Oct. 12, when a big Columbus Day parade will be held. Russell Means, director of the Colorado AIM, filed a petition asking that the parade to honor Columbus not be held out of respect for Indian nations who survived his genocidal onslaught.

The mayor of the town turned down the petition. Mr. Bellecourt said he has heard that the Italian community and members of the Ku Klux Klan have joined hands and said, "No way those Indians are going to stop this parade."



Gearing up for the protest, a public forum designed to unite the African-American and American Indian communities was held in Lawrence, Kans.

The rap group Public Enemy spoke to students and parents before their concert at the University of Kansas. Michael Haney, second chief of the Seminole Nation of Oklahoma said the event was the largest peaceful gathering of the two ethnic groups in Lawrence's history. More than 300 people attended.

Please see Protest/A3

Clinton courts Indian vote

SPECIAL FEATURE

LITTLE ROCK, Ark. — For once, a presidential candidate seems to be taking the Indian vote seriously.

Democratic presidential candidate Bill Clinton's savvy campaign strategists think Indian voter support could be a way to further erode the traditionally Republican stronghold in western and southwestern states.

Clinton

"In some states, the Indian vote will undoubtedly make the difference between a Clinton victory and loss," said Betsy Wright, a top campaign aide.

About 50 Indian leaders and political activists met with Mr. Clinton's senior campaign staff, including communications director George Stephanopoulos, on Sept. 25 to strategize on ways to get out the Indian vote.

The Clinton camp told tribal officials the Indian vote could be a crucial swing vote in states like Montana, Oklahoma, New Mexico, South Dakota, Oregon, Washington and North Dakota, said Kevin Gover, an Albuquerque-based attorney.

"In New Mexico, about 12 percent of the voting age population are Indians and in Montana, there's an estimated 30,000 voting-age Indians — an 8 percent margin which could be key in a tight race," he said.

South Dakota State Sen. Paul Valandra attended the confab and said the Clinton staff "gave us the red carpet treatment" and confided inside campaign strategies.

The five-hour meeting dived into Indian policy issues and the Indian position paper Mr. Clinton released at the Democrat National Convention is being revised to better reflect the concerns of tribes, Mr. Gover said.

Mr. Valandra said the exchange was very productive. "We discussed policy m ter such as sovereignty, health care, housing, and justice sytems," he said. "I was really impressed with the idealism and sincerity in his campaign staff

Ms. Wright called the meeting an "invaluable" opportunity to listen to what real Indian policy concerns are.

"None of us have ever had the opportunity before to meet with so many Indian leaders and to get a first-hand understanding of Indian issues," she said. "The bad experiences tribes have had with the federal government is really a tremendous example of the need for change, for an improved government-to-people relationship."

A Clinton administration would give tribes a voice in policy making, she said.

"This is a marked contrast with the Bush administration which has ignored the needs of entire segments of the American population," she

The Times is NOW...

See Editorial — page A 4

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.078

Protest: 'Redskins' vs. 'Chiefs'

FROM A1

Rap group members spoke on issues such as education, racism, drugs and teen pregnancy. The event was co-sponsored by the KU Black Student Union, the American Indian Movement and the Black Teachers and Staff at Lawrence Public Schools as well as the group's Public Enemy's staff.

Topics of the forum included the controversial quincentennial celebration of Columbus Day.

Public Enemy's lead singer, Chuck D, said celebrating Columbus Day was like having a Hitler Day, because American Indian groups credited Columbus with the genocide of several American Indian tribes.

Mr. Haney spoke about the recent lawsuit filed against the Washington Redskins by the National Coalition on Racism in Sports and the Media. He said mainstream America must heighten its sensitivity.

In other battles against the use of American Indians as mascots, the Association on American Indian Affairs passed a resolution against the stereotyping of Native Americans in printed material and through the use of offensive mascots.

The association is a nationwide non-profit citizens' organization founded in 1923 to assist American Indian and Alaska Native communities in their efforts to achieve full economic, social and civil equality.

The resolution reads in part: "The AAIA has long taken a strong position against the stereotyping of Native Americans in printed materials and through the use of offensive mascots.

"In the past, AAIA staff reviewed education materials to ensure that they provide fair and balanced treatment of American Indians. The Association has vocally objected to advertising which portrayed American Indians in a stereotypic and derogatory light.

"One example was a Virginia Slims 'You've come a long way, baby' advertisement that featured a totem pole made up of women with a professional woman at the top and "squaws" at the bottom.

"It has also participated in efforts to eliminate offensive athletic team names and mascots which negatively portray and dehumanize Native Americans. AAIA staff worked with the University of Illinois students who objected to Chief Illiniwek, a white man who comes out in full headdress, buckskin and moccasins while the fans chant 'Chief; Chief' for the University of Illinois 'Fighting Illini' sports teams.

"The feathers and other paraphernalia that mascots and fans wear on such occasions are often crude imitations of the most sacred objects that even few Native Americans earn the privilege of wearing these sacred objects signify the most cherished values and traditions that hold together the very fabric of Native culture," the resolution says.

"The representation and use of such sacred materials by sports teams mocks Native Religions, and the people themselves. One can make an analogy to the offense Roman Catholics would feel at the sight of fans throwing Holy Rosaries or waving Crucifixes at that team mascot dressed to imitate Jesus or a particular saint.

"For these reasons, AAIA joins with those who object to the 'Tomahawk Chop,' and the use of the 'Redskins' nickname. Such antics and logos perpetuate widely held stereotypes of Indian people based upon Disney cartoons and Hollywood movies.

"In the case of the term "Redskins," that term is an outright pejorative of the type that no other ethnic or racial group would be subjected to in 1992. Yet once again, Indian are supposed to be different — somehow.

"Indian people are not supposed to be affected by these public displays of fake Indian people acting like clownish cartoon-like characters or 'uncivilized savages.'

"We at the AAIA urge the Atlanta Braves and the Washington Redskins, and other teams across the country with less notoriety, to change their names where offensive. We also urge them to cease activities that perpetuate negative stereotypes of Native Americans."

The resolution goes on to denounce the use of the Crazy Horse name to sell the Crazy Horse Malt Liquor.

"The association recognizes that the memory of Crazy Horse, a Minneconjou Sioux spiritual leader who was undefeated in battle is cherished and honored by many Native Americans.

"Crazy Horse deserves a legacy of respect and reverence. It is especially repugnant to see his name associated with an alcoholic beverage when this substance was used as a form of chemical warfare against Native Americans.

"... We at AAIA strongly protest the use of the name of Crazy Horse by the Hornell Brewing Company, as marketed and distributed by Ferolito, Vultaggio and Sons of Brooklyn, New York.

"We join others in demanding the immediate recall of this product and any other which insults and degrades Native Americans," the resolution concludes.

Candlelight vigil planned for Oct. 5

PIERRE — The annual Speak Out and Candlelight Vigil will be held on the steps of the South Dakota State Capitol building in Pierre. A National Day of Unity as part of Domestic Violence Awareness Month will be held at 5 p.m. on Oct. 5.

The ceremony will include an opening prayer and remarks by Tillie Black Bear, founding mother and former chair of both the South Dakota and national Coalitions Against Domestic Violence and Sexual Assault.

Other speakers include the South Dakota Coalition's Co-Chairs, Sue Schultz, director of Crisis Intervention Services, Sturgis, Karen Artichoker, director of White Buffalo Calf Woman's Society, Mission and Attorney General Mark Barnett.

The candlelight vigil will then be held to mourn those who have lost their lives this year, to celebrate those who have survived and made new lives for themselves. Candles will be provided.

Everyone is then invited to share a meal, provided by the Missouri Shores Women's Shelter, at the Lutheran Memorial Church on the west side of the Capitol..

For more information, call (605) 698-3947.

The Key to finding Classified what you need

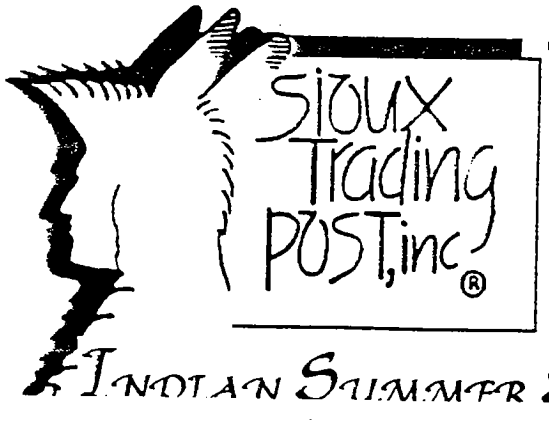
ERITAGE...EVERYDAY

is a lavishly illustrated celebration
merican Indians that includes:

color reproductions of masterworks
Native American art

ly entries of landmark events
in Native American history

Plus, ample space for notes and
appointments



HUGE S
& C
• Fine Plain
work,
• Fine Quali
• Best BOOK
• Best TAPES
Indian m
* All of our Art
Handmade by

INDIAN SUMMER SALE

500063

ALBUQUERQUE JOURNAL

(T.M. PEPPERDAY, Publisher 1926-1956 H.P. PICKRELL, Editor 1926-1964)
(C. THOMPSON LANG, Publisher 1956-1971)
T.H. LANG, Publisher
An Independent Newspaper
Published at Journal Center, 7777 Jefferson NE
Albuquerque, NM 87109-4343, by the Journal Publishing Co.
Gerald J. Crawford, Editor Kent Walz, Asst. Editor

Editorials

A Slur Is a Slur

The owner of the Washington Redskins says his team's name doesn't demean Indians. It honors them, Jack Kent Cooke says.

Well, would Cooke be honored if someone called him "honky"? What would the reaction of fans be if he renamed his team the Washington Rednecks?

Indian leaders have tried to explain to Cooke that "redskins" is a racial slur. He has rejected their requests for a name change.

One could argue that when the team was originally named, most people — make that most White people — didn't consider the word "redskins" derogatory. But Indians have long objected to the term.

American society has become more sensitive to terms with racist connotations. No football team would be named the "blackskins" or the "yellowskins" or the "whiteskins." But the sensitivity has lagged where Native Americans are concerned. It's past time for the football team in our nation's capital to change its name.

Indian leaders have come up with an imaginative approach to fighting the Redskins name. They are asking the federal government to cancel the trademark registration. A lawyer for the group said federal law prohibits registration of trademarks considered "scandalous or disparaging."

A federally registered trademark offers economic protection of a name. Without the registration, the team would be hard-pressed to fight trademark infringement, the Associated Press reported.

The team's management has said changing the name would be too expensive. If the Indian leaders are successful, it may be more expensive *not* to change it. One of the leaders, Suzan Shown Harjo, asserted the team could make *more* money changing the name. There might be a big market for the new memorabilia, she said.

The Redskins name dispute is part of a larger issue: Should sports teams have names like the Cleveland Indians and Atlanta Braves? Unlike "redskin," the words "Indians" and "braves" by themselves have no negative connotations. But too often, non-Indian teams adopt cartoonish, stereotyped images of Indians. Jodi Archambault of the Morning Star Foundation said the Cleveland Indians' logo "looks like the Sambo of Indian people. No other race is a mascot."

There will be plenty of debate in years to come over the widespread use of Indian names and images by sports teams. Gradually, sports fans may come to realize how offensive things like the "tomahawk chop" are to the first inhabitants of America.

But one dispute deserves to be settled right now: Change the name of the Washington Redskins. There is no excuse for keeping a racial slur as a team name.

Some may argue the issue of sports team names is trivial when compared to the other problems Indians face, such as high unemployment. But the Indian leaders tackling the team name issue recognize that football is anything but trivial to millions of Americans. And racial slurs are never trivial — they are wounding and demeaning.

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

400000

Petitioners' Ex.

20.079

week to shake hands, give talks and encouragement both on and off the reservation, visit the SuAnne Big Crow Teen Center and keep up on what is happening among the Lakota oyate. Here he listens during a meeting Monday at Oglala Lakota College in Kyle. During the later part of Monday, he was joined by his aunt, Jean Kennedy Smith. In 1968, Mr. Kennedy's father, Robert F. Kennedy Sr., came to Pine Ridge just before the primary in which he would receive 100 percent of the reservation vote. More photos on page A7.

LA Notary Times Sept. 16 1992

sold in the state and imposes an annual registration fee based on vehicle weight as a pre-condition to the legal registration of vehicles owned by Indians on the reservation. The suit also names Dewey and Ziebach counties as defendants since,

tribal sovereignty in ruling that Washington state's excise tax on motor vehicles, imposed based on the privilege of use within the state, could not be imposed on the vehicles owned by the tribe

Please see Motor tax/A2

500060

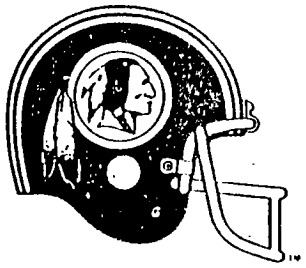
Action taken to chop 'Redskins' trademark

By Avis Little Eagle
Times Staff

WASHINGTON — The federal government was taken to task for issuing a federal trademark registration to the Washington Redskins by seven American Indians who say the government erred when it condoned the use of racist and derogatory sports names, mascots and logos.

A petition for cancellation was filed Sept. 10, with the trademark trial and appeal board within the patent and trademark office of the federal government, according to Steve Baird, a trademark attorney with Dorsey and Whitney law offices of Washington, D.C.

"The legal basis for the action is a provision in trademark



law which provides that the federal government cannot issue federal trademark registrations on a matter that is offensive or disparaging," Mr. Baird said.

"The petitioners have articulated in the petition that the nicknames and logos used by the Washington Redskins are just that.

"As a result, the registrations were inappropriately granted and are subject to being cancelled," he explained.

The petition should not be taken lightly by the federal government — the petitioners are prominent, highly respected American Indians who are taking a stand against the racist use of sports names, logos, mascots. The unified front is an effort to

Please see Trademark/A3

Atom bomb test waste dumped near Inupiat village

By Rob Stapleton
Times Correspondent

FAIRBANKS — Soil with radioactive material and fallout from atom bomb tests in Nevada 30 years ago were transported and dumped near an Inupiat village, recently released government archives have revealed.

On Saturday, testing of the site by the U.S. Army Corps of Engineers registered an extremely low-level of radiation.

Some 15,000 pounds of contaminated soil collected from Nevada atom bomb tests were buried near Point Hope, Alaska. Point Hope, an Inupiat Eskimo village of 680 people, is located on the Chughi Sea in the northwest part of Alaska on Cape Thompson.

The disposal site contains isotopes Cesuim 137 and Strontium 85, according to the

> 'That is ludicrous to think it's perfectly safe just because it's frozen solid out there. All it is, is a toxic popsicle.'
>
> — Carl Reiler, research specialist

documents that were filed in 1963.

Cesium 137 has a half life of 30 years. Documents show the material was buried four feet underground in the Snowbank Creek drainage, near Ogotoruk Creek. Point Hope is 26 miles to the northwest.

"After 30 years, I'm not saying I'm surprised because we have been trying to tell the federal and state governments that there's som thing out there," said Point Hope Mayor Ray

test results. "I think immediate action should be taken by the federal government to secure the spot and deal with it."

Point Hope residents have long suspected problems because of a high incidence of cancer in their village. Previous medical studies have blamed smoking and diet.

Although the dump site area is sparsely populated, it is extensively used for traditional subsistence hunting and fishing for the villages of Point Hope and Kivalina, according to the natives. The Eskimo of this region rely on subsistence gathering for the major part of their diet.

"We hunt caribou, ground squirrels and geese in this area, gather Murre eggs along the cliffs, pick berries in the summer, and there's snowmachine

Oklahoma tribe loses gaming suit in court

By Bunty Anquoe
Times Washington Bureau

WASHINGTON — Indian tribes lost the latest court b in the gaming war last week when a federal district court ju in Oklahoma held that the Indian Gaming Regulatory Act is "unconstitutional."

U.S. District Court Judge Ralph Thompson dismissed the Ponca Tribe of Oklahoma's "bad faith" lawsuit against the

Please see Oklahoma/A2

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex.
20.080

Today is the Times

BLA-TTAB-00987

Trademark: group files petition

FROM A1

show America it is not acceptable, and the matter is not so trivial that it can be ignored.

Petitioners include Vine Deloria Jr., Hunkpapa Lakota author, attorney, and professor of history at the University of Colorado; Suzan Shown Harjo, a Cheyenne-Arapahoe who is the director of the Morningstar Foundation; Raymond D. Apodaca, governor of the Pueblo of Ysleta del Sur and Albuquerque area vice president for the National Congress of American Indians; Norbert Hill Jr, executive director of the American Indian Science and Engineering Society; Mateo Romero, a member of the Cochiti Pueblo and an artist who is a graduate of Dartmouth College and a masters of Fine Arts candidate at the University of New Mexico.

Also signing the petition were Bill Means, Oglala Sioux, executive director of the American Indian Opportunity Industrialization Center and president of the International Indian Treaty Council, and Manley Begay Jr., Navajo, executive director of the National Executive Education Program for Native American Leadership at Harvard University and executive director of the Harvard Project on American Indian Economic Development of the John F. Kennedy School of government.

The petition is filed against Profootball Inc. All seven petitioners are members of federally recognized Indian tribes, and as such believe they have been damaged by seven U.S. registration numbers — Redskinettes, Skins, the Redskins and Design, Washington Redskins and the Redskins-stylized letters. The first registration number was filed in 1967, the most recent in 1990.

Mr. Begay explained, "I think it is long overdue and given that this particular word or term is a racial slur considered derogatory, the intent will go a long ways to begin to heal a lot of problems Indian people are facing.

"I remember as a young boy, the most cruelest words used against me was being called dirty redskin or dirty red nigger.

"The term conjures up feelings of hate and being looked down upon," Mr. Begay said.

"This is a step in the right direction," he said adding if the term is no longer used, "It will show some compassion and understanding and begin to change" the roots of racism.

Mr. Deloria's comments were short and to the point. "We are filing this suit to help America grow up and leave its racist foundations and become a mature society."

The National Congress of American Indians has been battling against the racist use of Indians as mascots for decades. The battle has been uphill all the way because mainstream America does not see the term as offensive — because they are not American Indians.

"We are only asking what is afforded everyone else of every other race and ethnic nationality ... dignity," Mr. Apodaca said.

"We are tired of having to live with racial slurs. The larger population, of greater economic significance would not stand for it.

"Because we are small in numbers, they think we are insignificant and must allow terms to be used with impunity.

"It doesn't matter the size, the economic or political power of group. It is time this country grew up and stopped using these racial epitaphs," he said.

Mr. Baird who is well versed in trademark law explained, "If we prevail, it does not force the team to stop using the name. It removes the federal government stamp of approval, and it makes the marks worth less. It takes away some economic incentive."

Ms. Harjo, who has spearheaded many Indian causes and speaks out on the mascot issue wherever she travels, said, "It is the younger Indian generation that has to carry this ball from this point forward." She added that she was quite proud that Mateo Romero, the 30-year-old artist joined their petition.

"This is not the only fight. We have to fight for religious freedom, land claims, tax equity, treaty rights, and sovereignty.

"We are doing it for our children, their children and their grandchildren. Someone has to help America grow up," she concluded.

Mr. Deloria, who directed NCAI in the 1960s and spoke out on the mascot issue then, said, "I'd like to add (to) our Indian people fighting out there on other issues, 'We will get to those presently, be patient ... we'll get to you.' "

The grounds for cancellation of the federal registration include:

- The term "Redskin" or an abbreviation of the term appears in each of the registration numbers. "The term was and is a pejorative derogatory, denigrating, offensive, scandalous, contemptuous, disreputable, disparaging and racist designation for American Indians."
- Additional matter identified with the registration numbers associated with the football team are offensive, disparaging and scandalous.
- Registrants federally registered marks consist of or comprise matter which disparages American Indians, and brings them into contempt, ridicule, and disrepute.
- The federally registered marks consist of or comprise scandalous matter.

Ada

MILWAUKEE (A
Menominee tribal
Ada Deer could bec
Indian woman t
Congress, but she s
reason for people to
Nov. 3.

"I am a whole p
Deer said last Wedn
not saying to people,
because I'm a wor
Indian.'"

Ms. Deer, 57, swe
over longtime state
Clarenbach of Madi
percent of the vote i
Democratic primary
sin's 2nd District.

She faces first-term
Klug, R-Wis., in Nove

Historians and p
servers were unable
to identify any Ind
who had been e
Congress.

"No woman memb
described herself a
American," said Jean
the Library of Congres

The National Inc
Council of Albuque
listed no female
Congress in its "Ind
Officials Directory."

If elected, Ms. Deer
be the first congress

Ban: C

FROM A1

tiating in good faith to r
name from the alcoho
Hornell has requested a r
of talks later this month.

"I think that this w
clear message to a lot c
said Robert Moore, aic
Daschle and a Roseb
member. "I think that p
really consider the public
tions of something
(name)."

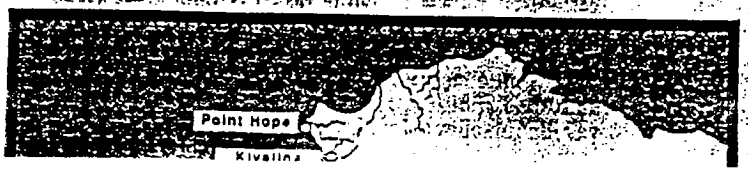
500061

"Hornell's owners have
ethnically insensitive," sai

Alaska: nuclear waste

FROM A1

and threewheeler traffic all the time between Point Hope and Kivalina," said Jack Schaefer, who lives in Point Hope.



Fluorescent flags now mark the

National Coalition Challenges Federal Trademark Registrations

Superbowl, 1992 in Minneapolis Minnesota

Photo by Sarah Penman

Washington, D.C.-Seven Native American leaders filed a federal administrative law action with the United States Patent and Trademark Office (PTO) against the Washington Redskins football organization, seeking to cancel federal registration-and protection-of the trademarked term "Redskins." Announced at simultaneous news conference in Minneapolis, Santa Fe and Washington, D.C., petitioners for the group said it is their hope to remove the federal government's imprimatur from the uses of the name and to convince the organization to drop the name in favor of one that does not offend American Indian peoples.

Susan Shown Harjo, one of the petitioners said she hopes attention given the filing and subsequent litigation will help mainstream American better understand that American Indian people are truly offended by the term "Redskins." "It's our hope that this legal action will convince the Redskins organization and others that terms like this are unacceptable and would never be tolerated if applied to other ethnic or racial groups, or to any other segment of American society."

According to Stephen R. Baird, an attorney with the national law firm of Dorsey & Whitney, representing the Morning Star Foundation on a pro bono basis, the legal basis for the action is based on federal law prohibiting certain terms from federal registration. "Federal trademark law-and related case law- clearly prohibit trademark registration of words that are offensive or disparaging," he said. "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."

The term "redskin" appears in each of the registered trademarks being challenged by the group.

Vine Deloria, Jr., Esq., a citizen of the Standing Rock Sioux Tribe, noted author and Professor of History at the University of Colorado, explained that he and other petitioners represent a broad cross section of American Indian culture and politics. "This is not just a disenfranchised few calling for something only a handful would agree with," he said. "While American Indians, like other groups, are diverse in their views, most share a deep feeling of offense at terms like Redskins. Enough is enough. We don't want future generations of Indian children to bear this burden of discrimination."

Manley A. Begay, Jr., of the Navajo Nation said, "A society which permits discrimination in the sports arena is going to overlook it in the marketplace. That is precisely the situation of Native American people in society today. We should not be the poorest people in America, but we are. We should not be the only remaining targets of slurs in sports, but we are." Begay is Executive Director of the National Executive Education Program for Native American Leadership at Harvard University.

Other tribal leaders not directly involved in the legal challenge offered their support as well. Gaiashkibos, Chairman of the Lac Courte Oreilles Chippewa Tribe in Wisconsin and President of the National Congress of American Indians (NCAI), the oldest and largest American Indian organization representing approximately 150 tribal governments said, "This action is needed to help end offensive stereotyping of Native Americans. If we could stop racial and cultural slurs in sports, then we'd have a better chance of stopping racism that keeps us in poverty and ill-health and keeps our treaty rights under attack," said Gaiashkibos. "NCAI and most of the tribes have called for an end to this kind of treatment in resolutions and public statements over many decades. This is a proper and effective forum to deal with this issue and to urge the federal government to say it's not okay for the Redskins to discriminate against us."

Norbert S. Hill, Jr., Oneida and Executive Director of the American Indian Science and Engineering Society, said that his Boulder-based national organization had "joined the NCAI, the National Indian Education Association, the United Indian Nations in Oklahoma and others in calling for this kind of action. We are all doing it to help the kids. They shouldn't have to adjust their lives and behavior to accommodate racism. That leads to low self-esteem, to alcoholism, to self-destructive and dysfunctional acts, sometimes even to suicide and suicide attempts. At worst, it's life threatening. At best, it's an unnecessary barrier to positive achievement and opportunities."

"The bottom line," said Harjo, "is that when someone tells you they are offended, you should listen. So we are saying it again, this time forcefully: the term 'Redskins' and similar expressions tending to stereotype us are offensive. It would be tolerated by no other group."

The petition to cancel the Redskins federal trademark registrations will be heard by a panel of the Patent and Trademark Office's Trademark Trial and Appeal Board (TTAB). The other petitioners filing the action include: Raymond D. Apodaca, Governor of the Ysleta del Sur Pueblo and Area Vice President and Chairman of the Human and Religious Rights Committee of the NCAI; William Means of the Oglala Nation of Pine Ridge, SD, Executive Director of the American Indian Opportunity and Industrialization Center and President of the International Treaty Council; and Mateo Romero of the Cochiti Pueblo, a noted American Indian artist, graduate of Dartmouth College and Master of Fine Arts candidate at the University of NM.

Romero said, "It is time for the younger Indian people to join their elders in open opposition to racist names, images and mascots. We cannot project our own positive images through the generations and layers of stereotypes and negative images projected on us."

Speaking in Minneapolis, MN, Means said, "We've just got to stop the perpetuation of these stereotypes. Too many of our kids see that stuff and begin to believe it, begin to make fun of themselves as a defense mechanism and begin to feel second rate or like they don't exist at all as real human beings."

In Washington, D.C., Apodaca said, "If the 'Redskins' were doing this to any other ethnic or religious group or nationality, there would be a deafening outcry. Because we are Indians, with a small and invisible population and a small national voice, our outcry has not been heard. We are asking nothing more than every other group of people in America has demanded and gotten—to be treated with dignity and respect." ○

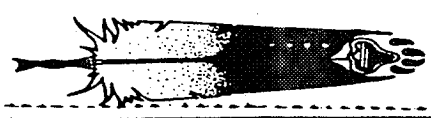
100040

Woodland Indian Crafts

10 am to 5 pm
Monday - Friday

1530 East Franklin Ave
Minneapolis

874-7766



Memorial Dinner

Ivan T Mountain
B. 5-27-70 - D. 9-20-21
William J. Mountain, Sr.
B. 4-10-37 - D. 11-13 -91
at All Saints Church
3044 Longfellow, Mpls.
Everyone Welcome - 6:00p.m.
October 15, 1992

WHAT'S NEW IN NORTH MINNEAPOLIS?
A SELF WORTH SUPPORT GROUP

Take the opportunity to share your joy and concerns with other women in a safe and caring environment. Learn new ways of solving problems, open honest communication, explore alternatives, improve choices, gain confidence, encouragement and acceptance.

This group meets at:
St. Andrews Church 1830 James Avenue North
Thursdays 6:30 - 8:30 pm

WORK AND LIFE FOR WOMEN OF CO

This support group is open to all women of color looking at work [illegible] issues. Wome[illegible] underemployed, professional trade workers, retired workers, support [illegible] care takers, women in non-traditional jobs, women on public assistance, self-em[illegible]d women...

This group meets at:
Chrysalis
2650 Nicollet Avenue South
Minneapolis
Mondays 6:30 - 8:30 pm

FOR MORE INFORMATION AND REGISTRATION CALL: 871-2603
(WE ALSO OFFER OTHER GROUPS IN OTHER LOCATIONS)

Sponsored by: **CHRYSALIS, A CENTER FOR WOMEN**

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.
20.081

Sports
THE KANSAS CITY STAR

FRIDAY, November 13, 1992

JONATHAN RAND

It's time to dump the chop

The Chiefs ought to treat the tomahawk chop like a football in the hands of a quarterback under an all-out blitz. Get rid of it as fast as they can.

Painstaking debate is not needed to reach that conclusion. We could argue all day over whether the chop is racist or if American Indians who endorse it are voices of reason or, as activist Michael Haney calls them, "Uncle Tomahawks."

Let's say your behavior at home or work rubs someone the wrong way. They tell you: "You know, what you are doing really hurts and offends me, and I wish you would stop."

Maybe you consider him or her overly sensitive and can't fathom why your behavior is offensive. But if you respect the person and stopping that behavior entails no real sacrifice for you, you stop it.

Now if you are being asked to sacrifice something of significant personal or financial value, you reply: "Tough toenails," or seek a compromise. A segment of American Indians says it is hurt and offended by the chop, and it is hard to understand why the Chiefs consider it so valuable.

It was common 25 years ago for football fans in the South to wave Confederate flags. Flag waivers could not understand why behavior they considered good, cheering, was considered racist by many. The flags no longer are conspicuous or missed.

It is not necessary to take a Gallup Poll on how all American Indians feel about the chop. The arguments of those who [illegible]

Harjo, et al. v.
Pro-Football, Inc.
Case No. 21,069

Petitioners' Ex.

20.082

150082

be taken seriously.

That does not mean the Chiefs should accede to every demand by groups attending an anti-racism meeting this week in Kansas City, Kan. It was scheduled in dishonor of Sunday's game between the Chiefs and Washington Redskins at Arrowhead Stadium.

It is unreasonable to suggest the Chiefs change their nickname. It is no more offensive than having a river named the Missouri or street named Tomahawk Drive. Even the Chiefs' fiercest critics want the nickname changed mainly because they do not believe they otherwise can eradicate mock Indian behavior and ugly stereotypes associated with it.

The Redskins' nickname is another matter. It is hard to believe that near the end of the 20th century, one of America's best-known sports franchises carries a nickname that has no other definition than as a racial slur.

The Chiefs found a perfect solution to the chop issue for their preseason home opener against Buffalo. The chop was initiated neither by the band nor cheerleaders and Indian themes in advertisements vanished.

Fans were free to chop spontaneously, although their diminished enthusiasm exposed the chop as just an orchestrated marketing tool. The policy seemed thoughtful in addressing sensitivities of American Indians and fans' freedom of expression.

The Chiefs' new policy seemed to carry good faith and good will. It was so uncharacteristically thoughtful and humble for an NFL franchise that we should have known it could not last.

The Chiefs took out a full-page newspaper ad before the Oct. 11 home game against the Philadelphia Eagles to announce the chop officially was back, in deference to disgruntled fans.

So what? If the chop was discarded because it smacked of bad taste, the Chiefs should not have brought it back if 78,000 people clamored for it. They should not treat a racially sensitive issue on the same basis they might treat K.C. Wolf's role in pre-game activities.

The Chiefs' decision to bring back the chop was like running back to a fire. Now dropping it would reek of capitulation, not sincerity.

Even somebody apathetic on the issue will have a hard time watching the Chiefs, Redskins and chop without looking around for John Wayne.

150083

[illegible] herself [illegible] for answers even as she tried to explain it to her daughters.

The early visitors to what is now America, including the Pilgrims, brought 12 diseases fatal to the indigenous population. By the time they celebrated the first Thanksgiving Day in 1621 the diseases were already decimating the Indian population.

Indian Country Today

Tim Giago
Chairman & Publisher

Lynette Two Bulls-Phelps
Associate Publisher

Amanda War Bonnett
Editor

Konnie LeMay
Managing Editor

Avis Little Eagle
Associate Editor

Rusty Anquoe
Washington, D.C. Bureau Chief

Published Since 1981
Native American Publishing, Inc.

Editorial & Corporate Headquarters:
1920 Lonsdardy Dr.
Rapid City, SD 57701
Telephone (605) 341-0011
FAX: (605) 341-6940

Washington Bureau
Freedom Forum
22nd Floor
1101 Wilson Blvd.
Arlington, VA 22209
Telephone (703)284-2877 ext. 877

Sales Director: Dean LaValle
Plant Manager: Leon War Bonnett
Circulation Mgr: Jackie Palmler
Art Director: Don Dobbins
Sports Editor: Steve Fleckbach

© Copyright Indian Country Today 1992

USPS 642-230 • ISSN 0744-2238
3rd class postage paid at Rapid City, S.D.

All information, either articles, advertisements, headlines, photographs or other material used in this publication are copyrighted and may not be reproduced in print or by electronic means without prior written permission of the Lakota Times.

Indian Country Today is published weekly for $30 per year out of state, $30 per year in South Dakota, by Native American Publishing, Inc., 1920 Lonsdardy Drive, Rapid City, SD 57709

Postmaster, send address changes to: Indian Country Today

[illegible] were slaughtered by the [illegible] friendly colonists.

One of the ironies of the 12 fatal diseases brought to America by the colonists is that not one, not a solitary fatal disease, was ever taken back to Europe as a result of contact with the indigenous people. All of the diseases came across on a one-way boat.

Indian people across the Western Hemisphere have celebrations of thanksgiving. These celebrations are given to thank the Great Spirit (*Wakan Tanka*) for life, health, strong and good children, food, and friendship or just to be thankful for something good happening in their lives. Unlike white Americans, Indians do not set a date on the calendar to hold these celebrations.

So it is very easy for Indians, whether they be Christians or not, to celebrate the white man's version of Thanksgiving Day because it is a day to thank one's God for the celebration of life. It is also a day when those who have left home can return and join the family.

The true meaning of that first Thanksgiving Day has been lost in myth and in the white man's history books which seem to glamorize his [illegible] fish nation, the nation of the four-legged and finally the nation of the two-legged. All of these nations lived in harmony with Mother Earth. They were all a part of the circle. Each needed the other to survive.

The Indians also looked upon the rocks, the water, the trees, the sky, the clouds, the sun, and the seasons of the year as vital parts of the circle of nations. All, including fire, could be friends, but the Indian also understood that all could also be the enemy.

Over the years many Indian families have come to regard Thanksgiving as a time to renew the family and friendship. It is a time when those living far from home are given the time from work to come home and share a simple meal with the family. It is a time when the elders can talk to their *takojas* (grandchildren) who have been living far from home.

But above all, it is a time to be thankful for having survived. There is not a family living in Indian country who has not lost a close relative to war or disease, or to the new destroyers of life, alcohol and the automobile.

So on this Thanksgiving Day, Indians — like their white brothers and sisters — will celebrate a holiday they helped found, one for which they are given little credit. And when they give thanks to *Tunkasila* (Grandfather) for survival, they will be giving thanks for a gift that only they of all the races in America, with the possible exception of the African Americans and the Jews, can truly understand.

Happy Thanksgiving Day!

© Indian Country Today

Early Deadline

Because of the Thanksgiving holiday, all *Indian Country Today* deadlines will move ahead one day. The paper will be delivered Tuesday and Wednesday of next week.

INDIAN COUNTRY TODAY **SUBSCRIPTION RATES**

State of South Dakota: 1 year – $30.00, 6 mo – $23.00, 3 mo –$13.00
Out of State: 1 year – $38.00, 6 mo – $29.00, 3 mo – $17.00
Airmail Mexico & Canada: 1 year – $98.00, 6 mo – $74.00, 3 mo – $42.00
Air mail Foreign: 1 year – $197.00, 6 mo – $147.00, 3 mo – $85.00
Surface Foreign: 1 year – $53.00, 6 mo – $40.00, 3 mo – $24.00

Send to: Indian Country Today, P. O. Box 2180, Rapid City, SD 57709

[illegible] dare practice your religion [illegible] cred ceremonies and you will not speaking your language and you [illegible] while [illegible] bounced checks, homeless people.

The story of The Oregonian decision

John Killen was instrumental in bringing about the banning of racial sports nicknames in The (Portland) *Oregonian*. His actions show how change can be instigated in the newsroom. Here he details the long process he initiated. Reprinted from the Newsletter of the Multicultural Management Program of Columbia, Mo.

By John Killen
The Oregonian

When we first crowded into the studio at KATU-TV in Portland, I was struck by how cold it was. I'd never been in a television studio before, and I'd always heard that they were hot.

There were about 40 of us. We milled around for a time, nervous, waiting for instructions. Then an assistant producer called us to attention and began to explain the do's and don'ts of appearing on live television. In a few minutes, we'd be going live on a weekly program called Town Hall, a two-decade tradition in Portland, Ore.

"Now, remember," said the tall, dark-haired woman. "You'll be on live TV. Be yourself, but don't do anything you know you shouldn't."

"Like pick your nose," said a man standing close by.

Town Hall is a community forum. Each week, its producers reach into a story, grab up a piece of it, and invite members of the community to inspect and dissect it for an hour.

I was there because of my role in *The Oregonian's* recent decision to ban the use of certain nicknames on its sports pages. Also in the crowd was columnist Steve Duin, assistant-to-the- editor Jud Randall, assistant managing editor Greg Nokes and night city editor Wilda Wahpepah.

Then came host Jack Faust. A glib, self-assured man, Faust began to cajole us and instruct us at the same time. Be civil, but say what's on your mind. Now get ready. We're almost ready to go on the air.

For me, this had started five months earlier on a hot afternoon in early October. I [illegible]d just returned to work after spending a month at the Multicultural Management Program at the University of Missouri. It had been an exhilarating experience.

But then a jet had rushed me back to Portland. It was a bit jarring to find myself back at my computer terminal, once again in my role as regional editor for the Northwest's largest daily.

On that October day, I had wandered down to the nearby McDonald's for a yogurt cone. Sitting there at one of the plastic tables eating my cone, I recalled a discussion I'd had the day before with Wilda. She is also a member of the Kickapoo and Winnebago tribes and had been talking to me about the Chop in connection with some columns by Tim Giago, editor of the *Lakota Times* (*Indian Country Today*.) The Major League Baseball playoffs were well under way, and the issue of the Chop was brewing in the newsroom.

Wilda said Mr. Giago was especially good in discussing how white people have a hard time understanding that the Chop helps perpetuate negative stereotypes about Native Americans; and how many powerful white people seem unable to see the damage they were doing in the name of fun and games.

At *The Oregonian*, like every other newsroom, there were lots of views. It was a harmless way for the fans to have fun. It was offensive, but what are you going to do about it? It's offensive and we ought to try to do something about it — but what?

Then I thought about the Washington Redskins.

It was a bit of a leap. The nickname of the Washington, D.C., National Football Team doesn't have an immediately apparent connection with the Chop, but the two were a product of the same kind of ignorance and disregard.

Would *The Oregonian*, I wondered, consider dropping the use of the word Redskins?

I headed back to the newsroom, wondering if I'd even bother to mention the idea. Then I recalled a discussion of paradigms at MMP. Tom Brown and others had talked about how those who accomplish things are those willing to try to push the paradigms around.

A couple hours later, I sat in the large conference room on the fourth floor of *The Oregonian* building. I pulled out a chair next to Dennis Peck, executive sports editor, and sat down. Among those already in the room were Nokes and Dick Johnston, also an assistant managing editor. I think it was Nokes, who supervises sports and business, who asked Peck about a story that had appeared in our early editions on the Native American reaction to the Chop.

I saw an opening.

"It's pretty bad," I said. "But I think what's even worse is the word 'Redskins.' We use that all the time and nobody seems to think a thing about it."

"What do you mean?" Nokes asked.

"I mean I think that if we really wanted to make a statement about this sort of thing, we ought to adopt a policy of dropping the use of the word 'Redskins' It's a racial epithet, just like other racial epithets. We wouldn't think of using them as a nickname for a sports team, yet we print the word 'Redskins' several times a week without thinking anything about it."

Peck seemed surprised, at first,

Please see More Letters/A8

Indian County Today 11-19-92

400037

Harjo, et al. v. Pro-Football, Inc.
Case No. 21,069
Petitioners' Ex. 20.083

BLA-TTAB-00992

MORE LETTERS

FROM A4

but interested. Same with Johnston. Others were filling the room by this time, and a few did a double take when they realized what we were discussing.

Then the meeting began, subject dropped.

Wilda hadn't been at the news meeting when I first raised the idea of dropping "Redskins," but the next day, I approached her with what I had suggested. She looked a little surprised but let me know immediately that she thought it was a great idea. She also began to tell me about how long the Native American press had been pushing against the use of the nicknames and, for the first time, I began to get a feel for how broad and deep the opposition to these names really was.

A few days later, assistant managing editor Sue Hobart arranged a meeting at which writers and editors who had recently attended diversity conferences were asked to share our impressions.

Among the things I mentioned was dropping the name, Redskins.

More meetings followed. One featured a civil verbal battle between sports columnist Terry Frei, who had done a piece deriding the theory that the nicknames perpetuated stereotypes, and L'Tricia Ransom, a sports copy editor who had counterpunched with an opinion piece.

Wilda also took part, using the occasion to call foul on the censorship argument. She pointed out that we practice forms of censorship everyday in the paper, as do all newspapers.

Political reporter Jeff Mapes made a key point: whatever decision we made should be based on a philosophical belief; we should make sure that this idea, if we went ahead with it, had a solid foundation.

Then, for a time, the idea seemed to sort of go underground.

Sometime in December, assistant Forum editor Stan Chen came to me and kind of shook me awake again. The Washington Redskins were looking more and more like the NFL team to beat, yet the paper had done nothing about the nickname. So we decided to try to force things a bit.

It wasn't easy. Bill Hilliard, the editor, is a very busy person. The Oregonian is also a bit of a patriarchy, and things generally have to be done a certain way. After a couple of misses, Wilda and I met with Bill for lunch early in January.

Bill listened and agreed to see where his managers were at on the issue. A couple weeks passed. Washington won its conference title and would indeed be in the Super Bowl. But we'd announced nothing. Wilda asked Bill for another meeting. He obviously had been thinking about things, but still wasn't ready to commit.

The Super Bowl came and went. Still no word.

Then, on Tuesday, Feb. 11, metro editor Bob Caldwell approached me in the afternoon with a piece of paper. I began to read and realized that I was looking at a policy statement. At the bottom was Hilliard's signature.

I was aghast. Bob smiled.

Wilda came in a little later, and Bob showed the statement to her. She looked as shocked as I felt.

On Friday, we learned the statement would run in Sunday's paper. By late Friday afternoon, however, the statement leaked — of course — and was hitting the local TV news by Friday evening. CNN began carrying stories about it by late that [illegible]

Tom Treick, one of our photographers, was in France to cover the Olympics. He called in to ask what was going on; was it true what he had just heard?

His response was fairly typical among those back in Portland, around the office.

Some liked what we had done, but others were mad, confused, insulted; some weren't sure what to think. One conversation I recall best was with Don Hamilton, our political reporter in Olympia. He said that when he first heard about the decision on Friday afternoon, he thought it was one of the dumbest ideas he'd ever heard. But he said that by Monday morning, he'd come around 180 degrees. He said the paper had taken a clear stand for human dignity, and he liked that.

On the set of Town Hall, Jack Faust began whirling around in his swivel chair, firing off questions and calling on people. Among the first was Jud Randall. Faust wanted him to explain why *The Oregonian* had decided to print the following statement a few days earlier on the front page of the Sunday sports section:

The Oregonian will immediately discontinue using sports teams names and nicknames that many Americans feel are offensive to members of racial, religious or ethnic groups.

Initially, this will include references to Redskins, Redmen, Indians and Braves. Others may be dropped if it becomes evident that they, too, are offensive.

I have directed this action with the belief that these names tend to perpetuate stereotypes that damage the dignity and self-respect of many people in our society and that this harm far transcends any innocent entertainment or promotional value these names may have....

WLLIARD A. HILLIARD, *editor*

Jud didn't have time to go into everything. But he described how this statement had created a bit of a firestorm in journalistic circles. Rush Limbaugh condemned us. Sports Illustrated thought we were interesting but odd. TIME poked fun.

Faust alternated between Jud, Duin, me and others. Things got hot, but not out of hand.

Finally, the hour on Town Hall was over. One of the producers approached me as I left the studio to say I'd done a good job presenting my point of view. I smiled, but still wasn't sure if we'd swayed anyone. In time, I began to feel we had.

A few weeks later, the Washington, D.C., City Council asked the football team to consider changing its name. *The Washington Post*, on its editorial pages, said the following:

"... to say that the use of the term 'Redskins' is well-intentioned or that it is not meant to be objectionable, sidesteps the real issues. This is not a term fashioned by American Indians. The nickname was assigned to them, just as the pejorative designation 'darkies' was once imposed on African-American slaves. That was wrong then, this is wrong now."

There were also comments like those Travis Armstrong Kaminski expressed in a letter to *Editor & Publisher* in April:

"Perhaps journalists could once plead ignorance, but no more. Thanks to *The Oregonian*, every time a reporter uses racist images in a story, he or she will know they are demeaning a people."

CRST pulls from U[illegible]

By Gregg Bourland
Cheyenne River
Sioux Tribe Chairman

GREGG BOURLAND

CRST Chairman's Report

It was barely a month ago, that I proudly reported to you that United Sioux Tribes was moving from Pierre to Rapid City and that I had been elected as treasurer of the organization. I indicated at that time that I would be the best treasurer that I could and I would provide a full accounting to the people.

Unfortunately the administration of United Sioux Tribes does not agree with that concept. I was told that it would cost $30,000 to move from Pierre to Rapid City and that UST did not have the money to move. As treasurer I decided that I would take a look at the "books" and find out for myself as to how much money UST had.

I do know that UST has over $60,000 in CDs in Hoven Bank and I wanted to check into the status of these accounts. It does not make sense that a 501-C3, State Incorporated Non-Profit Corporation such as UST should have such large savings accounts. I felt that these dollars should be used for the move to Rapid City.

What I did receive for my efforts was stiff opposition from UST administration and a resolution from the Board of Directors which required me to submit my request in writing on tribal letterhead; receive permission from Clarence Skye, director of UST; and finally get the "unanimous" permission of the Board of Directors before I could receive even the simplest information.

At that point I considered the resolution to be illegal under state law. UST is chartered and incorporated under the State of South Dakota. It is not a tribal corporation or organization. South Dakota law is very specific as to disclosure of information to members of the board. You simply cannot pass a Board Resolution that would conflict with the law that governs you. While I do not always agree with the state, UST is under their power.

Thereby, I resigned as treasurer of UST. I could not operate under the conditions set forth by the resolution. As an executive office (treasurer) of UST, I would have been the chief financial officer and ultimately responsible for the financial affairs of the corporation. But, how can a treasurer operate when he is not even allowed to look at the bud[get], financial statements, bank ac[counts] or even knowledge of wher[e] the corporation has its bank ac[counts].

After my resignation I did reque[st] the information from the Board o[f] Directors (budget, financial statements, etc.) but, the effort failed fo[r] lack of a motion for approval. O[n] Nov. 2, I sent a letter to Mr. Sky[e] asking him to come to Cheyenne River and meet with Tribal Council and provide the requested informa[tion] to Tribal Council. Again we were denied.

It is with this that I have formall[y] withdrawn my tribe from United Sioux Tribes. A copy of my with[drawal] letter and tribal resolution i[s] being printed in this week's paper. [I] feel that United Sioux Tribes can n[o] longer effectively serve the people [it] was designed to serve. The organiza[tion] has become an administrativ[e] nightmare.

I want to make one thing ve[ry] clear. United Sioux Tribes is not th[e] Sioux Nation. Even though eleve[n] Sioux chairmen serve on the Boar[d] of Directors, it is still a developmen[t] corporation chartered under the power of the state of South Dakota.

Our tribe is recommending the creation of a new organization incorporated under tribal law. This organization would reflect the views and concerns of the Sioux People. This organization would be open to the general public and would be accountable to all tribal members, tribal councils and chairmen of member tribes. This organization would serve the people rather than be served. This organization would work close with tribal governments to support legislation which would better the Sioux People!

It is time to dissolve United Sioux Tribes. The situation is like

Hats off to Chai[illegible]

Gregg Bourland, whose frequent reports on the doings of the United Sioux Tribes organization often graces this opinion page, should be an example to other tribal politicians when it comes to remaining visible to the people who elect them.

The issue here is not whether Bourland is right or wrong in his assessment of what UST is doing, the issue is visibility.

Often, at least on the Blackfeet Reservation, the politicians who get elected are no more than flash-in-the-pans, two years and they are gone. They mumble and groan about how dumb the voters are in throwing such a shining example of native leadership out on the dung heap.

One can't help but wonder if they [illegible] in office a lot longer if they were to have filed a report or two in the local press, [illegible]

tribal secretaries scurrying to buy shoe polish, find the right colored tie, get his airplane ticket and a carnation for his lapel, not to mention making reservations at a place with a jacuzzi.

Then, a few days later, councilman Snorts comes ambling back into the tribal offices and starts going about his daily political chores without any mention of what took place on the trip. The tribal dollars he spent are not accounted for; the objective of the trip seems never to be questioned by those whose money is being spent; the objective seems to have been whether an Indian tribe can safely fly one of their leaders to a distant city and have him fly home safely again, preferably with his luggage intact and without hickeys.

This is where native voters fail, in not making their representatives accountable for what took place on a [illegible]

400038

BLA-TTAB-00993