

Affidavit of Jesse Andrew Steinfeldt

in support of complainants in the complaint against the Osseo-Fairchild School Board pursuant to Wisconsin Statute § 118.134

Your affiant states to the best of his knowledge that the following is true and accurate:

1. Your affiant states that his true and correct name is Jesse Andrew Steinfeldt.
2. Your affiant states that he resides in Monroe County, Indiana, and has a mailing address of: Department of Counseling and Educational Psychology, 4064 EDUC, School of Education, Indiana University, Bloomington, IN 47401
3. Your affiant states that he is currently employed as an Assistant Professor in the Department of Counseling and Educational Psychology in the School of Education at Indiana University, Bloomington, IN.

4. Your affiant states that his recent employment includes the following:

Assistant Professor (7-12-07 to present): Indiana University, School of Education, Department of Counseling and Educational Psychology, Bloomington, IN.

Predoctoral Psychology Intern (7-10-06 to 7-11-07): Grand Valley State University, Department of Counseling and Career Development, Allendale, MI.

Adjunct Lecturer (09-01-2005 to 07-09-06): University of Wisconsin-Milwaukee; Department of Educational Psychology, Milwaukee, WI.

Advanced Opportunity Fellow (9-01-2002 to 05-31-2005): University of Wisconsin-Milwaukee; Milwaukee, WI.

Graduate Merit Fellow (9-01-2000 to 05-31-2001): University of Iowa, Department of Health, Leisure, and Sport Studies, Iowa City, IA

Professional Athlete (02-10-1997 to 04-15-2000): European Professional Leagues (Norway, Italy)

5. Your affiant states that his recent teaching responsibilities at Indiana University consisted of teaching the following:

<u>Semester</u>	<u>Course</u>	<u>Course Title</u>
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Sum 07	G532	Introduction to Group Counseling
Fall 07	G502	Introduction to Counseling: Professional Orientation and Ethics
Fall 07	G502	Introduction to Counseling: Professional Orientation and Ethics
Spring 08	G552	Career Counseling: Theory and Practice
Sum 08	G522	Counseling Techniques (Theories)
Sum 08	G532	Introduction to Group Counseling
Fall 08	G502	Introduction to Counseling: Professional Orientation and Ethics
Fall 08	G502	Introduction to Counseling: Professional Orientation and Ethics
Spring 09	G532	Introduction to Group Counseling
Spring 09	G552	Career Counseling: Theory and Practice
Sum 09	G532	Introduction to Group Counseling
Sum 09	G532	Introduction to Group Counseling
Fall 09	G502	Introduction to Counseling: Professional Orientation and Ethics
Fall 09	G502	Introduction to Counseling: Professional Orientation and Ethics
Spring 10	G509	Counseling Student-Athletes
Spring 10	G532	Introduction to Group Counseling

6. Your affiant states that his education includes the following:

Ph.D. Doctor of Philosophy (2007): Major in Counseling Psychology, Minor in Urban Education, School of Urban Education, University of Wisconsin-Milwaukee, Milwaukee, WI

Dissertation Title: *Role of Racial and Athletic Identity in College Adjustment of African American Student-Athletes at Historically Black Colleges and Universities (HBCU) and Predominantly White Institutions (PWI)*

(Chair: Dr. Paul E. Priester)

M.A. Master of Arts (2001): Sport Psychology (Cultural Studies of Sport), Department of Health, Leisure, and Sport Studies, University of Iowa, Iowa City, IA

(Advisor: Dr. Dawn E. Stephens)

B.A. Bachelor of Science (1996): Psychology; Yale University, New Haven, CT

(Advisor: Dr. Kelly Brownell)

7. Your affiant states that his professional and academic association memberships include the following:

- **American Psychological Association (APA)** Division 17, Counseling Psychology
- **American Psychological Association (APA)** Division 45, Society for the Psychological Study of Ethnic Minority Issues
- **American Psychological Association (APA)** Division 47, Exercise and Sport Psychology
- **American Psychological Association (APA)** Division 51, Men and Masculinity
- **Society of Indian Psychologists (SIP)**
- **American Counseling Association (ACA)** AMCD, Association for Multicultural Counseling and Development

- **American Counseling Association (ACA)** ACES, Association for Counselor Education and Supervision
- **American Counseling Association (ACA)** ASERVIC, Association for Spiritual, Ethical, and Religious Values in Counseling

8. Your affiant states that his research and publication record includes the following:

REFEREED ARTICLES

- Steinfeldt, J. A., Foltz, B. D., Kaladow, J. K., Carlson, T., Pagano, L., Benton, E., & Steinfeldt, M. C. (in press). Racism in the electronic age: Role of online forums in expressing racial attitudes about American Indians. *Cultural Diversity and Ethnic Minority Psychology*.
- Steinfeldt, J. A. & Wong, Y. J. (in press). Multicultural training on American Indian issues: Testing the effectiveness of an intervention to change attitudes toward Native-themed mascots. *Cultural Diversity and Ethnic Minority Psychology*.
- Steinfeldt, J. A. & Steinfeldt, C. M. (in press). Gender role conflict, athletic identity, and help-seeking attitudes among high school football players. *Journal of Applied Sport Psychology*.
- Wong, Y. J., Steinfeldt, J. A., Speight, Q., & Hickman, S. J. (in press). Content analysis of the *Psychology of Men and Masculinity* (2000 to 2008). *Psychology of Men and Masculinity*.
- Steinfeldt, J. A., Reed, C. & Steinfeldt, C. M. (2010). Racial and athletic identity of African American student-athletes at HBCU and PWI. *Journal of Black Psychology*, 36, 3-24.
- Steinfeldt, J. A., Steinfeldt, C. M., Speight, Q., & England, B. (2009). Gender Role Conflict and help-seeking stigma among college football players. *Psychology of Men and Masculinity*, 10, 261-272.
- Priester, P. E., Sherer, J., Steinfeldt, J., Jana-Masri, A., Jashinsky, T., Jones, J. E., & Vang, C., (2009). Frequency of prayer, meditation, and holistic interventions in addiction treatment: A national survey. *Pastoral Psychology*, 53, 315-322.

ENCYCLOPEDIA CHAPTERS AND BOOK REVIEWS, (NON-REFERRED/INVITED)

- Steinfeldt, J. A., Priester, P. E., & Jones, J. (2008). White Privilege. In F. Leung (Ed.), *Encyclopedia of Counseling, Volume Four: Cross-Cultural Counseling*. Thousand Oaks, CA: Sage Publications.
- Gray-Schmiedlin, I. & Steinfeldt, J. A. (2008). Interracial Marriage. In F. Leung (Ed.), *Encyclopedia of Counseling, Volume Four: Cross-Cultural Counseling*. Thousand Oaks, CA: Sage Publications.
- Priester, P. E & Steinfeldt, J. A. (2007, May 16). Cultural wildlife misunderstandings in both abstract and concrete form. *PsycCRITIQUES-Contemporary Psychology: APA Review of Books*, 52 (No. 20), Article 11.
- Priester, P. E & Steinfeldt, J. A. (2007, March 14). If all the kids are White, stay the course: Don't leave them behind. *PsycCRITIQUES-Contemporary Psychology: APA Review of Books*, 52 (No. 11), Article 6.

Priester, P. E. & Steinfeldt, J. A. (2006, December 1). Serial killer as Existential psychotherapist: Saw, Foucault, and Palahniuk. *PsycCRITIQUES-Contemporary Psychology: APA Review of Books*, 51 (No. 44), Article 20.

9. Your affiant states that his professional presentations, workshops and panels include the following

PAPERS PRESENTED/ACCEPTED AT PROFESSIONAL CONFERENCES/MEETINGS

Steinfeldt, J. A. (2010). [Chair]. *Masculinity socialization in sports: Implications for student-athlete development on and off the field*. Symposium conducted at the annual meeting of the American Psychological Association, San Diego, CA.

Steinfeldt, J. A., Steinfeldt, M. C. & Morrison, M. (2010, August). *Gender role conflict, moral atmosphere, and bracketed morality in football*. In J. A. Steinfeldt (Chair.) *Masculinity socialization in sports: Implications for student-athlete development on and off the field*. Symposium conducted at the annual meeting of the American Psychological Association, San Diego, CA.

LaFollette, J. R., Tsao, S.-C., Wong, Y. J., & Steinfeldt, J. A. (2010, August). *Crying men: Football players' evaluation of tears*. In J. A. Steinfeldt (Chair.) *Masculinity socialization in sports: Implications for student-athlete development on and off the field*. Symposium conducted at the annual meeting of the American Psychological Association, San Diego, CA.

Mungro, J., Foltz, B. D., Speight, Q. L., Blumberg, J., Wong, Y. J., & Steinfeldt, J. A. (2010, August). *Role of college football coaches in masculinity socialization of student-athletes*. In J. A. Steinfeldt (Chair.) *Masculinity socialization in sports: Implications for student-athlete development on and off the field*. Symposium conducted at the annual meeting of the American Psychological Association, San Diego, CA.

Steinfeldt, J. A., Stockton, R., & Foltz, B. D. (2010, August). *Social justice in group counseling: Addressing American Indian marginalization*. Poster presented at the annual meeting of the American Psychological Association, San Diego, CA.

Steinfeldt, J. A. (2010, May). *Masculinity socialization in football: Implications for student-athlete development on and off the field*. Paper presented at the Green Bay Packers/St. Norbert College *A Mirror of Our Culture: Sport and Society in America* Conference, Green Bay, WI.

Steinfeldt, J. A. (2009, August). *Gender role conflict and masculinity of American Indian men*. Paper presented at NIMH/UNM Mentorship Educational Program (MEP) Conference, Albuquerque, NM.

Hickman, S. J. & Steinfeldt, J. A. (2009, August). *Systematic review of a decade of PMM scholarship*. Symposium presentation at the annual meeting of the American Psychological Association Conference, Toronto, CANADA.

Steinfeldt, J. A., Steinfeldt, C. M., Speight, Q., & England, B. (2009, August). *Gender role conflict and help-seeking among college football players*. Symposium presentation at the annual meeting of the American Psychological Association Conference, Toronto, CANADA.

- Carlson, T., Foltz, B. D., Kaladow, J., & Steinfeldt, J. A. (2009, August). Racism in the electronic age: Role of online forums in expressing racial attitudes about American Indians. Poster presented at the annual meeting of the American Psychological Association Conference, Toronto, CANADA.
- Steinfeldt, J.A., Reed, C., & Steinfeldt, C. M. (2009, August). Racial and athletic identity of African American student-athletes at HBCU and PWI. Paper presented at the annual meeting of the American Psychological Association Conference, Toronto, CANADA.
- Foltz, B. D., Carlson, T., Kaladow, J., & Steinfeldt, J. A. (2009, April). Thematic analysis of attitudes supporting the racialized Fighting Sioux mascot in North Dakota. Poster presentation given at Great Lakes Regional Counseling Psychology Conference, Muncie, IN.
- Foltz, B. D., Carlson, T., Kaladow, J., & Steinfeldt, J. A. (2008, November). Thematic analysis of attitudes supporting the racialized Fighting Sioux mascot in North Dakota. Paper presentation given at American Indian Education Conference, Indianapolis, IN.
- Steinfeldt, J. A., Wong, Y. J. & Steinfeldt, C. M. (2008, August). Color Blind Racial Attitudes (CoBRAS) and attitudes toward Native-themed mascots. Poster presented at the annual meeting of the American Psychological Association Conference, Boston, MA.
- Steinfeldt, J. A. (2008, August). Multicultural training extensions: Effectiveness of an intervention designed to produce attitudinal change toward Native-themed mascots among Counseling students. Paper presented at NIMH/UNM Mentorship Educational Program (MEP) Conference, Albuquerque, NM.
- Steinfeldt, J. A. (2008, June). Role of Color Blind Attitudes on Native-themed mascots. Paper presented at Great Lakes Regional Counseling Psychology Conference, Grand Rapids, MI.
- Steinfeldt, J. A., & England, B. (2008, June). Gender role conflict and help seeking among college football players. Poster presented at Great Lakes Regional Counseling Psychology Conference, Grand Rapids, MI.
- Roberts, A. R., Steinfeldt, J. A., Wimer, D., Knutt, A., & Scapinello, S. (2008, June). Helicopter parenting: Caregiving, attachment, and self-efficacy. Poster presented at Great Lakes Regional Counseling Psychology Conference, Grand Rapids, MI.
- Arndt, L., Kammerer, G., Rangel, S., & Steinfeldt, J. A. (2006, April). Cultural competency required to work with American Indian inmates. Training provided to all mental health workers of the WI Department of Corrections, Appleton, WI.
- Steinfeldt, J. A., Reed, C., & Steinfeldt, C. M. (2006, August). The role of racial and athletic identity in the college adjustment of African American student-athletes at HBCU. Poster presented at American Psychological Association Conference, New Orleans, LA.
- Jones, J. E., Jashinsky, T., Priester, P. E., Vang, C., Masri, A. J., Steinfeldt, J. A., & Sherer, J. (2005, August). Mutual help group referral patterns for community-based addiction treatment programs. Poster presented at American Psychological Association Conference, Washington, D.C.
- Masri, A. J., Jashinsky, T., Priester, P. E., Sherer, J., Steinfeldt, J. A., & Vang, C. (2005, August). Impact of the explicit inclusion of Islam in counseling. Poster presented at American Psychological Association Conference, Washington, D.C.

Sherer, J., Priester, P. E., Vang, C., Jones, J. E., Masri, A. J., Jashinsky, T., & Steinfeldt, J. A. (2005, August). Frequency of prayer, meditation, and holistic interventions in addiction treatment. Poster presented at American Psychological Association Conference, Washington, D.C.

Steinfeldt, J. A. (2005, August). The role of racial and athletic identity in the college adjustment of African American student-athletes at HBCU. Paper presented at Society for Multivariate Experimental Psychology (SMEP) Minority Student Conference, Howard University, Washington, D. C.

Lemkuil, J. L., Jana, A., & Steinfeldt, J. A. (2005, June). Prevalence and perceived importance of racial matching in the psychotherapeutic dyad: A national survey of addictions treatment clinical practice. Panel presentation made at Midwestern Association of Latino Psychologists First Annual Conference, Chicago, IL.

Steinfeldt, J. A. (2004, April). Community empowerment for American Indians with disabilities. Paper presented at Yale Pathways American Indian Studies Conference, New Haven, CT.

Henry, C., Fouad, N., Guillen, A., Ihle-Helledy, K., & Steinfeldt, J. A. (2004, March). Career development and collegiate student athletes: Decision-making, athletic identity, locus of control, and career transition. Poster presented at UWM School of Education Reading the Research Conference, Milwaukee, WI.

Steinfeldt, J. A., Bertsch, T., Happel, C., & Terrey, S. (2004, March). A hand up (not a hand out): Providing psychotherapeutic services to homeless veterans in an urban context. Panel presentation made at UWM School of Education Reading the Research Conference, Milwaukee, WI.

10. Your affiant states that his works currently in progress include the following:

Wong, Y. J., Steinfeldt, J. A., LaFollete, J., & Tsao, S. (in press). Men's tears: college football players' evaluation of crying behavior. *Psychology of Men and Masculinity* (Manuscript provisionally accepted, pending revisions).

Steinfeldt, J. A., Foltz, B., Mungro, J., Speight, Q., Wong, Y. J., & Blumberg, J. Masculinity socialization in sports: Influence of college football coaches. *Psychology of Men and Masculinity* (Manuscript revised and resubmitted).

Steinfeldt, J. A. & Steinfeldt, C. M. Components of a training intervention designed to produce attitudinal change toward Native-themed mascots, nicknames, and logos. *Counselor Education and Supervision* (Manuscript under review).

Steinfeldt, J. A., & Steinfeldt, C. M. Masculinity and moral atmosphere in game reasoning skills of high school football players. *Journal of Sport and Exercise Psychology* (Manuscript under review).

Steinfeldt, J. A., Vaughan, E., LaFollette, J., & Steinfeldt, C. M. Bullying among adolescent football players: Role of masculinity and moral atmosphere. *Journal of Counseling Psychology* (Manuscript under review).

- Steinfeldt, J. A., Carter, H., Benton, E., & Steinfeldt, C. M. Muscularity attitudes and behaviors of female-student athletes. *Sex Roles* (Manuscript under review).
- Steinfeldt, J. A., Carter, H., Zakrajsek, R., & Steinfeldt, C. M. Conformity to gender norms of female student-athletes: Implications for body image. *Psychology of Women Quarterly* (Manuscript under review).
- Steinfeldt, J.A. & Stockton, R. Social justice in school counseling: Addressing American Indian marginalization. *Professional School Counseling* (Manuscript in preparation).
- Steinfeldt, J.A., Hagen, P., & Steinfeldt, C. M. Psychological Implications of Stereotyping of American Indians Through the Use of Native-themed Mascots, Nicknames, and Logos (Manuscript in preparation).
- Steinfeldt, J. A., Vaughan, E., & Steinfeldt, C. M. Role of masculinity norms and moral atmosphere in game reasoning of college football players (Manuscript in preparation).
- Benton, E. & Steinfeldt, J. A. Athletic identity: Clinical implications for counselor (Manuscript in preparation).
- Steinfeldt, J. A., Wong, Y. J., Hagen, A., & Steinfeldt, C. M. Contextual nature of gender role conflict and psychological well-being among college football players (Manuscript in preparation).
- Steinfeldt, J. A., Foltz, B., LaFollete, J., & White, M. Experiences of social justice activists advocating for removal of Native-themed mascots, nicknames, and logos (Manuscript in preparation).
- Steinfeldt, J. A., & Steinfeldt, C. M. Athletic identity: Evaluating the need for contextual examinations (Manuscript in preparation).
- Steinfeldt, J. A., & Steinfeldt, C. M. Conformity to masculine norms among college football players: A cluster analytic profile (Manuscript in preparation).
- Steinfeldt, J. A., Gilchrist, G., & Steinfeldt, C. M. Relationship between drive for muscularity and masculine norms among college football players (Manuscript in preparation).
- Steinfeldt, J. A., Raglin, J., & Carr, C. Developing a model for training sport psychologists: Clinical and curricular considerations (Manuscript in preparation).
- Steinfeldt, J. A., Kaladow, J., & Steinfeldt, C.M. Using an athlete-specific instrument to assess career development of college student-athletes (Manuscript in preparation).
- Steinfeldt, J. A., Van Ingen, D., Wimer, D., Knutt, A., & Scapinello, S. Helicopter parenting: Caregiving, attachment, and self-efficacy (Manuscript in preparation).

11. Your affiant states that he has received his psychological training at the following clinical sites:

**Grand Valley State Counseling and Career Development Center, Allendale, MI.
July 2006 to July 2007**

Responsibilities: providing psychotherapeutic services to individuals, groups, couples on campus; conducting clinical assessments; serving as liaison to multiple student organizations and departments; providing after-hours crisis coverage to campus community; coordinating programming services with campus life, public safety, residential life, and other campus organizations; providing suicide intervention; staff training; providing career assessment and counseling, and other duties commensurate with an APA predoctoral internship

St. Norbert College Counseling Center, De Pere, WI.

Jan. 2005 to May 2005

Responsibilities: provided psychological services to college students at a liberal arts Catholic college, including but not limited to intake, diagnosis, individual counseling, treatment planning, staffing, outreach, coordinating communication of Absent Professor program, providing alcohol awareness education to student life organizations, crisis intervention, and group grief counseling

Green Bay Correctional Institution, Green Bay, WI.

Sept. 2004 to Dec. 2004

Responsibilities: provided psychological services to inmates at a maximum security prison, including but not limited to suicide assessment, intake, diagnosis, individual counseling, client advocacy, interdisciplinary team coordination, dissimulation assessment, and group therapy

IVOCC Behavioral Center and Veterans' Place Central, Milwaukee, WI.

Sept. 2003 to May 2004

Responsibilities: provided psychological services to homeless veterans in the greater Milwaukee area, including but not limited to outreach, diagnosis, individual counseling, career counseling, client empowerment and advocacy, group therapy, and dual diagnosis assessment

Oneida Behavioral Health Center, Oneida, WI.

Jan. 2003 to May 2003

Responsibilities: provided psychological services to American Indian clients on the Oneida reservation, including but not limited to intake, clinical assessment, individual counseling, gastro bypass surgical screenings, psychological evaluations, AODA treatment, and family therapy

12. Your affiant states that he has served as a reviewer of the following professional journals and manuscripts:

JOURNAL REVIEWER

Reviewer, The Counseling Psychologist, 2008-Present

Reviewer, Psychology of Men and Masculinity 2008-Present

Reviewer, Journal of Black Psychology, 2009-present

Reviewer, Athletic Insight, 2006-2007

13. Your affiant states that he been involved in the following scholarship/professional service:

National Service

Yale Alumni School Committee (2002-present)

Response to Hate Crimes on Campus Working Group (2007-present)

APA Committee on Ethnic Minority Affairs (2008-Present)

University of Indiana

Athletic Department Faculty Sponsorship Program (2008-Present)
C.O.P.E. (Coalition for Overcoming Problem Eating/Exercise) (2008-Present)
Educational Opportunity Fellowship Committee (2008-Present)
First Nations Educational and Cultural Center Director Search Committee (2009-Present)

School of Education and Department of Counseling and Educational Psychology

Committee Member

Distinguished Alumni Committee (2008-Present)
CEP Research Fellowship committee (2007)
Faculty Search Committee (2007-08)
Doctoral Admissions Committee (2007-2009)
Predoctoral Internship Preparation Committee (2007-Present)

Committee Chair

Program Evaluation Committee (co-chaired) 2007-2008
Program Model Committee (co-chaired) 2008-current
Doctoral Admissions Committee (2009-Present)

14. Your affiant states that his resume also includes the following invited speaking engagements:

Steinfeldt, J. A. (2010, April). *American Indian mascotery: Dishonorable honor*. Keynote speaker address at Menominee Nation College, Green Bay, WI.

Steinfeldt, J. A. (2010, January). *Gender role socialization in sport: Implications for student-athlete development on and off the field*. Paper presented at 6th Annual Big Sky Sport Psychology Conference, Bozeman, MT.

Steinfeldt, J. A. (2009, March). *Indian mascot debate: Is it really a debate?* Keynote speaker address at Ball State Native Studies Program, Muncie, IN.

Steinfeldt, J. A. (2004, June). *Preparation meets opportunity*. Keynote speaker address presented at Wisconsin Career Academy, Milwaukee, WI.

Steinfeldt, J. A. (2003, May). *Facets of balance and gratitude*. Keynote speaker address presented at St. Thomas More Academy, Green Bay, WI.

15. Your affiant states that, based on his research, experience, and clinical/psychological service, that following is true and accurate to the best of his knowledge:

The information reported in this affidavit is based on psychological research I have read and personally conducted in this area, it is based on my clinical work with American Indian patients, and it is base on my experience and observation in sport and in other domains of life. My line of psychological research operates within the framework of multicultural psychology, and in addition to studying psychosocial processes in sport, I investigate the psychological impact of stereotypic representations of disempowered groups in society—primarily American Indians. My research to this end focuses on the effects that Native-themed mascots, nicknames, and logos (e.g., *Redskins, Indians, Chieftains, Fighting Sioux*) can have on American Indian communities and on society at large.

Thus, based on my research, study, psychological training, and experiences, it is apparent that Native-themed images (i.e., mascots, nicknames, logos) such as the Osseo-Fairchild

“Chieftains” nickname and logo, have deleterious psychological consequences for those exposed to it. These images negatively affect Native children within the school where the nickname and logo is used, and these images also negatively affect children from outside the school (e.g., athletes or fans of teams competing against the school with a Native-themed nickname or logo). These images also negatively affect Native adults who may choose to attend a game (or read about the game in the paper, on TV, or online), those who choose to exercise in the facilities, or those who go to a meeting held in a basketball arena with an “Indian” logo on the wall or with the “Chieftains” or “Indians” or “Warriors” nickname drawn or written across the floor or anywhere else in the building.

The omnipresence of stereotypic American Indian images in society contributes to public belief that Native-themed mascots, nicknames, and logos must be acceptable (King, Davis-Delano, Staurowsky, & Baca, 2006). However, the unquestioned acceptance of this practice cloaks racism in a seemingly benign disguise (Staurowsky, 2007). Those opposed to race-based mascots, nicknames, and logos contend that using American Indian imagery in sports-related endeavors misuses sacred cultural symbols and spiritual practices (e.g., eagle feathers, drums, chanting), perpetuates stereotypes of American Indians (e.g., bloodthirsty savage, noble savage, a historical race that only exists in past-tense status), and denies American Indians control over societal definitions of themselves (Baca, 2004; King et al., 2002; King, 2004; King et al., 2006; Pewewardy, 1991; Russel, 2003; Staurowsky, 1999; Staurowsky, 2004; Staurowsky, 2007; Vanderford, 1996; Williams, 2007). Additionally, Native-themed mascots, nicknames, and logos can create a racially hostile educational environment for all students (Baca, 2004; King, Staurowsky, Baca, Davis, & Pewewardy, 2002). American Indian students at institutions with Native-themed mascots are subjected to overt acts of racism (e.g., being spat upon, called derogatory names) and covert racial microaggressions (i.e., cumulative effects of being singled out to be mocked through racial mascotery), while European American children are given an implicit sense of racial superiority because their race is not singled out for racial mascotery in a state-sanctioned institution (i.e., school; Baca, 2004; King et al., 2002).

This problem is not a new issue—advocacy against this stereotypic practice has been going on for decades. Recently, in 2005 the American Psychological Association (APA) joined an estimated 116 other professional organizations (e.g., American Counseling Association, Society of Indian Psychologists, National Association for the Advancement of Colored People; AISTM, 2010). in producing a resolution recommending the immediate retirement of American Indian mascots, symbols, imagery, and personalities in sporting endeavors because this practice undermines the educational experiences of members of all communities, establishes an unwelcome and hostile learning environment for American Indian students, has a negative impact on the self-esteem of American Indian children, undermines the ability of American Indian Nations to portray accurate and respectful images of their culture, and may represent a violation of the civil rights of American Indian people (APA, 2005).

These resolutions are supported by theory and research that addresses the psychological implications of using American Indian imagery and culture in sporting events. A variety of theories have been used to explain this phenomenon (see Fryberg, Markus, Oyserman,

& Stone, 2008), but one of the more prominent theoretical orientations is social representations theory (Moscovici, 1988). Social representations are ideas and meanings that are considered essential for social functioning because they lend organization and structure to the social world. By transforming abstract concepts into concrete forms, social representations provide meaning and definition to the object depicted. For example, social representations provide viewers of Native-themed mascots with a code to define and identify American Indians. Images used by mascots (e.g., tomahawk chop, feathers, faux dancing) concretely define the abstract construct of American Indian in the minds of the viewers. In the absence of direct contact with contemporary American Indians, having mascots, nicknames, and logos serve as default representative of a culture is dangerous because, “if representations are neither negotiated nor re-negotiated in social interactions, then they are likely to remain static” (Fryberg, 2003, p. 7). Social representations that remain static are likely to negatively impact the psychological functioning of the group being (mis)represented.

Emerging research has supported the tenets of this theory (and other theories). Fryberg, Markus, Oyserman, and Stone (2008) found that Native-themed sports mascots have an impact on the psychological functioning of both American Indian and European American students. After viewing images of Native-themed mascots, American Indian students reported significantly higher levels of depressed state self-esteem, lower levels of community worth, and fewer achievement related possible selves. These findings suggest that Native-themed mascots remind American Indians of the narrow view society has of them, which limits the possibilities they see for themselves and negatively affects their psychological well-being (Fryberg et al., 2008). Results also demonstrated that European American students who were exposed to images of Native-themed mascots reported higher levels of self-esteem. This finding indicates a potentially insidious level of privilege enjoyed by majority culture participants whose culture is not subjected to racialized mascotry.

In another study, my colleague Dr. Joel Wong and I (Steinfeldt & Wong, in press) recently examined the relationship between color-blind racial attitudes and awareness of the offensiveness of Native-themed mascots, nicknames, and logos among a group of counseling graduate students. The rationale of the study was the perceived similarity in rationales of members of mainstream American society who support race-based mascots and the beliefs underlying color-blind racial attitudes (Neville, Lily, Duran, Lee, & Browne, 2000). In support of this hypothesis, Steinfeldt and Wong (2010) found that awareness of the offensiveness of Native-themed mascots was significantly inversely related to color-blind racial attitudes. That is, the more a student indicated that Native-themed mascots were offensive, the less likely (s)he was to endorse color-blind racial ideologies. Conceptualized as the denial, distortion, or minimization of race and racism (Neville, Spanierman, & Doan, 2006), the adoption of color-blind racial attitudes among White Americans reflects an attempt to reduce the dissonance associated with a sincere desire to believe in racial equality (Neville, Worthington, & Spanierman, 2001). However, significant relationships have been demonstrated between colorblindness and a wide range of social attitude indexes, including negative attitudes toward affirmative action (Awad, Cokley, & Ratvich, 2005), increased racial prejudice (Neville et al., 2000), and lower multicultural counseling competencies (Neville et al., 2006). Thus,

higher colorblind racial attitudes are related to negative race-related outcomes, and in this current study, higher colorblind racial attitudes were related to greater endorsement of the acceptability of Native-themed mascots.

Individuals with color-blind racial attitudes endorse the belief that “race should not and does not matter” (Neville et al., 2000, p. 60). While this contemporary ideology appears egalitarian on the surface, it has insidious and deleterious consequences. Colorblindness ignores the role of power in society, it invalidates the experience of racism (e.g., aversive racism; explicit individual racism, institutional racism, cultural racism; racial microaggressions; Sue et al., 2008) that racial/ethnic minority group members endure, and it serves to maintain the societal status quo wherein members of racial/ethnic minority groups have inequitable access to societal resources. Similar to the rationale behind colorblind racial attitudes, supporters of Native-themed mascots, nicknames, and logos suggest that tradition and honor—and not race—are the primary reasons for supporting this practice (King et al., 2002; Russel, 2003; Staurowsky, 2007). Thus, both color blindness and supporting Native-themed mascots, nicknames, and logos serve to minimize and/or remove race from the discussion. But in doing so, the image is not treated with the honor that mainstream society purports to bestow, because many of us live in a society that is plagued by aversive and intentional racism, and we see everything through the eyes of our experiences. The results of our study indicated that the more a person acknowledges the offensiveness of Native themed mascots, the more likely (s)he is to acknowledge that race is an important aspect of society. Furthermore, the belief that mascots honor American Indians may serve as an ego defense that helps preserve the individual’s sense of egalitarianism, while simultaneously masking the destructive and genocidal acts of European Americans toward American Indian communities, both in past and contemporary times (Grounds, 2001). In short, the use of Native-themed mascots forges a false sense of unity between American Indians and White Americans (Black, 2002). We (Steinfeldt & Wong, in press) concluded that colorblind racial attitudes may serve as the glue that binds this false union.

In another study that I recently conducted with my research team (Steinfeldt et al., in press), we examined racial attitudes about American Indians that are electronically expressed in newspaper online forums. We examined the controversial University of North Dakota’s (UND) *Fighting Sioux* nickname and logo that they use for their athletic teams. We analyzed 1,699 online forum comments posted over this two year period, and found that 59% of these comments (coded by independent reviewers) contained content that supported Native-themed mascots, nickname, and logos. Only 7% of the 1699 comments were coded as containing content that opposed Native-themed mascots, nicknames, and logos, and 34% forum comments were coded as being neutral. The research team analyzed the comments that supported Native-themed mascots, nicknames, and logos in an effort to meet the study’s goals of (a) examining racial attitudes expressed toward American Indians in online forums and (b) analyzing the perspectives of those who support Native-themed mascots, nicknames, and logos, particularly those who live in a community with a Native-themed nickname and logo (i.e., *Fighting Sioux*).

Results demonstrated that the online forum comments reflected the themes that were organized into the domains of: (a) *surprise about how the nickname/logo could be construed*

as negative; (b) power and privilege exerted in defending the nickname/logo; (c) trivialization of issues salient to American Indians; and (d) denigration and vilification of American Indians. While there was negative comments made about American Indians in all of the domains, the final domain, (i.e., *denigration and vilification of American Indians*), provided the most racist and explicit expressions of racial attitudes. For example, one individual posted an online forum comment that stated: “You are all crazy, thinking that we need to change this name! I agree fully that if the name goes then so do the programs. You native americans [*sic*] can fend for yourselves. I will not go to the casinos, I will lose respect for you. I will not donate any more money, the rink will be demolished, the school will lose its honor, enrollment will undoubtedly drop, and grand forks will become just a cold town the world forgets about, because the hockey team will suffer! And sorry to inform you all, but that’s about all Grand forks has going for it! Ive [*sic*] never been racist until now! Im [*sic*] tired of all your guy’s [*sic*] crying over this! Perhaps you should spend your time cleaning up the sess pool [*sic*] of reservations you have created and destroyed. You don’t take pride in your reservations, why would you take pride in a logo?”

Online forum comments in this domain resonated with the tenets of Two-Faced Racism theory (Picca & Feagin, 2007). According to this framework, our society has experienced a spatial shift in race relations wherein the boundaries for the expression of racial attitudes are based on shifting social contexts. Thus, racial ideologies, particularly those about societal out-group members (e.g., African Americans), still exist but take place in private (i.e., backstage) settings as opposed to public (i.e., frontstage) settings. Online forums present a unique context to examine racial attitudes because the spatial boundaries delineated by Picca and Feagin (2007) appear to be blurred in this electronic domain. Instead, the relative anonymity afforded to participants of online forums appear to provide the benefits of privacy experienced in backstage settings without the negative social consequences such attitudes would receive in physical frontstage settings. Thus, an online forum commenter may find it easier to call an American Indian a derogatory name in a forum post rather than saying it aloud at a cocktail party. Because public opinion has shifted to condemn blatant racist attitudes and behaviors in public settings (Picca & Feagin, 2007), explicit expressions of racist attitudes have begun to find a home in electronic communication formats (Bargh & McKenna, 2004; Melican & Dixon, 2008). These types of racist messages, perhaps due to lower standards of nontraditional Internet news sites (e.g., blogs, online forums), are able to spread out to a larger audience, with greater ease. Read recent online forum comments that are attached to articles in local newspapers about WI SB-25 legislation, and I trust you will find similar results to those that were analyzed in our study.

While some of the online forum comments utilized the words *honor* and *respect* in text, the results of this study indicated that the sentiment underlying and surrounding these comments did not reflect a genuine sense of honor or respect. Instead, the online forum comments conveyed a sense of entitlement, privilege, power, and even subjugation and oppression. If sports fans believe that creating and supporting a hyper-aggressive and inaccurate stereotypic image allows them to honor American Indians, they are ignoring the probability that they are imposing their own attitudes and norms upon American Indian culture (Williams, 2006). The ultimate power is the ability to define reality for another group of

people (Sue, 2005). Majority culture participants are defining the reality of American Indians by choosing to honor them on their terms, not on the terms of American Indians.

The results of this study indicated that American Indians are subjected to not only continued societal ignorance and misinformation about their culture, they are also being actively excluded from the process of prioritizing which issues they need to address. Additionally, the results indicated that a critical mass of online forum comments represented ignorance about American Indian culture and even disdain toward American Indians by providing misinformation, perpetuating stereotypes, and expressing overtly racist attitudes toward American Indians. Furthermore, the presence of a Native-themed nickname and logo can facilitate the posting of virulent racist rhetoric in online forums, a practice which may flourish in a domain that exists between frontstage and backstage performances (Picca & Feagin, 2007). Most importantly, we concluded that a person does not have to attend a school with a Native-themed mascot, nickname, or logo in order to be exposed to stereotypic representations of American Indians. In this information age where communication, media, and news are increasingly available at our fingertips, the accessibility to stereotypic and psychologically impactful imagery is readily available. Thus, the simple act of reading the paper can subject American Indians to content that can have a significantly negative psychological impact on their well-being. In sum, the results of this study provide support to the findings of past research that indicates the presence of a Native-themed nickname or logo (i.e., *Fighting Sioux*) can negatively affect the psychological well-being of American Indians on campus at UND, in the North Dakota community, and beyond. The findings surrounding the *Fighting Sioux* apply to Osseo-Fairchild's use of the *Chieftans*, providing potential for this nickname to negatively affect the psychological functioning of American Indians in Osseo Fairchild, in Wisconsin, and beyond.

In sum, research indicates that the stereotypic use of American Indian culture and imagery for sports-related purposes has negative psychological effects on both American Indians and majority culture participants. This practice does so by perpetuating negative stereotypes of American Indians (e.g., bloodthirsty savage, noble savage, historical society that exists only in past-tense status), misusing sacred spiritual and cultural symbols and practices (e.g., eagle feathers, drums, chanting), and denying American Indian communities the ability to present accurate and respectful societal portrayals of their people and their culture (Baca, 2004; Fenalon, 1999; King, Staurowsky, Baca, Davis, & Pewewardy, 2002; King, 2004; Pewewardy, 1991; Russel, 2003; Staurowsky, 2000; Staurowsky, 2007; Steinfeldt et al., in press; Vanderford, 1996; Williams, 2007). Additionally, this practice creates a racially hostile educational environment (Baca, 2004; King et al., 2002) and may represent a violation of the civil rights of American Indians (APA, 2005).

With all this emerging evidence through scientific psychological research mounting, it is a reasonable question to ask—in 30 years, how will we look back at this period of history, and how will we judge our continued engagement in this racist practice of appropriating another culture for use as sports mascots, nicknames, and logos? Similarly, it seems so obviously objectionable when we now look back at the period in history when Blacks were not allowed to drink from the same drinking fountain as Whites.

However, that also was a practice that was seen by the majority of people as part of the normal order of society. This affidavit presented perspectives, theory, and research that can help explain the psychological impact of using Native-themed mascots, nicknames, and logos. My research also involves constructing educational interventions that I utilize (and that can be utilized by others) in order to enlighten people about the nature and severity of this issue. Using education to encourage people to engage in social justice activism can assist in helping ensure that the practice of appropriating and marginalizing another race through the use Native-themed mascots becomes a historical footnote about stereotypes and civil rights violations, rather than an ongoing practice of stereotyping and violating the civil rights of a group of people.

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16. Your affiant states that he believes that the use of the “Chieftains” nickname, logo, mascot and/or symbol by the Osseo-Fairchild School District promotes discrimination and creates a hostile educational environment for American Indian students in the Osseo-Fairchild School District.
17. Your affiant states that he believes that the use of the “Chieftains” nickname, logo, mascot and/or symbol by the Osseo-Fairchild School District promotes pupil harassment by creating a hostile educational environment for American Indian students in other school districts that may compete against the Osseo-Fairchild School District in athletics or use their facilities.
18. Your affiant states that he believes that the use of the “Chieftains” nickname, logo, mascot and/or symbol by the Osseo-Fairchild School District creates an environment which promotes stereotyping of American Indian culture in the Osseo-Fairchild School District and in areas wherein the Osseo-Fairchild district.
19. Your affiant states that he believes that due to research indicating the ability of the internet to quickly and effectively disseminate information the use of the “Chieftains” nickname, logo, mascot and/or symbol by the Osseo-Fairchild School District promotes discrimination, pupil harassment, and stereotyping on a wide-ranging level. Since Osseo Fairchild has a school website (and results of extracurricular activities are reported in a newspaper with an online function), the results of the Steinfeldt et al. (in press) study indicate that the presence of Osseo-Fairchild’s race-based “Chieftains” nickname and logo can negatively impact the psychological functioning of American Indians who access the internet and are subsequently exposed to discrimination, racism, and prejudicial rhetoric.
20. Your affiant states that all the above statements are true and accurate to the best of his knowledge.

DATED this _____ day of May, 2010.

Affiant

STATE OF INDIANA)
)ss:
COUNTY OF MONROE)

I do swear the above indicated affiant, Jesse Andrew Steinfeldt, appeared before me and executed the above affidavit.

SEAL

Notary Public