

7% of US secondary schools use indigenous-based nicknames and 80% of these schools have majority European-descent students.ⁱ US sponsorship of indigenous mascots disadvantagesⁱⁱ all students by promoting the myth of European superiority and ‘discovery’ of the Americas. This US State sponsorship of ‘racial supremacy’ mythology in schools handicaps all students who will have to work in an increasingly globalized society, which requires rejection of the myth of European superiority and ‘discovery’ in order to function effectively. Additionally, the use of indigenous mascots incites violenceⁱⁱⁱ against indigenous Peoples and thus is a form of **hate speech** that the US should stop if it respects the rule of law. While the US subsidizes school events^{iv} promoting violent acts against “Indians” representing the opposing team, it also encourages all exposed to the image to see indigenous Peoples, heritages, lands, and cultures as something owned by the dominant non-indigenous culture, which has the right and authority to violently act on indigenous citizens, defined as threats to the US way of life. There is a disproportionately high rate of violence against indigenous citizens^v, but the US refuses to work with indigenous Peoples to see if eliminating the use of mascots might reduce this violence, including rape. US has failed all students by failing to follow through with recommendations to document the impact of indigenous mascots on non-indigenous students. The US forces Indigenous Peoples to suffer violence in order to enrich for-profit corporations marketing our inferiority.

Nevertheless, one study^{vi} states that indigenous mascots may influence psychologists, other medical providers, and law-enforcement. This mascot-prejudice may be related to the high rates of incarceration and prejudice against indigenous spiritual and cultural constructs that Euro-centric psychologists deem ‘inappropriate.’ The involvement of such negatively influenced psychologists in removing indigenous children from homes and deeming indigenous extended family care systems ‘inappropriate’ could be mitigated if the US stopped sponsoring and subsidizing indigenous mascots. The US use of indigenous mascots, especially in US-subsidized ‘educational’ institutions are designed by the US with the intent and result of inhibiting the social, cultural, religious, economic, political participation of Indigenous Peoples.

We ask:

1. Why does US consider indigenous persons and Indigenous Peoples inferior or non-human and promote attacks of hate speech and graphically negative depictions by schools and for-profit-corporations in a manner so destructive to all Peoples?
2. Why does the US think universal human rights do not apply to Indigenous Peoples?

Thus we recommend:

1. Comply with UDHR Articles 2,3, 5, 6, 7, 15, 20, 22, 25, 26, 27, 28, 29 as explained by the UNDRIP and stop subsidizing and permitting others to promote the use of indigenous culture and persons in media without the Free, Prior, and Informed Consent of the specific indigenous person, or all potentially impacted Indigenous Peoples.
2. UPR should recommend US follows through and studies impact on non-indigenous students as well as indigenous students and provide restorative programs for all damaged by mascots.

ⁱ Zeitler, EJ. (2008). Dissertation: *Geographies of Indigenous-based Team Name and Mascot Use in American Secondary Schools* University of Nebraska-Lincoln's Digital Commons: <http://digitalcommons.unl.edu/geographythesis/7/>.

ⁱⁱ Kim-Prieto, C., Goldstein, L.A., Okazaki, S., & Kirschner, B. (2010). “The evidence suggests that the effects of these mascots have negative implications not just for [indigenous], but for all consumers of the stereotype.” p 547. Effect of exposure to an American Indian mascot on the tendency to stereotype a different minority group. *Journal of Applied Social Psychology*, 40, 534-553.

ⁱⁱⁱ Castillo, S. (2012). Native American mascots. *Report to the State Board of Education*. State of Oregon. Retrieved from <http://www.ode.state.or.us/superintendent/priorities/native-american-mascot-report.pdf>.

^{iv} Landry, A., (November, 10, 2012). Offensive Banners Waved at Homecoming Game in New York. *Indian Country Today* Retrieved from <http://indiancountrytodaymedianetwork.com/2012/11/10/offensive-banners-waved-homecoming-game-new-york-145126>

^v Futures without Violence. (*Advisory: This report excludes data on almost 2 million Natives not affiliated with USBIA*). Facts on Violence Against American Indian/Alaskan Native Women. (2011).

<http://www.futureswithoutviolence.org/userfiles/file/Violence%2520Against%2520AI%2520AN%2520Women%2520Fact%2520Sheet.pdf>.

^{vi} Steinfeldt, J.A., & Wong, Y. J. (2010). Multicultural training on American Indian issues: Testing the effectiveness of an intervention to attitudes toward Native-themed mascots. *Cultural Diversity and Ethnic Minority Psychology*, 16, 110-115