

NCAA Institutional Self Evaluation
American Indian Mascots, Nicknames and Logos

Institutional Information

Name of Institution: The University of Louisiana at Monroe

Mascot, Nickname and Logo for the Institution

1. List the current mascots, nicknames, and logos for your institution

- Chief Brave Spirit
- Indians
- Lady Indians
- Indian Bank
- Tribe Account (student E-Mail account)
- Indian Trackers
- Warbonnets
- Tribe
- Indian Scouts
- ULM Flying Tomahawks (aviation)
- Indian Spear-it Club (student athlete club)
- Indian Athletic Foundation
- Pow Wow
- Chacahoula
- Wigwam
- Reservation
- Hometown Indians (recruiters)
- Little Indians (dance squad)
- Golden Warrior, Silver Brave (levels of giving to the Indian Athletic Foundation – referred to also as the Booster Club)
- Alumni Association levels of Giving : Big Indian Club, Chief’s Council and Ouachita Society

2. Describe how your institution uses its mascot, nickname, and or logo.

Mascot:

Chief Brave Spirit: The caricature mascot for the Department of Athletics has been used as a spirit figure at athletic events for many years. He has interacted with the fans, children of the fans, opposing mascots and teams as well as the ULM team members.



Typically, the *Chief* does not travel with sports teams to away games. The caricature mascot, as stated above, is used for the purpose of spirit enhancement.

Brave on Horseback: This mascot is of a Indian male, dressed in American Indian clothing wearing a headdress riding a horse bareback. This mascot, more serious and handsome in nature than *Chief Brave Spirit*, has been used exclusively during home only football games and some soccer games for the past few years. Used for the purpose of raising spirit, the Brave on Horseback is more serene and serious than the other discussed above.



Indians: This is a nickname used by the university, specifically the athletic teams, to brand the mascot in general terms. The name *Indian*, when selected as the mascot, was chosen as a general term with no intention of identifying with one of the American Indian groups who lived in the state of Louisiana. It has been used in song, cheers and sayings to inspire the winning effort of athletic teams across the 74 year history. The name *Tribe*, while not a mascot but rather a nickname, is used for the same purposes.



Others;

The names including *Warbonets*, *Indian Scouts*, and the *Little Indians* are all names given to groups of students who entertain at athletic events during the academic year for the purpose of adding interest, enthusiasm and enjoyment to the events. The *Indian Spear-It Club* is comprised of a group of university students who volunteer to help with the revelry at competition events and to assist the athletic staff in a variety of ways.

The *Pow Wow* is the name given to the student newspaper which is published weekly. This is the only place that this nickname is used on our campus. *Chacahoula* is the name given to the university yearbook. *Chacahoula* is Choctaw meaning *Beloved Home* and has been the only name for the university yearbook in the history of the university. This word is used only in reference to this publication. *Wigwam* is the name given to the local food court. This name is used only in reference to this site and fits logically as a place for consuming meals, which is done there. The term *Reservation* is used to refer to the university campus generally but more specifically to the athletic complexes found on the eastern side of campus. This term is used quite infrequently. Because of the negative connotation associated with this word, it will be discontinued immediately.



ULM Flying Tomahawks is the identifier given to the student-only flying competition team within the aviation program of the university. This team competes at a number of venues in the South representing the university.



The nicknames including *Hometown Indians* and *Indian Trackers* are used to identify specific groups of hand picked university students who are involved in student recruitment activities for the university. These nicknames are used simply to tie the efforts of the groups to the identifying mascot of the university.

Logo: The logos used to represent the university range from simply the ULM lettering in an arch used on uniforms, helmets and equipment, to a spear with the ULM insignia attached to streaming feathers. Also used is a stylized letter “L” with a profile of an Indian placed on the shaft of the letter with the vertical portion of the letter being used as a feather. This logo is used on sportswear, caps, shirts and jackets. It is also placed on the football, softball, and baseball fields in painted form. It is used as the primary logo for the Department of Athletics.



Institutional Self Evaluation Information

1. Steering Committee Chair: Walter N. Creekmore, Ph.D., Professor of Education, Chairman of the Faculty Athletic Council and Faculty Athletic Representative to the NCAA for The University of Louisiana at Monroe.

Committee Membership:

- Dr. John Knesel, Department of Biology
- Dr. Joe Saunders, Department of Geosciences (Archeology)
- Dr. Joe McGahan, Department of Psychology
- Dr. Marsha McGee, Department of Sociology
- Bob Anderson, Former SID, ULM
- Bruce Hanks, Former Director of Athletics, ULM; past President of the Alumni Association, ULM; past President of the ULM ULM Foundation

2. Chief report writer/editor of institutional self evaluation: Walter N. Creekmore, Ph.D.

3. Describe the extent of broad-based participation of campus constituencies in the self evaluation. Specifically, report on the opportunities that actually were provided to various individuals or groups within the campus community to: (a) offer input into the self evaluation report before its findings and possible plans for improvement were formulated, and (b) review the self evaluation report after it was drafted.

The committee, constituted by the Office of the President for the purpose of responding to the self evaluation included constituencies from across the entire university. The academic disciplines of sociology, biology, psychology, anthropology, athletics, education, are represented on the committee. Additionally, a member of the alumni association and former Director of Athletics as well as a former Sports Information Director who has published a book focusing on the history of the university from its inception until 2003. Members of the committee have been in communication with colleagues within the university and community pertaining to pertinent questions of the self evaluation. Input from two former university presidents as well as the university's sitting president, Dr. James E. Cofer, Sr. was solicited. Representatives from the Office of Recruitment and Retention, Spirit Groups, the Senior Woman Administrator, Coordinator for Prep, the Interim Dean for Student Affairs, as well as the Faculty Advisor for the *Chacahoula*, (the official university student newspaper) have provided essential contributions to the self evaluation process. The assistant dean for the Office of Student Affairs has contributed significant historical university information to this evaluation. Coaches for specific team sports, the Director of Athletics, the Director of Bands, a geologist, an archeologist, two historians and an American Indian have been involved in the self evaluation.

The individuals and groups identified were asked for input to the specific questions posed by the self evaluation survey to determine where we have been, where we are presently, where we want to go in the future relative to the American Indian mascot. Perspective taken by the use of a variety of educated and committed community and university individuals allowed for objective study of the *Indian* as our mascot.

Community based alumni of the university were asked to read the self evaluation prior to its publication to assess its accuracy. Recommendations for modifications and changes to the use of our mascot have been reviewed and evaluated by this group of objective readers who have had a bond to the university for many years.

Governance

1. Based on the institution's experience in the last ten years, list the decisions related to the use of an American Indian mascot, nickname or logo in which the institution's governing board, chief executive officer, athletics council, faculty senate or Department of Intercollegiate Athletics has been significantly involved. Please provide the dates, the nature of the issues, the ultimate outcome or resolution and the nature of involvement from the various constituencies.

There has been one informal complaint related to the use of an *Indian* (although not an official mascot) mascot, within the past ten year period, requiring the deliberation and ultimate intervention by the Department of Athletics. This issue concerned the use of an inflatable *Indian* caricature that had been purchased by the Student Government Association and a former Director of Athletics. It was not well received by the fans and its use was discontinued in mid football season. The university responded immediately to eliminate a mascot that was not acceptable by the university or the community.

There have been no other incidents of concern about the use of the mascot, nickname or logo in the 74 year history of the institution.

2. Describe the process by which the institution makes major policy decisions related to intercollegiate athletics. In so doing, describe the role and authority of the institution's governing board, chief executive officer, the athletics board or committee, the faculty athletics representative(s), the director of athletics, and any other appropriate campus constituencies (e.g. faculty, students, student-athletes) in this process.

The President of the university has the ultimate authority and control over the intercollegiate athletics activities of the institution and is highly involved in those activities and decisions. Additionally, the Director of Athletics, a member of the President's Cabinet, participates in weekly meetings with the Cabinet where issues concerning intercollegiate athletics are discussed. This Cabinet consists of the Provost and Vice President of Academic Affairs, the Vice President for Business Affairs, the Vice President for Student Affairs, the Vice President for University Advancement and External Affairs, the Executive Director of Alumni and Community Relations, the Assistant Vice President for External Affairs, the Executive Assistant to the President, the Director of Athletics, and the President.

The university has a very active and involved Faculty Athletic Council that also participates in major policy decisions regarding intercollegiate athletics. This Council is made up of thirteen tenured faculty members from across various academic colleges and departments of the institution, two members of the community, and two student athletes. They meet on a regular basis with the Director of Athletics and his staff, including various coaches and, especially, the Senior Woman Administrator. The Faculty Athletics Representative chairs the Faculty Athletic Council and also has individual involvement with the Director of Athletics, the Senior Woman Administrator, other administrative staff, coaching personnel and student athletes. Depending on the issue to be decided, other departments and/or representatives for the university (including student groups) are brought into the process for input and decisions. These groups could include the Student Government Association, the spirit groups, the various departments in Student Affairs such as recruiting, retention, etc. Finally, the institution has a very active Indian Athletic Foundation and Alumni Association. Input from both of these affiliate groups is sought on major policy decisions related to intercollegiate athletics.

3. Explain the institution's philosophy as it relates to the use of American Indian mascots, nicknames, and logos.

The American Indian mascot that was chosen in 1931 possessed the qualities of a culture of Americans that emphasized the identical qualities desired by the founders of this university. The characteristics of honesty, integrity, longevity, honor, perseverance, consideration, respect, and wisdom have been historically identified with the American Indian culture. Additionally, the willingness to fight for those things valued and rightfully theirs are beliefs and practices of this culture as well. The university, although an extremely diverse collection of scholars, administrators, students, staff and athletes, hold important these same values, virtues, and qualities. The academy strives for honesty, integrity, humility, perseverance, respect, and most assuredly, wisdom in its endeavor to transfer the body of knowledge to the next generation. Hence, the philosophy of The University of Louisiana at Monroe, as it relates to the use of the American Indian Culture as its model, does so with respect, willingness to always learn a better way, and reverence for this important culture in our region and nation.

NCAA Constitution 2.2.2 states that it is the responsibility of each member institution to establish and maintain an environment that values cultural diversity and gender equity among its student-athletes and intercollegiate athletics department staff.

1. Explain how the institution is organized to monitor, evaluate and address activities that promote valuing diversity and gender equity among its student-athletes and intercollegiate athletics department staff.

The university is dedicated to fair treatment in all of its interactions with the public, be they staff, faculty or students. To this end, cohort diversity and equity in all venues are insisted upon. The university has both a *Diversity and Employment Policy* as well as an *Affirmative Action/Equal Employment Opportunity Policy* that speak directly to commitment to fair and equitable treatment of our diverse faculty, staff and student community. The following policies can be found in the *University of Louisiana at Monroe Strategic Plan* and *Faculty Handbooks* for specific colleges across campus.

Position Statement on Diversity:

One of the greatest challenges facing higher education today involves the creation and maintenance of campus communities that reflect the rich diversity of our nation. As our American culture becomes more diverse, it is incumbent upon our colleges and universities to employ and strive to create good citizens who manifest tolerance, compassion, and acceptance of others and are able to meet the challenges of the dynamic, pluralistic society in which they live and work.

The university endorses the belief that it should be exposed to faculty, students and staff in various fields of endeavor who bring with them diverse backgrounds, beliefs, and values that enrich and broaden our academic culture. Respect for and appreciation of diversity within the academy is essential to and of absolute necessity in our society. The endeavors in which the university is engaged embrace these beliefs and remain dynamic in its effort to adjust to the changing profile of our culture.

While a formal diversity statement for the university is still prototypic, having began its formation prior to the request by the NCAA to self evaluate, the beliefs and values stated above address the efforts being made by the ULM to protect the integrity of our staff, faculty, administration, students and community and be responsive to the expectations and practices of a diverse academic and public society.

Affirmative Action/Equal Employment Opportunity Policy:

The University of Louisiana at Monroe firmly supports the national policy of Affirmative Action/Equal Employment Opportunity (EEO) as set forth in the *University Affirmative Action Plan*. The university policy in the area of equal employment opportunity shall be administered without regard to race, color, religion, sex, age, national origin, physical or mental disability, or status as disabled veterans or veterans of the Vietnam Era. University policy prohibits sexual harassment in accordance with state and federal law and regulation. Additionally, University policy allows sick-leave use for maternity reasons and treats such requests in a manner similar to leave requests for any other temporary disability. Execution of this policy requires vigorous efforts, which the university administration supports.

The University of Louisiana at Monroe policy fully embraces equality of opportunity for all employees by affirming that the University will take affirmative action to assure that applicants receive fair consideration for employment and that employees are treated fairly during employment, i.e., upgrading demotion, transfer, promotion, recruitment, advertisement, layoff, termination, rates of pay, forms of compensation, tenure, selection for training, and other employment practices.

In the area of student-athletes and intercollegiate athletics department staff specifically, this responsibility is taken seriously and is shared by the Director of Athletics, the Senior Woman Administrator, the Faculty Athletic Representative, the Faculty Athletic Council, the student athlete advisory committee (called Team ULM) and each of the staff members. These issues are discussed and monitored in Department of Athletics staff meetings, the Team ULM meetings and the Faculty Athletic Council meetings. Additionally, there are various reports and documents that are compiled and reviewed on an annual basis that reflect the numbers of the actions taken during the year. It is more than numbers however; it has to be and is an overriding philosophy that people should be treated fairly and given equal opportunities. This overreaching philosophy is also reviewed and discussed at the various annual meetings with staff and student athletes at the beginning of each school year.

2. Explain how the institution's use of an American Indian mascot, nickname/or logo is consistent or inconsistent with the aforementioned NCAA Principle. In instances in which the use or depiction appears inconsistent, the institution should include a detailed plan that outlines how the institution has modified or will consider modifying its use of American Indian mascots, nicknames and logos to ensure that it is consistent with NCAA Constitution 2.2.2.

A major component of this question of consistency with the valued practice of honor, respect and deference to the unique properties associated with the tremendous number of cultures comprising the university family, has already been addressed within this survey. The expectations and practices associated with the Department of Athletics in no manner deviate from those of the university as a whole. Respect for and intentions of understanding all cultures are encouraged within the Department. Orientation sessions for new staff, coaches, and student-athletes are held each year for the purpose of assuring all of the expected behaviors associated with the Department. Included in this orientation are any newly appointed members of the Faculty Athletic Council.

Please refer to the GOVERNANCE section of this survey as much of the response articulated there applies to this section as well.

There have been inconsistencies identified, during the process of completing this survey that, in the opinion of the committee and the administration, cannot continue to exist. Specifically, *Chief Brave Spirit*, a caricature that has been used to instill a sense of enjoyment to both the fans and the young children attending athletic events, has been eliminated. This occurred not because of the efforts being made for all to have an enjoyable experience while on our campus, but because of the potential suggestion of disrespect for the American Indian culture through the use of a character with exaggerated physical characteristics. Additionally, the word *Reservation* will no longer be used in reference to our university, our mascot, nickname, or logo, and will be removed from all printed material and references made by commentators and announcers associated with the broadcast of our athletic and academic events.

An Intercollegiate Athletics Strategic Planning Committee has been established and charged with the responsibility of reviewing all current practices pertaining to our mascot, nickname, and logos for the purpose of determining compliance with assurances of respect and value of the American Indian culture. This committee will not only be used to study traditional behavior as it pertains to the mascot, but also play an important role as the single portal of entry for naming, referencing or establishing new uses of the *Indian* mascot, nickname, and/or logos. This body will grant permission to proceed or desist.

To this end, an array of recommendations has already been constructed in an effort to improve on traditional practices in the use of the mascot, nickname, and logos of the university. The development of new efforts to represent our athletic and academic community in the most politically correct, respectful and effective manner has been recommended also.

NCAA Constitution 2.4 indicated that member institutions' intercollegiate athletics programs must promote the character development of participants. To enhance the integrity of higher education and to promote civility in society, student-athletes, coaches, and all others associated with the athletics programs and events the institution should adhere to such fundamental values as respect, fairness, civility, honesty and responsibility. These values should be manifest not only in athletics participation, but also in the broad spectrum of activities affecting the athletics program. It is the responsibility of each institution to:

(a) Establish policies for sportsmanship and ethical conduct in intercollegiate athletics consistent with the educational mission and goals of the institution; and

(b) Educate, on a continuing basis, all constituencies about the policies referenced above.

1. Please attach the institution's policies concerning sportsmanship and ethical conduct as they relate to the use of American Indian mascots, nicknames, and logos.

The university policy relating to sportsmanship and ethical conduct addresses all those who participate in the university sponsored event, be they athlete, coach, staff member, student or fan. There is not a separate set of rules addressing any group of individuals who, either passively or actively, participate in our events.

The policy is as follows and is found both in the *Southland* and *Sunbelt Conference Handbooks* and is read to those attending athletic events by the announcer prior to the beginning of each event:

"The Southland Conference and (Institution – The University of Louisiana at Monroe – in this case) promote sportsmanlike conduct by student-athletes, coaches and spectators. We request your cooperation by supporting the participants and officials in a positive manner. Profanity, racial or sexist comments or other intimidating actions directed at officials, student-athletes, coaches or team representatives will not be tolerated and are grounds for removal from the site of competition."

The above statement is announced over the public address system before every Southland Conference athletic event and applies specifically to the conduct of fans as well as competitors.

“It is a principle of the *Sunbelt Conference* that student-athletes, coaches, athletic administrators, support groups, and all others associated with intercollegiate athletics, adhere to such fundamental values as respect, fairness, civility, honesty, and accountability.”

The above statement is announced over the public address system before every Sunbelt Conference athletic event and applies specifically to the conduct of fans as well as competitors

2. Indicate whether American Indian mascot behavior related to intercollegiate competition demeans or is disrespectful of American Indians and identify actions taken to correct such behavior. Explain what measures were taken, if any, to determine what harm might be caused by the behavior of your mascot or your emblems or logos.

It has been determined that, although there is no evidence of attitudes or perceptions by either the average fan, or any one of the eight federally recognized Indian tribes living in Louisiana, that either of the two ULM mascots have demeaned or been disrespectful to the American Indian culture, changes will be made.

Specifically, ULM has retired *Chief Brave Spirit* from use. Eliminated also is the reference to the university as *The Reservation*. This nomenclature has been most definitely inappropriate but has been used innocently for some time to denote “the place where friends gather.”

A decision reached in 2000 eliminated the use of the inflatable *Indian* caricature as unacceptable. The character was used for a very brief period during the first quarter of the football season and was retired following informal complaints from fans and the Faculty Athletic Council. This rapid elimination of an unacceptable mascot speaks to the insistence on respect and honor afforded our mascots by fans and the academic representatives on the Council.

Relative to the *Brave on Horseback*, the costume has been that of a Plains Indian in the past. The clothing for the *Indian* will be regionally correct, including the appropriate headdress as can be seen in the mosaic found on the Student Union Building in the center of campus.



A historically correct orientation concerning the Tunica/Biloxi, Caddo and Choctaw Indian nations will be given to the rider chosen to serve as the mascot beginning in the fall of 2005. This orientation will be preformed by a university historian whose area of research is American Indian Tribes of Louisiana. When possible, a member of the Choctaw, Tunica/Biloxi or Caddo tribes will be invited to present these orientation sessions. This orientation will also be given to all members of the spirit groups that perform during athletic competition. A form of the orientation will be given to *The Sound of Today*, the university marching band, as well. An orientation, as has been stated elsewhere, is delivered to all new student-athletes, staff, coaches and new Faculty Athletic Council appointees each fall.

3. Please describe how the institution educates student athletes, staff, fans and spectators on sportsmanship related to American Indian mascots, nicknames and/or logos.

The Department of Athletics, Office of Academics, Compliance, and Support Services conducts a series of training sessions through its CHAMP LifeSkills program dealing specifically with sportsmanship. The program has been enhanced in that guest presentations are made by an American Indian who addresses the entire group of student athletes, educating the students about the practices, ways and beliefs of the American Indian culture.

NCAA Constitution 2.6 states that the Association shall promote an atmosphere of respect for and sensitivity to the dignity of every person. It is the policy of the Association to refrain from discrimination with respect to its governance policies, educational programs, activities and employment policies including on the basis of age, color, disability, gender, national origin, race, religion, creed or sexual orientation. It is the responsibility of each member institution to determine independently its own policy regarding nondiscrimination.

1. Indicate how the provisions of NCAA Constitution 2.6 support or do not support your use of an American Indian mascot, nickname and/or logo.

When providing your explanation, please use specific references to the manner that the institution uses its mascot, nickname and/or logo.

The use of the American Indian mascot, nickname, and/or logo was begun at the inception of intercollegiate athletics at the university. One of the first coaches of the football team was an American Indian, Coach J.D. Malone, who took great pride in the fact that the mascot and nickname was "Indian". Additionally, one of our Hall of Fame members is Chief Perry Beaver, past Principal Chief of the Muscogee Creek Nation. He, too, has expressed pride that he played for the *Indians*. In the history of the institution, the mascot has always been used as a point of pride and never intended to offend any one or group. While some of the practices may need to be modified, the institution has not received any direct indication that the uses have been offensive. While it has not been a regularly scheduled activity, the institution and Department of Athletics have had various presentations on the American Indian including American Indian speakers to discuss the traditions and beliefs of their culture. The mascot, nickname and/or logo have been used to build tradition, school spirit, enthusiasm, community, pride and respect for the Indian culture and traditions of our region and university.



The *Indian* mascot, specifically the *Brave on Horseback* has and continues to be used as an icon of respect, handsomeness, pride, strength and wisdom, and reflecting the values of this institution. *Chief Brave Spirit*, the cartoon characterization of an Indian, has been used as an entertainment piece for children in the athletic audience. Lighthearted fun and enjoyment have always been intended through the use of this caricature mascot. In evaluation of the purpose associated with this larger than life caricature and the comic representation of the Indian, this mascot has been retired as well. In preparation for the completion of this self evaluation, conclusions were reached that clearly indicated that justification for continued use of this mascot could not be reached.

Several years ago, the Student Government Association, with support of the Director of Athletics, purchased an inflatable caricature, which was popular in the intercollegiate athletics world at the time. This inflatable Indian mascot, not well received at all by our university and the community, had very limited use and has since (because of an outcry by the Faculty Athletic Council, among others), been retired. It was used for only a portion of one football season. The reason for the retirement was clearly the obvious disrespect afforded American Indians by the caricature.

The logos found on athletic helmets of the flying arrow, the arched ULM, and the capital “L” with the Indian profile and the shaft of the “L” converted to a feather have been used in one form or another for many years. These logos have, in every instance, been used with respect and deference to those characteristics of the American Indian that are of high quality. Respect and sensitivity for the American Indian can be found in the treatment of the remaining mascot, as well as the logos used by the university. Those items that did not hold to these criteria have been eliminated from use.



Nomenclature changes have and are being made to ensure sensitivity and respect for the American Indian on our campus as well. Specifically, the use of the term *Reservation*, a referent to the campus as the home of the *Indians* that, in fact, is an area designated to congregate and concentrate a culture or group, will no longer be used at ULM. The university will continue to use selected American Indian words that compliment our university and our mascot. Specifically, the use of the Choctaw word *Chacahoula*, which is the name given to the university's official year book; *Powwow*, the official university student newspaper **The PowWow**; and the *Wigwam*, a restaurant located in the center of campus, among others will continue to be used as they do not reflect negatively or show disrespect.

2. Explain whether your institution's use of an American Indian mascot, nickname and/or logo supports the American Indian culture.

The current manifestation of the mascot and logo of the ULM *Indians* is that of a Plains Indian war bonnet adorned brave riding on a horse. Also used in the recent past as a compliment to the *Brave on Horseback* has been a Plains Indian tepee that is used during football and soccer games. The tepee has been discontinued as it is an inaccurate facsimile of dwellings of those Indian tribes who lived in this region of Louisiana; the name *Wigwam* for a restaurant located in the center of campus, use of

the term *Reservation* for the ULM campus, a “war chant,” and beating of a “tom-tom” before homecoming games. A caricature mascot of *Chief Brave Spirit*, used primarily to interact with young children and the spirit groups, used for years, has been retired as it does not uphold the respect, honor and dignity deserving of the mascot by our university. These images and terms do not accurately reflect aspects of American Indian cultures that resided, and continue to reside, in this area. The selection of the *Indian* as the mascot for the university did not focus on a particular tribe, group, or nation but in the handsome characteristics of American Indians in general. Instead, these icons have been used to build tradition, school spirit, enthusiasm, community, and pride among the various constituencies of the university. They are not, nor have they ever been, articulated as a collection of a specific tribe or nation of American Indians that reside in the northeastern region of Louisiana.

Conversely, the mosaic mural of an American Indian that can be found on the Student Union Building is historically accurate, reflecting a tribe that did reside in northeast Louisiana. The plaza area between the ULM library and the *Wigwam* was built in reference to the mound building heritage of the Native American cultures that once inhabited this area.

3. Provide a copy of the institution’s policy on nondiscrimination. Explain how the institution’s use of an American Indian mascot, nickname and/or logo is consistent with this policy.

The University of Louisiana at Monroe
Undergraduate Catalog 2004-2005
Policy on Non-Discrimination
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“The provisions of this catalog do not constitute an offer for a contract which may be accepted by students through registration and enrollment in the University. The University reserves the right to change any provision or requirement, including fees, at any time with or without notice.

The University further reserves the right to require a student to withdraw from the University for Cause at any time. Failure to read this catalog does not excuse students from the requirements and regulations described herein. The University of Louisiana at Monroe adheres to the principle of equal educational and employment opportunity without regard to race, color, creed or religion, national origin, sex, marital or parental status, age, disability, veteran status, or political belief. This policy extends to all programs and activities supported by the University.

The University of Louisiana at Monroe, an institution of higher learning, maintains compliance with the requirements and regulations set forth by the Family Educational Rights and Privacy Act, as amended June 17, 1976. The Family Educational Rights and Privacy Act Compliance Guidelines are available to parents and students in the Office of Student Affairs, Dean of Students, Division of Information Services, Registrar, and Student Government Association.”
2004-2005 Catalog

Educational and Outreach Initiatives

1. Describe your institution’s educational programs and initiatives as related to American Indian history and culture.

The University of Louisiana at Monroe endeavors to provide students with a broad range of opportunities to study ethnic and minority groups. Of special interest here are those courses that include information about American Indians, particularly Indians of North America. Since the history of North America is intricately connected with that of South and Central America, we believe information about these populations is also relevant. While the university has sponsored various initiatives that have educated students and the surrounding community about American Indians, ULM courses that include content about American Indians have been consistently important over the years.

The following are primary among the university courses that offer content about American Indians. Each discipline, as well as each course, incorporates this content to a greater or lesser degree, depending on its appropriateness for and centrality to the course. Some of these classes are offered every semester. Others are offered intermittently, depending on availability of teaching faculty and student enrollment.

Sociology 207—Cultural Anthropology
Sociology 412--Minority Groups
Sociology/Anthropology 422—Latin American Peoples and Institutions
Sociology/Anthropology 430—Belief Systems
Sociology/Anthropology 435—Anthropology of Sex Roles
Anthropology/Archeology 201—Introduction to Archeology
Anthropology/Archeology 410—Archeology of Louisiana Indians
Anthropology/Archeology 414—Indians of North America
Anthropology/Archeology 421—Archeology of Mexico
History 305—Louisiana History
History 450—American Colonial History
Speech Communication 304—Intercultural Communication
Speech Communication 504—Intercultural Communication
Spanish 312—Culture and Civilization of Mexico
Spanish 314—Culture and Civilization of Latin America
English 205—American Literature
English 219H—Native American Literature (special honors course, Fall 2004)
English 219H—Ethnic American Literature (special honors course, Fall 2005)
English 426—Multicultural Literature
Social Work 205—Human Behavior and the Social Environment
Nursing 446—Ethnic Nursing Care
Counseling 650D—Counseling Special Populations
Curriculum 450—Multicultural Education

A total of 23 free standing courses taught at ULM include aspects of prehistoric, historic, and contemporary American Indian cultures. These classes are taught in the History, Geosciences, Sociology, and other programs. Individual studies are also offered in Archaeology.

In addition to numerous courses that contain content relevant to American Indians, ULM offers ongoing support for a regional archeology program that began more than sixteen years ago. The university has also supported the Poverty Point station archeologist for the past seven years. Poverty Point is one of the most significant American Indian archeological sites in North America, and its presence nearby, along with many other valuable sites, is indicative of the importance of American Indians in the history of northeast Louisiana.

During the sixteen year period of the relationship between the site and the university, the regional program has recorded and updated over 670 prehistoric and historic archeological sites. Currently, the regional program houses artifacts from over 1800 archeological sites.

Public awareness of the unique prehistory of the northeast Louisiana region is a consequence of research undertaken by the regional program. In particular, information about a previously unknown early mound building culture over 5000 years ago has been published in international, national, regional, and state refereed journals, as well as in edited volumes, textbooks, and popular accounts of American Indian history. Recently American Indian tribes of Louisiana have expressed an interest in visiting these early mound sites. Their ancestors were mound builders, and mound building plays a very important role in their mythology.

Over the past seven years, the station archeology position at Poverty Point has conducted numerous research projects and excavations in conjunction with many universities. Results of the collaborations have been published in journals, edited volumes, and reports.

Annually, the Department of Athletics invites American Indian guests to speak to the student athletes as part of its Team ULM Training Program. Most recently, a speaker provided both a historical view and a motivational talk concerning the American Indians who settled in this region of the state. These events occur annually as a component of exposure of the student athletes to the American Indian culture.

2. Describe your institution's efforts to build relationships and provide support to the American Indian community.

The ULM regional archaeologist has worked with the Jena Choctaw tribe of northeast Louisiana in documenting the destruction of a prehistoric site located some 120 miles from ULM in LaSalle Parish. He also has worked with Clyde Jackson, prior Chief of the Jena Choctaw and member of the committee of Indian Affairs in Louisiana, in protecting prehistoric sites in Catahoula Parish. Mr. Jackson addressed contemporary Native American issues, including the ULM mascot and logo, at a public forum on the ULM campus.

Chief Perry Beaver, past Principal Chief of the Muscogee Creek Nation, was asked to share his "thoughts concerning the current debate about the use of Native American names as mascots, a subject to which he would bring a unique perspective having been a student athlete in football at the university which has, and had at the time that he participated, the *Indian* as the mascot. He was also asked to give his perspective as he was the Principle Chief of the Muscogee Creek Nation. While he has not, to date, directly responded to the referenced correspondence, it is our understanding through indirect discussions that he has remained supportive of the use of *Indians* as a nickname for the university.

3. Describe efforts to educate the institutional community on American Indian history and culture.

The Origin Series, which was presented this year, consisted of seven lectures designed to draw attention to the historical and archeological significance of northern Louisiana. The lectures focused on the Indian heritage of the area and included the following topics: The Natural Setting, The First Mound Builders, Poverty Point, Marksville, and the Ohio Connection, The Late Woodland and Proto-historic periods, Historic Native American Tribes of North Louisiana, and Contemporary Issues of Native American Culture in Louisiana.

Although these lectures intended to inform both the ULM community as well as the surrounding community about the past, no attempt was made to explain many of ULM's traditions. The presentations made were historical in nature and did not address the non-history related activities associated with athletics and the ULM mascot.

4. *Describe efforts to educate the athletics staff, student-athletes and athletics supporters on American Indian history and culture.*

Annually, The Department of Athletics involved the entire coaching and administrative staff in educational and sensitivity training, addressing the integrity of the mascot, nickname, and logo specifically in a formal way. The Department provides, through the CHAMPS Lifeskills Program, an American Indian speaker – Mr. Buddy Cannon, a member of the Choctaw tribe, who addresses the coaches, staff and student athletes concerning the nation, history, culture, beliefs, and values of the Choctaw, Tunica/Biloxi, and Caddo culture.

No formal programs have been put in place, to this point, for the purposes of informing and educating the Indian Athletic Foundation membership of the mascot, nickname, and logo. Recommendations have been made which address this issue.

5. *Describe how your institution ensures a safe environment for all fans, including American Indians during athletic contests and other events that the institution's American Indian mascot, nickname or logo is being used and on display.*

The Department of Athletics has established specific rules that pertain to the protection of both of the mascots. Specifically, the caricature mascot *Chief Brave Spirit* when he was involved in athletic and university related events was accompanied, in all cases, by a member of one of the ULM spirit groups for the purpose of protecting him/her from falling as well as directing the mascot in areas where visibility was restricted. This practice will no longer exist as this mascot has been retired. *The Brave on Horseback*, who is an experienced horseman, is assisted by cheerleaders at every public event. The way is made for the entrance and egress of the mascot and horse, with the assistance of the cheerleaders. The Brave and horse are assisted by the cheerleaders during the entire public event. When the horse is not performing on the field or at an event, he is either mounted by the rider or trailered for his protection. Rules do not allow fans to come near the horse unless the Brave is dismounted and holding the reins. Fans are then invited to approach the horse. The cheerleaders serve to assist the Brave as well during the public events. The horse is ridden only by the assigned mount.

A safe environment for all fans is insured through the implementation of a *Master Athletic Special Event Security Plan* that has been developed by the University Police Department. This plan was formulated with input from the Ouachita Parish Sheriffs Office and the City of Monroe Police Department and is implemented at each event involving large gatherings on our campus, be they fans, visitors from other campuses, the community, or those using our conference facilities.

Additionally, all athletic events are staffed by ULM event management workers who have responsibility for ensuring the safety and proper treatment of all fans, participants, and workers during the contests. At the beginning of each academic year the athletic staff, event workers, spirit groups, and student athletes are addressed by the President of the University, the Director of Athletics,

the Senior Woman Administrator, the Event Manager, and the Faculty Athletic Representative concerning sportsmanship and proper conduct in general and, specifically, at athletic events. Larger events have university police on hand and all events have police on call in case they are required.

Assessment:

1. Describe the institution's efforts to assess the feelings of its constituent groups as to whether the institution should continue or discontinue the use of an American Indian mascot, nicknames, or logos. If some assessment has been completed, please provide the dates of the assessment and its conclusion.

The University of Louisiana at Monroe has not formally addressed any question concerning the approval or lack of approval of the mascot because, in the seventy four years since its selection, there has not been a formal complaint lodged with the university suggesting any dissatisfaction with the current mascot or desires to substitute it for another. There were discussions held during the tenure of Mr. Richard Giannini, former Director of Athletics, as to possible changes to the mascot that were met with energetic opposition from those members of the student body, alumni and community who heard about the discussion. While no formal survey or discussion was held, the responses from a number of students, fans, and university supporters indicated strong satisfaction with the current mascot.

2. Describe the institution's efforts to assess whether its use of an American Indian mascot, nickname or logo is offensive to American Indians. If some assessment has been completed, please provide the dates of the assessment and its conclusions.

While no formal effort has been made to assess whether the use of the *Indian* mascot, nickname, or logo is offensive to American Indians, informal data have been collected since the adoption of the mascot. Questions, conversations and invitations to address our faculty, students, student-athletes, athletic staff and coaches have been generated by the administration of The University of Louisiana at Monroe during the life of our university.

The fact that there have been no formal complaints or concerns about the American Indian as the mascot for the university articulates the positive perception of its use. We have invited American Indian citizens to speak to our classes, faculty, staff, and student-athletes on a recurring basis concerning the American Indian culture and, specifically of those tribes and nations that call Louisiana their homes.

3. Please provide (and describe the nature) a full description of any formal complaints filed within the past thirty-six months that have been made against the institution for its use of an American Indian mascot, nickname or logo.

There have been no formal complaints filed within the past thirty-six months concerning the use of an American Indian mascot, nickname, or logo. In fact, there has never been a formal complaint filed with the institution concerning the use of an American Indian mascot, nickname, or logo.

The only complaints occurred when the various mascots or traditions have not been used or have been discontinued. In those instances, there have been vigorous efforts to reinstate their use as quickly as possible.

Conclusions:

1. After reviewing the answers to the institutional self evaluation items noted above, how would the institution describe the reasoning behind the use of American Indian mascots, nicknames and/or logos?

The institution's motivation and intention in the initial selection and continuing use of the American Indian mascot has always been to use these mascots, nickname, and logos serve as a respectful promotion of tradition, school spirit, enthusiasm, community, and pride. Our experience has been that it has accomplished those goals. As is the intention with many efforts to identify with a symbol that possesses highly desirable characteristics, so has the mascot, chosen in 1931, accomplished that goal for ULM. The characteristics of longevity, passion, honor, respect for the earth and others, intellect and wisdom, fortitude and pursuit of those qualities and possessions that make for a better community are most definitely found in the American Indian culture. Those qualities are absolutely sought in all decisions made by our university to enhance the wellbeing of the academy, the community and the competitive venues of fields, diamonds, links, and courts of athletics.

2. In light of the information set forth above, will the institution continue to use its current mascot, nickname or logo? Why or Why not?

Yes. Based on the support given by students, student-athletes, academic and athletic support groups and the community for the 74 years through which the university has embraced the *Indian* as its mascot, it is the institution's intention to continue the use of the mascot, nickname, and logos. The exceptions concerning the elimination of *Chief Brave Spirit* and the use of *Reservation* from future use have been addressed previously. Commitment to monitor and make needed adjustments to our tradition and future practice to better present the character of the *Indian* mascot, nickname, and logo will continue.

3. In light of the information set forth above, will the institution make any modifications to the manner that it uses its current mascot, nickname or logo?

Yes. A decision has already been made to immediately discontinue the use of the one of the game mascots, *Chief Brave Spirit* (the caricature). While he is a caricature, and was not intended to be offensive in any way, but rather, to connect with the children in a fashion similar to using a cartoon character such as Popeye, its continued use cannot be defended and, as such, will be discontinued. Additionally, all references to the term *Reservation* will be eliminated immediately as it connotes a concentration of like people in restraint. This word is particularly repugnant to the American Indian culture and, for that reason, will cease to be used in association with the ULM community. Examination of our traditions has brought this practice to light and its elimination has taken place.

The logo for the University of Louisiana at Monroe (ULM) features the letters "ULM" in a bold, yellow, serif font. The letters are set against a dark red rectangular background with a subtle gradient and a slight drop shadow effect.