

Chancellor's Critical Conversations on Native Imagery Report

Executive Summary

Overview

First announced in Fall 2017 during the State of the University Address, the Chancellor's Critical Conversations series was created by Chancellor Robert J. Jones to “present a way to speak directly about our campus climate together” and “lead us to solutions that improve the climate for everyone in ways that lead to a cohesive, collaborative, and welcoming community” (“Chancellor Jones’ State of the University Address,” November 2, 2017). During April and May 2018, four Critical Conversations on Native Imagery events were held, drawing together over 600 students, staff, faculty, alumni, and community members to engage in a conversation about the campus’s relationship to the tradition of Chief Illiniwek eleven years after its discontinuation. Led by Special Assistant to the Chancellor, Dr. Rusty Barceló, Office of the Vice Chancellor for Diversity, Equity and Inclusion (OVCDEI), in cooperation with the Office of the Vice Chancellor for Student Affairs, led by its Vice Chancellor, Dr. Danita Brown Young, an Advisory Committee planned, facilitated, and analyzed data from the Critical Conversations series. This report represents an analysis of the participant responses and key recommendations that have emerged from this process.

Critical Conversations Summary

At the initial Critical Conversation on April 10th, 2018, Chancellor Jones, Rev. Dr. Allan Boesak (visiting scholar, moderator), Dan Maloney (former Chief portrayal), and Kevin Gover (Director, Smithsonian's National Museum of the American Indian) each offered their guiding thoughts and insights on the question of Native imagery. Participants engaged in small group discussions framed around what it might look like for the University of Illinois to move forward. Notes from these discussions were analyzed by the Advisory Committee, and four major themes emerged:

- **Process**—Concerns and Expectations for Process Moving Forward
- **Collective History**—Understanding the History of the University of Illinois
- **Education**—Gaps in Knowledge on Native Imagery on Campus
- **Moving Forward**—Stakeholders’ ideas

On May 1st, the campus community was invited to the Critical Conversation Charrette, a space designed to provide stakeholders an opportunity to view the video of the April 10th talks, provide their feedback on the emerging themes, and create a collaborative historical timeline on the University of Illinois's history of Native imagery. Nearly 300 students, staff, faculty, alumni, and community members attended the charrette, contributing their thoughts, concerns, and ideas to this process.

Process—Concerns and Expectations for Process Moving Forward

Critical Conversation participants felt strongly that any process moving forward must be transparent and collaborative. There were strong concerns expressed that those involved in developing and implementing this plan should come from a variety of experiences and perspectives regarding the Chief

Illiniwek tradition, including but not limited to alumni and American Indian and Indigenous campus community members. Finally, it is important to continue to engage in dialogues that help participants to understand the different experiences of the image and tradition of Chief Illiniwek.

Collective History—Understanding the History of the University of Illinois

The Critical Conversations Advisory Committee learned that participants had very different information and perspectives about the University history regarding Chief Illiniwek and Native imagery. Many participants expressed that the University's process for moving forward after the discontinuation of the Chief was not well documented. During the Critical Conversation Charrette, a timeline generated by participants contained divergent perspectives on historical events. In addition, some participants discussed being unaware of the current ways that the University engaged or offered education on American Indian cultures and histories (e.g., the relationship with the Peoria Tribe of Indians of Oklahoma, plans for rebuilding the American Indian Studies Program, among others). There was a strong desire for the University to make a statement about the historical and present day reasons for the decision to discontinue the tradition of Chief Illiniwek, but also disagreement about how that statement should acknowledge the many competing perspectives on this history. Ultimately, the participants wanted an accessible, formalized documentation of these parts of the University's history.

Education—Gaps in Knowledge on Native Imagery on Campus

Critical Conversation participants stated that discussion and education will help our university move forward. In addition, several participants cautioned that the responsibility to educate should not fall solely on the Native American House, the American Indian Studies Program or Native American student organizations. Some participants believed that the University has a responsibility to teach students and alumni historically accurate information about American Indians and there were suggestions on how to include this education as part of the curriculum and why participants believed it is necessary. A need for accurate, broadened and intentional education was a clear priority for participants. In this context, education refers to learning about the history of the University of Illinois at Urbana-Champaign, the lands we occupy, the history of Native imagery and Chief Illiniwek, and the reasons for the discontinuation of the tradition.

Moving Forward—Major Concepts and Ideas

The participants in the Critical Conversations events had many ideas for how the campus should move forward beyond long-standing historical differences. These ideas varied as widely as the stakeholders' opinions on the issues discussed. Given the accumulation of factors, including the NCAA's action in 2007, the Board of Trustee's decision to retire Chief Illiniwek and the Chancellor's 2017 reaffirmation of the decision, the Moving Forward subgroup focused its attention on ideas with promise for new possibilities and a unified future. Repeatedly, stakeholders stated that in order to bring closure the University should introduce a mascot or develop new traditions.

Committee Observations

We learned through this process that while there are longstanding polar opposite views on this issue, there is a wider range in between than we had anticipated, including stakeholders who are still seeking answers to questions about the tradition and its retirement, or who are not sure how to resolve their positive feelings for the tradition with the values that they currently hold. Additionally, we learned that

most people familiar with the issue felt alienated by the institution's response over the past eleven years. Finally, despite differences, this process revealed that participants also have much in common.

The approaches to address the concerns and ideas expressed through the Critical Conversation process are organizational, educational, and restorative. The following are major ideas for consideration:

- **Develop a clear plan of next steps to move forward and regularly communicate throughout the process.** The Chancellor should communicate a clear process for moving forward, which includes a short range (within 1 year) and long range (5 year) timeline of actionable next steps. This process should include a public website and a communication plan to share information and updates to facilitate the transparency that stakeholders want.
- **Appoint a representative commission to direct this process and define future institutional strategies.** A commission, composed of representatives from the many stakeholder groups, would emphasize accountability and help us meet both short term goals, as well as outline the long term conceptual planning necessary to evaluate, prioritize and implement recommendations.
- **Develop educational strategies to increase campus, local, and statewide knowledge about American Indian histories, cultures, and experiences.** These strategies should include creating a comprehensive approach to educate students, staff, faculty, alumni, community members, and the citizens of the state of Illinois about the relationship of the University with the Native nations that are the original peoples of these lands and understanding the perspectives about Chief Illiniwek.
- **Create on-going dialogues to build understanding and respect.** The campus should work to create spaces utilizing intergroup dialogue process to help campus community members increase their critical understanding of these issues, develop empathy with different perspectives.
- **Explore the possibility of new traditions that could include a mascot.** In 2016 the Illinois Student Government recommended exploring the possibility of a mascot. The Academic Senate reaffirmed this recommendation. The Critical Conversation Advisory Committee believes exploration of advantages and disadvantages of a variety of new traditions, potentially including a mascot, must be seriously undertaken—as one piece of the larger response to Native imagery at the University of Illinois.
- **Create opportunities for celebration and community building.** The University of Illinois must create new, positive traditions for building campus community, recognizing campus innovations for American Indian scholarship and engagement, and engaging the campus community in traditional and contemporary Native culture.
- **Document our history.** There should be a wide array of storytelling and archival tools utilized to preserve the history of Native imagery on campus. This should include a historical timeline regarding Native imagery and history, as well as strategies for preserving the individual narratives of campus community members.

No single idea can solve this issue; therefore, strategic, multi-faceted approaches that will contribute to new traditions at the University of Illinois are needed. A complete list of ideas is included in the full report.

The Advisory Committee would like to acknowledge that this report would not be possible without the leadership of Chancellor Jones to initiate and support this conversation, as well as the campus and community members who have shared their perspectives and ideas on Native imagery.

2018 Native Imagery Critical Conversations Full Report

Overview

First announced in Fall 2017 during the State of the University Address, the Chancellor's Critical Conversation series was created by Chancellor Robert J. Jones to “present a way to speak directly about our campus climate together” and “lead us to solutions that improve the climate for everyone in ways that lead to a cohesive, collaborative and welcoming community.” “While there is no panacea,” he observed, “we need to find ways to help members of our community talk and listen to one another while still engaging in honest, productive dialogue and debate around difficult topics. We need to do this both to heal and strengthen our own community, but also because we as a public university should be the place that models this” (“Chancellor Jones’ State of the University Address,” November 2, 2017).

In April and May 2018, the first events of this series focused on the issue of Native imagery eleven years since the discontinuation of the University tradition Chief Illiniwek. An initial advisory committee, including students, staff, faculty, and community members, were charged with assisting with the Critical Conversations process. An additional pool of campus staff and community members were solicited to serve as small group facilitators at these programs. Together, these two groups have continued to meet regularly in an advisory capacity for the Critical Conversations process (Appendix A). This report from the Critical Conversations on Native Imagery Advisory Committee presents the initial findings, ideas and concepts from participants during these events.

The Critical Conversations on Native Imagery series is coordinated by Special Assistant to the Chancellor, Dr. Rusty Barceló, Office of the Vice Chancellor for Diversity, Equity and Inclusion (OVCDIEI), in cooperation with the Office of the Vice Chancellor for Student Affairs, led by Dr. Danita Brown Young, Vice Chancellor for Student Affairs.

A Note about Terminology

It is widely known that there has been a decades-long debate over the use of terms symbol and mascot at the University of Illinois; and in that time both terms have acquired layers of history and meaning that carry the full weight of argument. For the purposes of this report, the choice was made to use the terms Native imagery and the Chief tradition or the Chief Illiniwek tradition to reflect both the framing of the Critical Conversations series by Chancellor Jones and historic usage at the University of Illinois; and every effort has been made to use these terms throughout. In places where the terms, “symbol” and “mascot” are used, it is in the attempt to accurately reflect the term used by a participant at a Critical Conversations event, the notes taken during it, or the usage in specific policy decisions and recommendations. This choice in terminology is not intended to ignore the histories of the terms, “symbol” and “mascot”, at Illinois, but to acknowledge that these histories are complex and real, and beyond what can be addressed responsibly within the scope of this report.

Critical Conversations Overview

Structure of the Conversations

To date, four Critical Conversations events on Native imagery have been held, which included three facilitated conversations:

- April 10th — University stakeholders, including students, faculty, staff, and individuals involved with the continuation of the former tradition (200 people)
- April 21st — Illinois Alumni Volunteer Leadership Conference (70 people)
- May 11th — Illinois Alumni Association Board (35 people)

In addition, a General Public Charrette was held on May 1st (300 people). In a one month period, these events have engaged over 600 current students, staff, faculty, alumni, and community members.

During the first Critical Conversations event on Native Imagery, two speakers were invited who represented different perspectives on the issue of Native imagery at the University of Illinois: Dan Maloney, alumnus and last University-sponsored portrayer of Chief Illiniwek, and Kevin Gover, Director of the Smithsonian's National Museum of the American Indian and citizen of the Pawnee Tribe of Oklahoma. The Rev. Dr. Allan Boesak, visiting South African scholar, served as moderator, and Chancellor Jones provided a welcome address. Chancellor Jones framed the need for Critical Conversations on Native imagery, discussing the importance of such conversations to help campus move forward eleven years after the retirement of the Chief.

The Rev. Dr. Boesak discussed his experiences with truth and reconciliation in South Africa following the end of Apartheid. "The topic of the Chief is of course totally alien to a South African, but the core issues around how do we deal with contentious matters with historical wrongs, with making right, with paying honor, with seeking community, with building a new future and a new hope on sometimes a fractured and contentious past, those are issues that we have learned to deal with in my country." He continued by observing that reconciliation cannot be "tit for tat" but should be mutual and collaborative, citing what South Africa learned through its truth and reconciliation process: "The goal is not to say can I do to you what you've done to me, or tit-for-tat; that the goal is how do we keep South Africa the core of what we are trying to do as a nation of decency, civility, democracy, justice and peaceability" (Boesak, April 10 Video Transcript).

Mr. Maloney then spoke about the preparation he received to portray Chief Illiniwek for the University, as well as his disappointment that there was not more public involvement in the decision to retire the Chief. He also reflected on what the expectations of him were in this role for the University:

When I hear about people talking about the tradition of Chief Illiniwek, unfortunately-- or fortunately depending on your viewpoint-- all that's talked about is the regalia and the performance. And I can tell you that lasts about 5% of the time that we spent in this

role. We were responsible for being an ambassador of the university. Former chiefs had had sit down conversations with famous names around campus like the Foellingers and Swanland. They worked with the people with the Spurlock Museum on the Laubin collection there. We're responsible for talking with any and all groups that wanted to have us, whether it was a political group, whether it was a supper club. I spoke at libraries around the state, went to visit hospitals.

But on top of that, I knew that it wasn't just talking about the tradition in its own right, it was important to have an exceedingly important amount of self-study. It reminded me that I had a responsibility to—again continue to hold that door open for people to do their own study. This was not the end all be all of this tradition, of this history of our shared experience at the University of Illinois and the land in which we currently stand on. It was our responsibility to continually remind ourselves that it is necessary to understand all viewpoints, it is necessary to understand the histories, the traditions and experiences that have inspired us today. We have an opportunity to make sure that experience can be harnessed and used for a greater good, to become hollow bones for a greater good than any one person can be.

(Maloney, April 10 Video Transcript)

Mr. Gover followed by speaking to the histories of the dispossession and removal of Native nations and the enslavement of African and African-Americans that provide the context for the current conversation of the Chief tradition. He also described how Native imagery in sports emerged at a time in the early 20th century when American Indian peoples and nations could have used the assistance of a major institution like the University of Illinois.

[Federal bureaucrats from the Department of the Interior] were out to destroy the tribes by destroying everything that made their people Indians, and it was in this time when these communities really could have used the help of a great university and others. They really could have used allies who would have opposed their oppression. They really could have used allies to relieve their suffering.

This is when the mascots emerged for force, not just at universities, but in our professional sports teams and in high schools across the country. And so hopefully, that helps you understand why when we hear that the mascots were intended to honor us, that rings a little hollow out to us, because that wasn't the kind of honoring that was needed when it was needed most. (Gover, April 10 Video Transcript)

Following these speakers, participants engaged in small group discussions of 8–10 people, including a designated facilitator, to answer three questions: (1) Given what we've just heard, how can we "move forward" together as a community? (2) What are the issues as you see them? And (3) What have been the obstacles to progress? (See Facilitator Guide in Appendix B) Subsequent facilitated small group discussions at Critical Conversations events have been

similarly sized. Each table also assigned a note taker. After the discussions, the groups reconvened, and a representative from each table shared one insight of the discussion with all the participants in the room. Both the notes that were shared with the entire audience and posted around the multipurpose rooms in SDRP as well as the notecards written by individual participants were collected and recorded. Facilitators or note takers also recorded participants' answers during the small group discussions, which were then gathered into a Critical Conversations Summary of Comments and shared at the May 1st Charrette (Appendix C).

During the April 21st and May 11th Critical Conversations dialogues with alumni groups, the video of the Chancellor, Rev. Dr. Boesak, Mr. Maloney, and Mr. Gover's remarks was shown, followed again by facilitated small group discussions. Notes were also taken during these discussions. This video was also shown three times during the May 1st Charrette for individuals who were unable to attend previous Critical Conversations events.

Charrette Structure

Following the April 10th session, notes from the small group discussions were collectively analyzed. The committee and facilitators agreed to four main themes that formed the basis of the charrette event, which were:

- **Process**—Concerns and Expectations for Process Moving Forward
- **Collective History**—Understanding the History of the University of Illinois
- **Education**—Gaps in Knowledge on Native Imagery on Campus
- **Moving Forward**—Stakeholders' ideas

At the public charrette on May 1st, individuals were invited to provide written responses and ideas on each thematic area. Four theme boards with examples (Appendix H) were displayed around the perimeter of the Illini Union South Lounge and participants were invited to add comments via Post-it notes, and were provided stickers for their responses to the themes. A fifth board for Additional Ideas was provided to create a space for ideas not covered by the four theme boards. Binders with printouts of the In-Depth Notes from the April 10th and 21st events were provided for the general public to review (Appendix C). Facilitators were present at each board to help answer questions about the Charrette process. All comments that contributed to the theme boards were transcribed (Appendix D).

In addition, a collaborative timeline was constructed to allow participants to identify events that were important and add events that they believed to be key to understanding the history of the tradition and retirement (Appendix F).

An Initial Review of Critical Conversations Responses

The Critical Conversations Advisory Committee divided into theme subcommittees to provide an analysis of the comments that fell under each theme submitted by Critical Conversation participants. Given the accumulation of factors, including the NCAA's action in 2007, the Board of Trustees decision to retire Chief Illiniwek and the Chancellor's 2017 reaffirmation of the

decision, the subcommittees focused their attention on ideas with promise for new possibilities and a unified future. What follows is an initial review of participant responses from the Critical Conversations events so far, and the pattern of topics that are emerging through them.

Involving Stakeholders

The Process theme subcommittee identified several key concepts related to the process that campus and stakeholders should utilize moving forward on issues of Native imagery. The process moving forward should include a broad set of stakeholders in as many different aspects of the process as possible. During the Critical Conversations Events, several participants requested that what was described frequently as “both sides” be involved in the conversation, specifically those opposed to the use of the Chief and those who are supportive of the tradition.

There was a particular focus on engaging alumni, as in the April 21st conversation with alumni volunteers, because alumni expressed that they had not been adequately informed about the original decision to retire Chief Illiniwek. As a participant commented in the May 1st Charrette: “Plan and execute events with greater transparency for the alumni.” There also were requests for opportunities for alumni who do not live near Champaign-Urbana to participate.

Additionally, many individuals called for a specific focus on the voices of American Indian campus community members and national American Indian perspectives. As one individual stated, “Consult with Native American organizations, tribal authorities on perspectives about Native American Imagery.” Another added, “Listen to Native students, scholars, and community” (May 1 Charrette). Involving American Indian and Indigenous stakeholders more intentionally in this process is connected directly to Acknowledgement and Accountability, detailed more below.

Transparency

Some of the most frequent requests throughout the Critical Conversations have been requests for transparency in how the process unfolds. During this process, many individuals reported that they felt inadequately informed about historical and current progress on the issues of Chief Illiniwek and American Indian campus engagement more broadly. Several respondents requested for University leadership to communicate more openly with stakeholders. From the April 10th Critical Conversation, one table stated, “We want transparency of leadership from UIUC around this process. How will the goals, content and process of this event be communicated? What are the next steps and how will they be communicated? How will people learn about and be able to participate in the next steps?” (April 10 Conversation).

Need for Healing

During the Critical Conversations it was commonly heard that individuals felt hurt. Some comments included requests to help heal as a community, and that alumni, in particular, need to grieve this loss (April 21 Conversation). Dan Maloney observed during his public remarks at the April 10 Conversation that, “A good man once said that healing is a process that helps a person get rid of anger and blaming and reconcile unfinished business in their own lives. The

problem,” he continued, “is that we have not had the opportunity to do that up until today” (Maloney, April 10 Video Transcript). Other participant comments called for the University to “[acknowledge] the pain and trauma caused by the portrayal of the Chief Illiniwek to Native Americans” (April 10 Conversation). As a participant stated during the Charrette, “The process can’t work if we are all healing different things—perhaps we have to define what it specifically is we are healing” (May 1 Charrette). This highlights a rift mentioned by the participants that they would like resolved; as a participant urged, “[W]e must think of how we can find common ground moving forward together” (April 10 Conversation).

Acknowledgement and Accountability

Frequently mentioned during all the events was a responsibility to center and prioritize American Indian peoples, lands, and histories in a way that is shaped and informed by these lived experiences. This includes both American Indian and Indigenous University stakeholders and collaboration with the Tribal leadership of the Peoria Tribe of Indians of Oklahoma. The Collective History theme subcommittee noted an awareness by participants that the process of understanding the past is both necessary and messy (April 10 Conversation), as well as a shared desire to be accountable to the lands that now comprise the state of Illinois and the Native nations for whom these lands are home. And many participants identified a desire for the story of the University of Illinois to be told with greater acknowledgement of those contexts.

Participants expressed concern about what they identified as erasure, and some participants noted the complex meanings connected to this word within the context of histories of genocide and the forced removal of Native peoples from the lands that now comprise the state of Illinois including in 1830 with the Indian Removal Act, 37 years before the founding of the University of Illinois. “The Chief’s presence is personally hurtful. Past is always present,” said a participant at the April 10 Conversation. Another, “There are strong feelings about using the word ‘erasure’ of the Chief in context of Native American history. Word choice is important.” (April 10 Conversation) Often mentioned was the need to acknowledge the University’s own history, “We shouldn’t wipe out the fact that the Chief was here. We should also be clear that the Chief has happened—we should know the impact of the Chief” (April 10 Conversation).

Participants at the May 1 Charrette noted the need to avoid essentialism as well as false equivalencies, and to acknowledge both the disagreements along with the history of these lands. A written comment posted to the Collective History Charrette theme board read, “Acknowledge that the depictions of Native culture on this campus are also a source of pride for some native people as well and their opinions deserve equal attention” (May 1 Charrette). “The ‘two sides’ are not equivalent. We need to stop equating cultural appropriate with living cultures” (May 1 Charrette). “Efforts that can improve relationships with Native Americans—be an ally, advocate” (April 10 Conversation) and “Support the study of Native histories and issues from Native perspectives” (May 1 Charrette). As a participant asked, “Can we work together to support Native communities?” (May 1 Charrette).

Intent versus Impact

Throughout the Critical Conversation events, participants reflected on what they hold to be the intent of the tradition versus its impact, with some saying that because the intent behind it is good, that the tradition must be as well. “No ill-intent by Chief portrayals but we have a deeper understanding now” (May 11 Conversation). Others struggled to resolve the disconnection between the two sides: “Want to understand pro-Chief perspective to reconcile with personal views on inclusiveness” (April 10 Conversation). And as another participant stated, “Not just one way to honor; how it’s perceived can be very different than—not black and white—we get hung up on the moving forward” (May 11 Conversation).

One note at the May 1 Charrette asks that the University “Be transparent about impact—be honest” (May 1 Charrette). “In addition to listening; ‘assuming positive intent’—individuals feel that the individuals view them as they were intentionally racist or ignorant—and the other side thinks it’s just a bunch of people looking for a cause with nothing better to do—neither side was approaching this with mal-intent” (May 11 Conversation).

Participants asked that the Critical Conversations organizers recognize the impact that the Chief tradition and current conversations have had upon campus community members, particularly on American Indian and Indigenous students. “Document what is happening, the effect of the ongoing presence of the mascot on the campus community, its impact” (May 1 Charrette).

Desire for Accurate Information

In addition to a lack of transparency about the decision to discontinue the Chief tradition that many participants expressed, many also believed that the University’s process for moving forward after the discontinuation of the Chief was not sufficiently consultative. During the Critical Conversation Charrette, a timeline created by participants contained divergent perspectives on historical events. In addition, some participants discussed being unaware of the current ways that the University engaged or offered education about American Indian cultures and histories (e.g., the relationship with the Peoria Tribe of Indians of Oklahoma, plans for rebuilding the American Indian Studies Program, among others).

The public contributions to the Charrette historical timeline appear to be from a wide range of perspectives, but some consistent categories seem to unite them.

- **American Indian history and context**, including facts and photos of treaties with Native nations and the history of the forced removal of American Indians from the lands that are now the state of Illinois.
- **The history of the University of Illinois** and photos from our collective history, including the date of the founding of University and context for its land grant mission.
- **Significant reports, votes, and history of activism** related to the decision to discontinue the Chief tradition, including the Garippo and Plummer Reports; the January 2000 Board vote to retain the Chief tradition; the First National Conference on the Elimination of Racist Mascots (CERM); Racism, Power, and Privilege Forum in February 2007.

- **Experiences of impact and harm**, including the 2003 billboard campaign that targeted then-Chancellor Cantor, and incidents related to the 2017 Homecoming Parade.

There was a strong desire for the University to make a statement about the historical and present-day reasons for the decision to discontinue the tradition of Chief Illiniwek, but also disagreement about how that statement should acknowledge the many competing perspectives on this history. Across perspectives, the participants wanted an accessible, formalized documentation of the historical reality of Native imagery at the University of Illinois. The charrette participants asked that the University correct apocryphal myths and provide accurate information.

Please see Appendix G for a full list of public contributions to the historical timeline during the May 1st Charrette.

Need for Broadened Educational Efforts

A clear priority for participants was the need for accurate, broadened, and intentional education. In this context, education refers to learning about the history of the University of Illinois at Urbana-Champaign, the lands that the University of Illinois is on, the history of Native imagery and Chief Illiniwek, and the reasons for the discontinuation of the tradition.

“Our education also has changed our perspective” (April 10 Conversation), and it was frequently expressed that discussion and education will help our university move forward. It was also noted by several participants that the responsibility to educate should not fall solely on American Indian and Indigenous students, faculty, and staff members or campus entities such as the Native American House, the American Indian Studies Program, or student organizations, and another suggested to perhaps have education about American Indians folded into the curriculum (April 10 Conversation). Additionally, there were suggestions to work with the experts both on our campus and nationally, and the need for faculty to support efforts: “At [our table] we focused on education as well, and education not only about the university’s traditions around The Chief, but also the context in which they were produced, guided by American Indian scholars to help move toward meaningfully addressing the complex history we must acknowledge” (April 10 Conversation). “It is equally important for faculty and staff across the campus from all units and majors to get education and training about the harmful effects of mascots... not just rely on the Natives to [cure] it all!” (April 10 Conversation).

Inclusion

There is no shortage of ideas about how the campus should move forward. Stakeholders have suggested everything ranging from reviving the Chief tradition to implementing restorative justice practices that redress the tradition's damaging impact on Native students, the campus, and surrounding communities.

Inclusion and transparency appeared as core principles in the responses. Stakeholders clearly called for participation from across the Illinois community including: students, faculty, staff, administrators, alumni and friends of Illinois. Furthermore, commenters were nearly universal

in their expressed desire for a transparent process. They articulated a high level of mistrust for the process and persons on all sides of this matter. But some participants shared a desire for the possibility for change—“Know that people can all change”(April 10 Conversation)—and to create space for all members of the University of Illinois community—“As an alum, I want people to feel welcome and included” (April 10 Conversation). “Respect for all—we have passionate, smart, kind people on all sides of this “Word” that we must think of how we can find common ground moving forward together” (April 10 Conversation).

Institutional Leadership

While many participants were heartened by the direction that University leadership and Chancellor Jones are taking with the Critical Conversations on Native Imagery, participants also made several direct requests to the institutional leadership. For instance, a participant stated, “I have heard Chancellor Jones confirm that the Chief will not come back. He, the Board, and all leaders need to publicly and unequivocally state this again and again” (May 1 Charrette). This fit within a larger theme requesting that the University leadership continue to clearly state how the retirement of the Chief Illiniwek tradition and our new directions with the Critical Conversations on Native Imagery are the embodiment of our values as an institution. Participants were looking for proactive leadership.

Participants were critical about the role that past University leadership has had in this process. As a participant expressed, “Past administrations missed opportunities to build.” During the May 11th Conversation, Alumni Board members reflected on the responsibility of the University to take the lead to educate the community about the Chief tradition: “The University of Illinois is to blame for teaching generations of people that the Chief is an honor. It is also important that free speech of those who think it is an honor isn’t silenced, so that they can express themselves and process.” “We were taught that this [the Chief] was the right thing. There is a lack of education” (May 11 Conversation).

In addition, participants called upon University leadership to be thoughtful and careful with the engagement of students generally and Native students, staff, faculty, and Tribal nations. As mentioned earlier, participants wished to involve more students in the conversation; but as mentioned above, others caution that it is important that this process not depend on students’ efforts, labor, time (April 10 Conversation). Similarly, participants were clear that Native voices should be proactively engaged in the process and decisions. As an alumnus stated, “Native Americans should be consulted with what is acceptable for a university with having a Native American as its inspirational leader and a consensus should be reached on such a symbol of leadership” (April 21 Conversation). Another alumni participant in the April 21st Alumni Conversation added, “The University should be a natural leader with education of Native Americans.” Other participants called upon institutional leadership to strengthen relationships with American Indian Nations, urban community leadership, and student organizations, to allow them to have a “seat at the table” in this discussion (April 10 Conversation). At the same time, participants cautioned about unfairly burdening the American Indian and Indigenous community at Illinois in the process.

Reconciliation and Restoration

During the April 10th Campus & Community Conversation, participants echoed themes of reconciliation and expressed a desire for the university to acknowledge that the process has not been handled well. Some comments included: “We did this wrong,” “We hurt people on all sides.” Participants stated that it is important for the university to commit to rectifying what they characterized as mistakes and missed opportunities, and also felt that conversations need to continue to happen, and that more conversations will help move our university forward. This includes after a final decision is made, having a proper discussion about the decision.

One message that was clear throughout all the events was the general love for the University of Illinois. Participants frequently expressed pride in the institution. “We love and respect this university—can’t we figure out where we agree—can we endure a new tradition by focusing on our common ground?” (April 10 Conversation). “We have great diversity on our campus. How do we want to defend ourselves— looking forward” (April 10 Conversation), that there is a void to fill, and a sense that members of the University of Illinois community currently have nothing to rally behind.

Some participants stated a desire to find an alternative symbol of pride (e.g. the Alma Mater) that builds community (April 10 Conversation). Repeatedly, stakeholders stated that in order to bring closure the University would need to introduce a mascot or develop a new tradition. As one stakeholder said, “Identify a new mascot. There has to be a formal recognition that there is no opportunity for the Chief to return as the mascot. Acknowledge its role in the annals of the university history but more forward. All university constituents must be involved in the conversation of what the new symbol/mascot of Illinois should be” (May 1 Charrette).

As a participant at the April 21st Illinois Alumni Volunteer Leadership conversation stated, “Spirit loyalty, courage, respect, freedom. These words went away with the Chief—we need to find a way to bring them back.” As another alumnus observed, “The idea it’s a symbol made you feel a part of something bigger” (May 11 Conversation). Another alumnus expressed the importance of being involved with the symbol or mascot on campus in order for all generations to bond around it (April 21 Conversation). And there was concern about how we create campus traditions that generate a sense of unity: “Athletic traditions need to be addressed— what we do as a community during a football game or basketball game?” (May 11 Conversation). “What is the tradition we are going to implement that will inspire the same pride? (Not doing this sooner was a missed opportunity)” (May 11 Conversation).

Some participants at the Alumni Board conversation stated that the university has to embrace the change and set a path to move forward. “How can we unite and understand what unites us?” (May 11 Conversation). There was also shared hope that the University of Illinois can be a leader in creating a model for critical conversations on difficult issues.

Response Analysis

The University learned through this process that while there are certainly polar perspectives and experiences, there is a wider range in between than we had anticipated, including stakeholders who are still seeking answers to questions about the tradition and its retirement, or are not sure how to resolve their positive feelings for the tradition with the values that they currently hold. Additionally, most people familiar with the issue felt alienated by the institution's response over the past eleven years.

The Critical Conversations events raised many overlapping concerns: acknowledgement of history, transparency of the process and accuracy of information. Transparency includes providing historical and contemporary information about American Indians, the University's participation and decision-making process on Chief Illiniwek, and the University's engagement with and responsibility to American Indian Nations and communities. This should also include documentation of the experiences of American Indian students at the University of Illinois.

Moreover, it was repeatedly articulated that the Critical Conversations and all subsequent next steps on the issue of Native imagery on campus must be made very transparent and public. Feedback from every Conversation session included a request for a clear timeline for this process, as well as clarity on how this process will engage stakeholders. Based on participant responses, this process should balance both institutional or organizational progress with community dialogue and reconciliation. Without both mutual understanding and agreed-upon next steps, this process will be difficult. Participants also stated that it is important to acknowledge the ways that individuals from many different perspectives may feel hurt and to avoid a false equivalency of pain. For individuals who were surprised when the University retired the Chief tradition and who feel the imagery provides positive experiences, they may be grieving a loss of a tradition that is meaningful to them.

In addition, some of these individuals may be struggling to reconcile their positive experiences with the Chief tradition with the NCAA's decision that Native American sports mascots, nicknames, and imagery are "hostile and abusive." This decision represents a loss that these individuals may be grieving. For individuals who viewed the Chief tradition as harmful, especially American Indian campus community members who have experienced the persistent imagery as alienating or traumatic, the continuing issue of the Chief tradition is an injury from which healing is needed. Grief is a process that may take time and space to talk, but healing requires righting wrongs. In order to provide a reconciliation process as described by Rev. Dr. Boesak, this will require space for stakeholders to dialogue, make sense of the new directions, and come together.

In general, the public contributions to the Historical Timeline at the Charrette reflect a shared desire for a more complete history of Native imagery at the University of Illinois within local, statewide, and national contexts. One question that emerged has been: How do we tell the story of the past in a way that accounts for both old and new ways of knowing? One goal in moving forward is to offer narrative, communication and educational outcomes that contextualize the complicated history of Chief Illiniwek, as well as the decades of student and

faculty protest and our continuing conversations through this process. In order to move forward, learning opportunities should center American Indians voices and their stories, and provide a context for the impacts and implications of Native imagery.

Education on Native imagery should be focused on the entire body of University of Illinois stakeholders, including students, faculty, staff, alumni and the local Champaign-Urbana community and the citizens of the state of Illinois. Many entry points already exist for education around Native imagery at Illinois. Undergraduate students are currently required to view the DiversityEDU30 video, attend the I-Connect Diversity & Inclusion workshop, and take the U.S. Minority general education courses. In addition, the Diversity & Social Justice Education unit in the Office of Inclusion & Intercultural Relations, which includes intergroup dialogue courses, and the Human Resources training for supervisors and managers series provide additional resources for developing and implementing education and dialogue. To these existing points of engagement, education on this topic should be included in both new student programs and new employee orientations. In addition, as a land grant institution, the University of Illinois has a relationship with Illinois residents and can create educational programs to reach across the state.

Finally, this process must re-engage individuals who have been alienated over time because of the tradition of Chief Illiniwek on campus. This process of moving forward must consider how to include those members of the University community in these conversations and find ways to create the cultural changes necessary for them to want to re-engage. In addition, the Advisory Committee cautions that seeking the increased involvement of American Indian and Indigenous students, faculty and staff should be weighed against the stress and psychological toll that these requests take on communities that have historically experienced trauma and colonization in these processes. Native peoples should not be asked or expected to resolve the problems created by the use of Native imagery and the Chief Illiniwek tradition at the University of Illinois. Participating in this process belongs to the entire University of Illinois community. In constructing a process for moving forward, the University must fully own the tradition's discontinuation, including language that provides clarity regarding why the University believes it was necessary to retire Chief Illiniwek in 2007, and offers the University's vision for a new relationship with Native peoples, culture, and imagery that fully lives our core institutional values of inclusion and respect.

Summary of Major Concepts and Ideas

To address the concerns expressed through this process, the following concepts and ideas are organizational, educational, and restorative. Transparency represents both where we have been as a campus as well as where we are going. As such, transparency is an essential component of any process moving forward, and dovetails throughout.

ORGANIZATIONAL

Develop a clear plan of next steps to move forward and regularly communicate throughout the process. The Chancellor should communicate a clear process for moving forward, which includes an explicitly stated mission for this process and a short range (within 1 year) and long

range (5 year) timeline of the steps towards achieving this mission. To provide transparency, this process should include mechanisms for sharing information, including a website and a communication plan to share progress about this process with the community. This can also include historical documents that would provide context, such as the 2016 Illinois Student Government Ad--Hoc Committee on the Exploration of a University Mascot report.

Appoint a representative commission to direct this process and define future institutional strategies. A commission, composed of representatives from the many stakeholder groups, would emphasize accountability and help us meet both short term goals, as well as outline the long term conceptual planning necessary to evaluate, prioritize, and implement recommendations.

EDUCATIONAL

Develop educational strategies to increase campus, local, and statewide knowledge about American Indian histories, cultures, and experiences. These strategies should include creating a comprehensive approach to educate students, staff, faculty, alumni, community members, and the citizens of the state of Illinois about the relationship of the University with the Native nations that are the original peoples of these lands, as well as promoting a greater understanding of the perspectives on the Chief Illiniwek tradition. This includes setting aside resources for research and teach on U of I's history with Native peoples, cultures, and imagery. This information should be made easily accessible to all campus and community members through avenues such as the Vice Chancellor for Diversity, Equity, & Inclusion website, University Archives, and Public Affairs.

Specific efforts should be devoted to providing education about American Indian histories, cultures, and experiences to residents of Illinois as part of the University's land grant mission.

Document our history. Given the history of Native imagery at the University of Illinois, it is important to develop a historical timeline to capture the complexities of the issues. Building upon the Charrette Timeline (Appendix F) and Participant Contributions (Appendix G), the University should create a historically accurate timeline of the Chief Illiniwek tradition within a national context. In addition, this should allow stakeholders access to create this timeline collaboratively while also creating a process for verifying the historical accuracy of the entries. This historical timeline should be made easily accessible for the public and campus community.

There should be a wide array of storytelling and archival tools utilized to preserve the history of Native imagery on campus. This should include a historical timeline regarding Native imagery and history, as well as strategies for preserving the individual narratives of campus community members.

RESTORATIVE

Create on-going dialogues to continue to build understanding and respect. The campus should work to create spaces utilizing intergroup dialogues to help campus community members

increase their critical understanding of these issues, develop empathy with different perspectives and mend divides.

Explore the possibility of new traditions that could include a mascot. In 2016 the Illinois Student Government recommended exploring the possibility of a mascot. The Academic Senate reaffirmed this recommendation. The Critical Conversation Advisory Committee believes exploration of advantages and disadvantages of a variety of new traditions, potentially including a mascot, must be seriously undertaken—as one piece of the larger response to Native imagery at the University of Illinois.

Create opportunities for celebration and community building. This process must create new, positive traditions for building campus community, recognizing campus innovations for American Indian scholarship and outreach, and engaging the campus community in traditional and contemporary Native cultures.

Some recommendations that have come through these conversations have been already implemented, including a land acknowledgement recognizing the original peoples of these lands, first read at the beginning of the April 10th Critical Conversations on Native Imagery as well as during the May 2018 University-wide Commencement Ceremony. This land acknowledgement has been read and posted at several other events this spring. There are also active plans to engage alumni beyond Champaign-Urbana through virtual Critical Conversations and travel, an Alumni magazine article about the Critical Conversations events so far, and a Tribal Summit in October 2018, with planning coordinated by the Native American House in the Office of Inclusion & Intercultural Relations. These will provide a unique opportunity for the Illinois campus community to actively engage with leaders from Native nations and discuss current issues facing us all.

[Additional Concepts and Ideas](#)

The following are some of the additional ideas submitted by the theme subcommittees for consideration:

- Establish a Public History class or special project to research Native imagery at Illinois. (Perhaps a collaboration between the Department of History, American Indian Studies Program, and University Archives.) The class objective would consider the history of Native peoples from the lands that now comprise Champaign-Urbana and Central Illinois, beginning with creation stories, relationship to these lands, treaties between Native nations and the US, Removal, and the establishment of the University of Illinois as land grant university in 1867.
- Initiate an oral history project to collect reflections on the Chief tradition at Illinois and its retirement, perhaps using the StoryCorps model. Certain communities whose reflections would be of interest to future historians, including Native students and faculty, the Council of Chiefs which is comprised of former Chief portrayers, community

members, former and current Board of Trustees members, student activists on all sides should be invited to participate.

- Plan and establish a carefully thought-out and self-reflective museum exhibit on the history of Native imagery at Illinois that demonstrates how the University community has evolved over the years. A professionally developed exhibit would include both artifacts, documentation, and historically illustrative images. Involve university scholars and consider incorporating some of the aforementioned oral histories.
- Encourage the alumni magazine to publish an historical article about Native imagery at the University of Illinois that places this imagery in a national historical context.
- Build an easily accessible (online and print) toolkit with access to historical information, scholarship information to support Native students, institutional expectations for those paid by or doing business with the university related to the display of Native imagery.
- Hold Critical Conversations with University groups that have strongest ties to students, staff, alumni, and community members, such as the Division of Intercollegiate Athletics, Alumni Association, and the Marching Illini. By working with these constituents to develop a deeper understanding of this topic, we can increase campus capacity to educate others.
- Organize presentations on the history of Native imagery at Illinois to different stakeholders, such as the Board of Trustees, Marching Illini, alumni leaders, or Council of Chiefs.
- Develop a facilitator training to lead further discussions in their respective spaces. Trained facilitators can lead discussion groups for those who feel ill equipped to speak on this topic, or who feel uninformed, to assist in learning about the language and history that is needed to have an informed conversation.
- Starting in the 2018–2019 academic year, the Chancellor's/Provost's office should make funds available to support education around American Indian considerations and/or focus speakers who come to campus around this topic.
- Building on the University's existing plans to formally adopt Indigenous Peoples Day in place of Columbus Day provides opportunities for focus events and education around Native histories and cultures, current realities, and American Indian student experience at Illinois.
- Increase resources for Native American House and the American Indian Studies Program for research and to promote greater knowledge about Native culture, history, sovereignty, and current issues affecting Native nations.

- Recruit and increase the number of Native students, faculty, and staff.
- Provide additional scholarships and retention services support to American Indian and Indigenous students matriculating at Illinois.

After more than three decades of polarizing debate over the Chief tradition, the campus and community are deeply fractured. The campus must continue this process for helping the entire community acknowledge its past and begin to unite. That there is still a need to have these conversations so many years later could be seen as a deficit of resolve or an unwillingness to act, as some have suggested. There is undeniably a shared sense of exhaustion, confusion, and anger that we are not further along in the process. There are systemic campus and societal issues still for us to address. But perhaps what is most notable about these Conversations is the profound sense of pride expressed for this university, and the willingness of each participant, regardless of perspective, to come together in community.

Through this process we are in many ways hearing ourselves as if for the first time—who we are, what we value, where we have been, and perhaps most importantly who we aspire to be—and it is important to reiterate that the ideas and concepts discussed in this report only attempt to respond to what we are beginning to hear through these Conversations. There are other ideas still to be explored and additional work to be done with more time to seek and listen to the guidance from American Indian and Indigenous scholars, the Peoria Tribe of Indians of Oklahoma, Urban Indian community leaders in Chicago, and other experts who can help to shape that direction. No one idea or conversation alone will adequately address the full range of concerns expressed by participants. But what has emerged from the Chancellor’s Critical Conversations on Native Imagery this spring is our shared sense of responsibility to this University and to our histories, to each other and to these lands, creating a renewed opportunity for this return to a beginning, so that we might begin again.

Report Appendices

Appendix A: Critical Conversation on Native Imagery Advisory & Small Group Facilitators Committee Lists

Appendix B: Critical Conversation on Native Imagery Facilitator Guide

Appendix C: Summary of Comments from April 10 and April 21 Critical Conversations on Native Imagery

Appendix D: Summary of Comments from May 1, 2018 Critical Conversation on Native Imagery Charrette

Appendix E: Summary of Notes from May 11, 2018 Critical Conversation with Alumni Board Members

Appendix F: Critical Conversations Charrette Timeline Without Participant Contributions

Appendix G: Charrette Timeline Participant Contributions from May 1, 2018

Appendix H: Critical Conversations on Native Imagery Charrette Theme Boards

Appendix A: Critical Conversation on Native Imagery Advisory & Small Group Facilitators Committees List

First Name	Last Name	Affiliation
Advisory Committee		
Rusty	Barceló	Committee Co-Chair, Vice Chancellor for Diversity, Equity, and Inclusion Office
Danita	Brown Young	Committee Co-Chair, Vice Chancellor for Student Affairs
Assata	Zerai	Chancellor's Office
Dave	Bechtel	Retired Staff, Alumnus
Nichole	Boyd	Native American House/OIIR
Mary	Callaway	Chancellor's Office
Vanessa	Garcia	Undergraduate Student
Matthew	Gilbert	American Indian Studies/History
Kate	Clancy	Anthropology
Robin	Kaler	Public Affairs
Lauren	Kirby	Undergraduate Student, Native American and Indigenous Student Organization (NAISO)
Lydia	Khuri	Housing
Tracy	Kleparski	Vice Chancellor for Diversity, Equity, and Inclusion office
Thereza	Lituma	Undergraduate Student, Native American and Indigenous Student Organization (NAISO)
Heidi	Johnson	Office of Diversity, Equity, and Access
Mikhail	Lyubansky	Psychology
Pat	Malik	Disability Resources and Educational Services
Nick	Osborne	Chez Center for Wounded Veterans
Tremayne	Price	Chancellor's Office
Medra	Roberts-Southerland	Vice Chancellor for Diversity, Equity, and Inclusion office

Raneem	Shamseldin	Undergraduate Student, Illinois Student Senate
Anna	Simon	Special Events
Jamie	Singson	Illini Union
Carol	Spindel	Retired Faculty
Ross	Wantland	Diversity & Social Justice Education/OIIR
Laura	Wilhelm-Barr	Special Events
Small Group Facilitators		
Teryl	Brewster	Diversity & Social Justice Education/OIIR
Adrienne	Pickett	Graduate Student
Gioconda	Guerra Pérez	La Casa Cultural Latina/OIIR
Marisa	Pierre	Undergraduate Student
Sam	Smith	Krannert Center for the Performing Arts
Candice	Solomon-Strutz	AITC
Elisabeth	Stone	Spurlock Museum
Trent	Shumway	ACES
Melissa	McDonald	Housing
Kimberly	Otchere	Housing
Nathan	Stephens	Bruce D. Nesbitt African American Cultural Center/OIIR
Domonic	Cobb	Office of Minority Student Affairs
Carrie	Anderson	Dining
Carly	Froomkin Burak	Illini Hillel
Rebecca	Ferrell	Dance
Sarah	Colomé	Women's Resources Center/OIIR
Kevin	Hamilton	Fine & Applied Arts
Kelly	Cross	Engineering
Christopher	Span	Education
Elizabeth	Tsukahara	Student Affairs / Office of Inclusion & Intercultural Relations (OIIR)
William	Maher	Collective History Subcommittee member, University Archives (Director of Archives),

Appendix B: Critical Conversation on Native Imagery Facilitator Guide

Critical Conversation on Native Imagery Facilitator Guide

Tuesday, April 10th from 3-5pm

Room 2025 Ikenberry SDRP (301 E. Gregory Dr.)

Facilitator Role

The goal of this conversation is to open a dialogue about Native imagery, past, present, and future, at the University of Illinois. As a facilitator, you will work with your table/small group to talk about the issue identification, problem definition, and future aspirations for this topic. Although there are three scripted questions, you are welcome to tweak these questions to what works best for you. Additionally, you will be recording the group's ideas on a flip chart paper, which will be shared with the whole group at the end. Finally, you will report out ONE central idea/insight that was unique to your group. This is a hard topic to discuss, and we appreciate your willingness to serve in this role!

Program Overview

- 3:00pm Introduction to Critical Conversation by Rusty Barceló & Chancellor Jones
- 3:10pm Introduction of Speakers/Process by Reverend Allan Boesak
- 3:15pm Dan Maloney, last University-endorsed Chief portrayer
- 3:30pm Kevin Gover, Smithsonian National Museum of the American Indian
- 3:45pm Introduction to Strategic Discussion Process by Ross Wantland
- 3:50pm Small Group Discussion led by Small Group Facilitators
- 4:35pm Small Group Report Outs facilitated by Ross Wantland
- 4:55pm Next Steps with Chancellor Jones

Conversation Ground Rules

- Listen to Understand
- Use "I" Statements (Speak from your experiences)
- Engage with Respect
- Ask clarifying questions
- Share the space

Small Group Questions

- 1) Given what we've just heard, how can we "move forward" together as a community?
- 2) What are the issues as you see them?
- 3) What have been the obstacles to progress?

Identifying One Insight

As the facilitator, think about what might be a major contribution from your group to the larger process. You'll receive a 5 minute warning before we finish the Small Group Discussion section. During this time, work together to identify one insight that you (facilitator) will share out with the room. Please try to accurately and authentically capture the conversation both in the notes and insight.

Appendix C: Summary of Comments from April 10 and April 21 Critical Conversations on Native Imagery

Note: The items appearing in the binders made available during the May 1, 2018

charrette event are copied below.

Critical Conversations

A Summary of Comments

Greetings!

We welcome you to peruse the comments enclosed herein.

Table of Contents

- I. Comments from Table Discussions April 10, 2018
- II. Comments from Individual Feedback Cards April 10, 2018
- III. Comments from the Alumni Discussion April 21, 2018
- IV. A summary of themes from the April 10th Critical Conversation

Part I: Comments from Table Discussions April 10, 2018

Note: The Small Group Questions that prompted table discussions follow:

- 1) Given what we've just heard, how can we "move forward" together as a community?
- 2) What are the issues as you see them?
- 3) What have been the obstacles to progress?

Main Points Taken From the In-Depth Notes

- **Education**
 - Education for everyone involved (pro-Chief, anti-Chief and apathetic)
 - Education can change ones perspective
 - Accurate Information
 - The job to educate should not fall solely onto the Native American house
 - Discussion and education will help our university move forward
 - Careful use of language
 - "Erasure"
 - No name calling/disrespectful comments during the discussion
 - Avoid accidental rudeness
 - What does it mean to "honor"? How will we honor the Chief/the past?
- **Relationships**
 - Establishment of leadership
 - Who should lead the next steps and who should be involved?
 - Transparency of leadership from UIUC is needed in this process
 - All individuals involved should know all of the steps in the process of moving forward. They should also know how these steps will be communicated and who is allowed to participate
 - Build a relationship with Native American groups and allow them to have a "seat at the table" in this discussion
 - 3 main groups – pro-Chief, anti-Chief and apathetic
 - Take note of who is willing to compromise vs. who is unwilling to discuss
 - Are opinions weighted equally? Are some voices considered to be more important than others?
 - Involve more students in the conversation through initiative
- **Moving Forward/Next Steps**
 - Establish new traditions
 - Compromise
 - Acknowledge history while creating these traditions
 - Intent vs. Impact is important to think about while creating the next steps
 - Create a concrete timeline for the next steps
 - Allow individuals to participate in the next steps
 - Should the Chief be reinstated? Should there be a new mascot?
 - After a final decision is made – have a proper discussion about the decision
 - Protect trademark to control Chief merchandise

In-Depth Notes

(from 21 tables in random order)

1. Speakers
 - a. Chief had more than one performing hand
 - b. Find a way to put this issue aside and compromise
2. Student Transfer
 - a. What else can be done?
 - b. Don't want Chief to be representative
 - c. New Mascot
3. Mark
 - a. More learning about American Indian History
 - b. Also offer education and knowledge to community and alums
4. International Students
 - a. Rahul Raju is the first thing that comes up when searching
 - b. Our education also has changed our perspective
 - c. 10-11% of schools in Illinois have contest with the status quo
 - d. New mascot, talking about Native American scholars
 - e. Some traditions are too tied to the Chief. Should reevaluate what our new tradition
5. Student Business –Both Dan and Kevin (speakers)
 - a. U of I is a desired institution and a good place to be. We want to occupy the place together
6. AP Education Committee members
 - a. Healing process (what is the healing that is needed?)
 - b. Is there a way to have Relics house to spark conversation in a safe space (self-selected) compromise
 - c. Defining the term compromise
 - d. Education of the good and bad – full picture

- Education is important around the history of IL Native and Chief tradition to educate students and to follow up with fellowship
- Want to understand pro-Chief perspective to reconcile with personal views on inclusiveness
- The Chief's presence is personally hurtful. Past is always present
- Strong feelings about using the word "erasure" of Chief in context of Native American history. Word choice is important
- Bring back the Chief in a way that honors Native American people to celebrate its prideful tradition
- Intentions are important but if people are offended we should stop doing it.

Fighting Illini/Stadium History

- Need for an establishment of new traditions
- Nostalgia vs. Human Dignity
- Race + Sports; Not necessarily great
- “Can we move forward and honor the past without it being racial?”
- “If this conversation was around African American minstrels, this would not still be a conversation!”
- “We are so entrenched in the debate that we can lose our sense of reality.”

Veterans/Native People

- Relationship with tribal groups need more authenticity and respect
- Rebuilding our Native American Studies Department
- Brainstorm ways to have productive conversations
 - “Educate don’t eradicate.”
 - Emotions: discussions are precluded
- Give a voice to those in financial disadvantages. Silence those in the “larger room”
- Current Chief akin to Jesus former in the stadium

Opinions on the Chief and mascots in general

- How do we move forward when individuals don’t understand how the Chief is disrespectful?
- Should we have any symbol/mascot that is within any kind of cultural/ethnic representation?

Moving Forward

- Have some form of mascot to replace (who is also at the talk?)
- Find an alternative symbol of pride (e.g. Alma Mater)

Question #1

- Talking together is a great step in moving forward. People like me who are glad the Chief is gone shouldn’t add to the motivation of the pro-Chief members of our community!
- I think that the only way to move forward is to listen to and respect everyone’s feelings and opinions on this subject no matter what side of the issue you are on
- Respect for all involved
- Moving forward together?
 - Recognizing diversity inherent in an internationally renowned environment
 - No solution will make every individual group satisfied
 - Where the university is headed
- We could start to understand in which ways this was harmful to some, not all native people but also understand the love and attachment that some individuals have to the Chief. Really understand both sides. Not just know but understand.

Question #2

- Find the common ground
- Issues: Not everyone's opinions or voice is listened to
- Issues as I see them?
 - Competing interests conceptions
 - UISC's Identity
 - Conceptions of respect
- Individuals will not listen to why natives are offended and are not able to see both sides and understand how this imagery affects the campus climate for natives.
- The issue is that we are talking past one another. What do we have in common?

Question #3

- Trying to change people's minds
- Obstacles: Not everyone's voice is being heard
- Not wanting to understand
- Being unknowing about things people don't understand
- Too much emotional investment
- Playing the three-in-one is a huge behavior. I hope it will be noticed very soon.
- Obstacles to progress:
 - Defining what university identity should be
 - Entrenched belief; lack of a willingness to compromise

How to move forward

- Finding a way to harness/embrace the passion and commitment of individuals who trained to portray the Chief
- Acknowledging the pain and trauma caused by the portrayal of the Chief Illini was to Native Americans
- Legally we must move forward
- Acknowledging the tradition that existed and the emotion attached to those years of tradition
- Remembering the impact of this issue for our children
- To move forward, continue to be informed – educate others – change perspective based upon fact and respect
- Avoid accidental rudeness
- Know that people can all change
- Choose reconciliation rather than erasing history of the past
- We have a name but many may not fully understand it
- Some people see that holding onto the Chief is a form of being rebellious
- We need more students involved through student initiative and not participation forced upon them
- Need education rather than reconciliation
- Reconciliation does not take into account the vastness of issue
- Move to something neutral immediately
- Reckoning – Learning – Evaluation – Decisions
- Acknowledge the racist individuals, behaviors and the impact on the issue - creating fear and disrespect

- Repair

- Intention vs impact matters
- Embrace history. Don't engage in erasure
- Closure of reconciliation process?

- Incredibly Impressed by Kevin Gover's words
- Understanding the past is necessary and messy
- Gover's: "Assisting Indian Groups" as a major institution is valuable
- What can we do to help the Peoria Nation?
- Not a mascot, it's a symbol
- Understand the past and validate both perspectives
- Think and consider a new symbol that is meaningful – involve the band
- Engaging Native American Students – Peoria Nation (they ultimately had the say)
 - All Native Americans
 - Florida State – PAID
- It's also about external perceptions
- Funding big obstacle
- ABE Lincoln?
- Power of 3:1
- No Squirrel
- A Significant mascot
- Don't trivialize people

- Lack of education
- Part of identity
 - Generational issue
- Erasure
- Healing Process
 - Reconciliation
- Marching Illini
- Funding opportunities for minority groups

- Find a way to acknowledge the history while creating a new tradition
 - Students want the opportunity to create a tradition without a mascot
- As an alum, I want people to feel welcome and included
- Can we do something with 3in1?
- Attempts to replace has been taken as a joke
-

- Communication and education from the Chancellor's Office on steps taken to develop a relationship with Native American communities
- Establish future image of university
- No erasure – past + Native communities

Education and Awareness Leadership

- Given what we heard, how can we “move forward”?
 - Don't see the Chief as an offensive representation. Intentions were good, implementation is lacking.
 - Trying to seek knowledge/trying to be the person that says why?
 - Continue to ask questions/ ask why
 - Intention – to learn from one another, to honor the Natives
 - Perhaps have Natives study folded into the curriculum
 - Education and awareness is needed but not the imagery
 - Rewriting of history, need to change the “single story”
 - Must engage the Native American community
 - Need to be involved, depends on content and safety

Need a timeline past – event

- Very different
- Leadership
- Indigenous people's day – take small steps
- New traditions – more beyond using tradition as an excuse to establish new ones

Issues

- Giving up the past
- Proactive leadership
- Inability to bring opposing side together
- What are the next steps? Have had these conversations before
- What are the issues as you see them?

Obstacles

- Lack of leadership, lack of conversation, fear and harassment with regard to speaking out for those that self-identify, Native American resources
- Bias in classroom may not affect the classes you take due to opinion and belief system
- The imagery/symbolism

Final Point: Form New Traditions.

Ask Questions: Why

Education: Accurate Info – land unknown, classes, orientation

Engagement of Native Communities

Questions Leadership, new traditions, timeline for action plan, giving up the past

Are opinion weighted equally? – Authenticity in Traditions

- Are some voices more important than others in this debate?
- End viewing the issue along racial lines
- People on both sides

Compromise

- In whose honor?
- Is that a valid source of information?

Moving forward

- End divisiveness, stop drawing lines
- Do we have a need for a mascot? Can we find one that is inoffensive to all students?
 - Something to rally behind
 - Builds community
 - Negative connotation to Chief supporters
- End “name-calling”, violent behavior
- Acceptance of the past while still moving forward

What are the issues?

- Disrespect of one another (demonization)
- Lack of communication
- 3 main groups: pro-Chief, anti-Chief, apathetic
- Art and imagery – how do we treat native influence?

Obstacles

- More than one group needs to be involved
- Who is willing to change the rallying points?
- Who is willing to compromise vs. who is unwilling to discuss?
- Is there a possibility of bringing back the Chief?
 - Should it be acknowledged or ignored?
- Political Obstacles
 - Are certain students enabled or held back by political factors/ campus environment?

- Acknowledge pain on both sides of the issue
- Creating new role to talk about the traditions of the university – reframing
- Both sides agree that they love the university
- Illinois has not made a statement about the retirement
- Better leadership and communication in the community within the university
- Procedural justice
- Respect for both sides
- Creating an inclusive community/understanding
 - Create parallels to help people understand the core issue

Acknowledgement

- “We did this wrong” “We hurt people on all sides” – The want to rectify those mistakes and missed opportunities
- Chief not coming back – it is gone
- Timeline to make new mascot, new initiations

New mascot – big celebration reveal of something that can unite campus

Efforts that can improve relationships with Native Americans – be an ally, advocate

- Educational expenses
- Admissions
- Support
- Research on issues impacting Native American communities

Archives

- Recognize history of mascot - maybe ask pro-Chief supports to send in their thoughts as well as those who find it hurtful
- Ask for ideas of new Chief
- Provide ways to say goodbye – start forwarding a new way

Accountability

- Who to hold accountable of the timeline presented

- Role of slavery in higher education
- Compromise/ different image
 - either/or
- Lack of respect on both sides
 - Tradition vs. disrespectful
- Improperly handled
 - Feelings hurt or harmed
- Safety in expression
- Acknowledge and leave it there
- Nothing to rally behind
- Intent vs. Impact (why students feel hurt)
- Need to communicate the knowledge
- Impact of family background
- Where do people set the idea that these should be nothing offensive
- Maybe people should worry about more important things
- Agree to disagree

- Something else needs to fill the gap – a new tradition
- Removing blocks to above: starting with Board of Trustees
 - Impediments to change
- Define blocks to change
 - Find a way to honor people’s connection to the university while also honoring native people
- Administration needs to take lead and not depend on students’ efforts, labor, time
- Advocate for Native Americans
- Bring Native students to learn here, study at Illinois
- Recruit and support students from all tribes, not just the Peoria
- What makes this community different? Understand what is keeping us back
- Tell the story of the past (old and new ways of knowledge)

What are the issues?

- Original cessation of practice came from outside (NCAA). Should have come from within
- What does it mean to honor?
- Administrative leadership needs to be able to take action
- Support living Native Americans
- Empower campus administrative leaders to act decisively
- Tell the stories of what happened here, letting Native people lead

- We want transparency of leadership from UIUC around this process
 - How will the goals, content and process of this event be communicated?
 - What are the next steps and how will they be communicated?
 - How will people learn about and be able to participate in the next steps?

Moving forward as a community

- Education – foundation
 - More engagement with NA students
 - Retention and recruitment
 - Intentional engagement
- “Indians Everywhere”
 - Native Imagery integral to NA
 - History – bitterness but can’t study present without the past. Need for foundation
- Buffalo, NY – NA history in schools (this is not prevalent in early years everywhere)
 - Discrepancy in use of NA terms/city names, rivers and states – US knowledge
 - Southern IL school system: nothing except farm stories and Chief stories at games
- Indian relics, visit mounds, etc. Indian day camp at Y, Boy Scouts Indian lone – informal
 - Stereotypical more common than experiential
- Generated Thanksgiving/Columbus Day myth education in CPS – historically learned truth
 - Stereotypical
 - Focuses on past of certain peoples
 - Same as decades ago
- College, native families where education occurred (second/ first hand)

- Complicity of silence
- Don't admit what people don't know
- Values and strength in NA people
 - Erasure, take over narrative
 - First person voice as part of education
- Education system
- Squanto sculpture : controversy over fairytale US real story
 - Replaced by plow
 - Education erasure conflict

Issues

- Avoidance to handle conflict
 - 2007 chair of athlete board mascot – IL speaker issue, simultaneous with NCAA discussion
 - Questions: cost to keep the Chief? How much to get rid of?
 - No discussion about proper notification/closure
 - BOT info session – was a huge gap besides this (NA individuals)
- Divide
 - Didn't inform public about returning regalia
 - Name calling
 - Talking at and not to
- Running in circles
 - Average tenure - Chancellor < students

Big Takeaway

- Avoidance – We need a concrete timeline
- Education – Intentional engagement. Incorporate first person voice

- What is honoring?
 - Museum
 - Scholarships
 - Revised image acceptable to native community (e.g. Florida State)

- Where can I learn about the Chief? (exhibit, library, “active” publically accessible space)
 - Acknowledge life and culture of the institution
 - Honor and recognize the history – somewhere for the spirit of the Chief to live
 - Included context of the time and place when we build educational pieces
- Replacing the image/mascot
 - Acknowledge its place and position in our community
- Education of Native American culture
 - Understand culture ramifications of the portrayal
 - Students, fan base, faculty/staff
- Create an identifiable process to move forward
- Protect trademark to control production of Chief merchandise

- Platform larger than Native American house to educate in mass
 - The burden should not fall on NAH or the student organization
- Eraser of Native voices/views with removal of the Chief

Part II: Comments from Individual Feedback Cards April 10, 2018

Notecard 1

- Education about American Indians – later a new mascot

Notecard 2

- Embrace Indian traditions. Provide scholarships for students that are Native American

Notecard 3

- Please, please, please stop generalizing Native peoples. We all do not think alike!!!

Notecard 4

- Thank you for this event. I did not feel unheard, but I did think at table xx we focused on education as well, and that education not only about the university's traditions around The Chief, but also the context in which they were produced, guided by American Indian scholars would help to move toward meaningfully addressing the complex history we must acknowledge.

Notecard 5

- Need recognition that when the Chief was retired, we didn't do it well. Recognize the hurt on both sides. We need a replacement that is big, concrete, and timely. There needs to be appropriate representation of native peoples in the process. A timeline needs to be created and adhered to

Notecard 6

- Please do something. These conversations have to conclude

Notecard 7

- It is equally important for faculty and staff across the campus from all units and majors to get education and training about the harmful effects of mascots... not just rely on the Natives to *curly it all!

Notecard 8

- Personal nostalgia (your dad took you to games, you were in the band) is not a reason to continue a "tradition" that is psychologically damaging to our students and others

Notecard 9

- We must get rid of the 3-in-one!

Notecard 10

- I still hear the Chief being referred to as a mascot... He was never a mascot, he was an honored symbol

Notecard 11

- Most issues are best decided by solutions that arise from a compromising middle ground. Neither side should strive to WIN and totally obliterate the other point of view. The “Anti-Chiefs” don’t seem to understand or support this tenant.

Notecard 12

- Suggestion for compromise: (1) Honor the history and tradition of Chief with a hall or room in the sports hall of fame. (2) Keep “Fighting Illini” with symbol transitioned to WWI soldier type symbol whether it be a figure or symbol

Notecard 13

- Why is it assumed that anyone has the right to forbid anything in their environment that is personally offensive, especially if there is no racial, hostile, or offensive thoughts present? If there is no threat or hostility actually demonstrated, then maybe it is only perceived and not real, therefore not justified.

Notecard 14

- Frustrated he (Kevin) called it a mascot, because it wasn’t. Not that it matters at the end of the day, but the understanding isn’t there.

Notecard 15

- Moving forward:
 - Chief as symbol vs mascot
 - Historical context for chief and mascots
 - New mascot
 - Native scholarship
 - Museum/exhibit
- To communicate – listening & communication... compromise

Notecard 16

Group Discussion

- Relate to Native persecution
- Dignified chief, process/tradition
- Official statement from Chief Harper @Peoria —> How could this be a follow-up?
- Chanc. [Chancellor?] has not talked to Chief of Peoria tribe
- Athletics during protest & retirement
 - Protests divisive, not contentious
 - ESPN didn’t cut away for last dance
 - Symbol was respectful
- Personal experiences change perspective of symbolism = racism?
 - Other institution (Auburn) —> inclusive acts
 - Institution needs traditions that are agreed

- Use of theatre – social justice
- Native American – focus on important art, history
- Protest
- Hostile work environment
- Indecisiveness

Native Communities:

- Support
- Access
- Preparation
- The image of the University
- Sufficient resources and staffing
- Acknowledgement of Native people – how can we continue to honor peoples in positive ways (art work) → do not erase

Notecard 17

Report from Critical Conversation

3:32 – Dan Maloney

- 1983 – regalia to UIUC
- Tradition
 - Marching Illini Camp – intro to Chief
 - Guardians of the tradition (band)
- MN – lake
- 10-week tryout
- University Ambassador
 - Not just presentation/tradition
- Reading and research (35 books)
 - Spurlock museum
- Healing, reconciling w/ unfinished business
 - Learned about retirement from “Penny for your thoughts”
- 3-in-1: Chief still cheered
- Erasure
 - Acknowledge historical wrongs

3:43 – Kevin Gover

- Cultural anthropology – examine practice and belief of White Americans
 - Dressing as Indians – expression of American-ness (no longer British)
 - Indian clubs
 - Morphed into lamentation – disappearance of Indians from American landscape
 - Conflict with great country and conflict with displacement of Native Americans
- Mascots represent plains Indians – last fighting
 - Displace Indians – taking away their tribes

- 1897-1934 Indians had lost millions of acres of tribal lands (time of introduction Chief Illiniwek)
 - Mascots emerged in full force during this era (in pro and collegiate sports)
- Need support of Universities – low socio-economic
 - OK, Stanford, Dartmouth – native mascots retired
 - Deep commitment to recruit and graduate native students

Notecard 18

Notes from Conversation

How can we move forward?

- “1st comment that struck me”
 - Chiefs felt that they were disrespected when retirement happened abruptly and that wasn’t native to them
 - Idea – should/could there be some sort of “ceremony”/closure event?
- When we visit museums, etc., we learn history/context. An event that provides context, a possibility?
- Counterpoint – there was a last dance, a big “to do” there seems like the interest in another event looks to the feelings of a privileged group
 - {NAME} said this, “If this is what is required to reach closure, let’s do it”.

Discussion of Peoria Take perspective

- Not clear to some that there was uniform agreement at the time retirement decided upon

Discussion of approach taken by San Diego State

- Is this a viable approach

Q – Is this similar to the reconciliation effort in South Africa?

A – Not sure same method, but similar idea and university pretended at the time said he’d stick with result whether it was a reference the representation

NCAA has taken a position – we can’t go back

Embracing history and not engaging in erasure are important

- Respect and acknowledgment of intent as good and honorable albeit with adverse impact

Is there a way to incorporate the Native American identity effectively and respectfully into a broader, inclusive identity for all?

- offered hers New {Word} teams incorporate Native peoples warrior dance into events

- All NZ people – native and white – embrace this identity

** Member of table whose family has generations of grads worries that we have turned our back on a deeply meaningful tradition based on listening to or only hearing voices from one perspective

Notecard 19

“Our major insight is the importance of finding a common ground”

Question 1:

- We shouldn’t wipe out the fact that the Chief was here. We should also be clear that the Chief has happened – we should know the impact of the Chief
- respecting everyone’s perspective and not cutting out any voice
- As an educator, I want to remove the Chief because he does harm and we should do no harm in the education of young people
- I’m an educator with naïve children and I was all voices to be heard
- Respect for all – we have passionate, smart, kind people on all sides of this {Word} that we must think of how we can find common ground moving forward together
- We have great diversity on our campus. How do we want to defend ourselves – looking forward

Questions 2 & 3:

- Some people will be offended while others will not be given the same {Word}

X wore a Chief shirt to this discussion

- We love and respect this university – can’t we figure out where we agree – can we endure a new tradition by focusing on our common ground?
- One major {word} is the 3-in-one
- There is much more than the Chief – focus on the common ground
- The imagery is still a problem
- We understand the prospection – yes! No! But we forget the why – when we can focus on the why, we have a chance to move forward
- A big obstacle is the imagery. For unofficial, there were some very offensive shirts.

Notecard 20

MOVING FORWARD

- Alumni feel there have been ½ measures
 - Dialogue has not been transparent
 - Communication is key
 - —> Why difference?
 - There's a lot of bad info
 - Not hopeful to have misinformation ready to move forward but the university doesn't understand why it's hard
- Seeing this your whole life prior before making decisions was rushed
 - Getting to a boiling point – now we're having the conversation we need to be objective about both sides of the issue
- CU community needs to be part of the convo
 - How will this be communicated to the public?
 - Is there lack of transparency in this event?
- Our views of the Chief have changed, older ideas are misunderstood in retrospect
 - You can learn. That's why we listen to each other
- Gover's contribution is a door opener

Listening for common ground

- Intense desire for recognition and respect
 - Grounded in history and detail
- Next steps come from when people and their {word} are respected

Marching band and NAISO met – marching band diversity Spr. 16 convo about music:

- War chant, 3-in-one
- Convo about music was respectful and divergent
- Respect, recog, understanding

How to communicate: We understand the sentiment attached to the imagery, but it doesn't measure to the damage done

Imagery – What is the influence on high rates of Native suicide? Influence on Native children

We can change our POV, even dramatically

- If the Chief is really gone, will we move forward? It will anger supporter and we can't have a convo
 - Can we protect Native students? Educate.
- Communicating people have to hear how it feels on inside
- Revolving door of UIUC leadership
 - Admin may not know/understand UIUC
 - Unclear message, NCAA ruling; Missing info abounds

- How can UIUC play a role in clearing misinfo?

Concrete Steps

- Respect alumni experience
 - Replace what is lost – mascot
 - Replicate

Transparency/Leader proc/content and plan + participation → Role/leadership

- Some kind of education program? Graduation requirement?

Notecard 21

- Alumni is an obstacle → How do we not alienate them?
 - Did it impact sports?
 - If we start winning → will that change?
- Accurately communicating the history of the Chief and the Illini
 - Bring everyone together (open event) alumni, students, faculty...
 - Look for a symbol, over just a mascot

Notecard 22

- Personal background/culture
- Confederate statues
- Decency, cruelty, democracy
- This tradition
 - Ambassadorship to the larger room
 - Shoshone
 - Tradition
 - Regalia, ambassadors, dance, Spurlock museum, presenting to groups
- 2007
 - An existing passion and fan base
- National Museum of the American Indian
 - 1989
 - An expression of American-ness
 - Little Big Horn:
 - Civilization Regulation:

Void

- No time to grieve
- Need common events and activities
- Chief business

Needs Recognition that:

When Chief was retired, we didn't do it well. Recognize that it hurts a lot of people on both sides, and the hurt was poorly addressed. We need a replacement that is big, concrete, and timely. Furthermore, there needs to be appropriate representation of Native peoples in the process. Lastly, a timeline needs to be created and people need to be held accountable when the timeline is not met.

Moving Forward – can retire formally —> Process

Ideas

- Former people (of Chiefs), they weren't respected. Wondering if there is a way to say goodbye
- More of how process was taken place of removal —> wants closure
- The older someone got, the more he {word} it was wrong,
 - Frustrated that why is it they are still doing it when retired

Notecard 23

Civility, justice peace, democracy

Moloney:

- Tie between band and mascot
 - "large room" what is he talking about?
 - *Spurlock (mentioned 3x)

(participant):

- Monthly visits
- "we need direction to move forward"
- 3-in-one

Gover:

- Plays Indian {?} and experiences of {word} (tea party) "word" of dying race regret?
- US original sins
 - Mascots appearant of forced remil board sin.
 - Avgn regs – feel bureau
 - 50 years ago
 - AC, Stanford, Dartmouth —> New Recruitment

Part III: Comments from the Alumni Discussion April 21, 2018

- I really like the idea of the university doing things to support the Native American community as a follow-on to retiring the Chief.
 - Recruiting for admissions
 - Service projects/ alternative spring break
 - Alumni mentoring Native American students
 - Education- courses, Spurlock exhibits, etc.
- “The Legacy of Chief Illiniwek”
- The band needs to lead the way to the future. Alumni need to grieve the loss.
- The words are more important than the symbol. “Courage”, “Spirit”, “Loyalty”, “Respect”, “Freedom”
- Symbol needs to be more than just sports. Needs to represent the entire university.
- Need to have a forum available to out-of-town alumni to weigh-in. Maybe online forum? Survey? And continuous and clear communication to them
- What is the spirit of our university?
- How can alumni be involved?
- Focus on Marching Illini band members, alumni, that were the closest to the Chief and may need the most grieving
- Spirit loyalty, courage, respect, freedom
 - These words went away with the Chief – we need to find a way to bring them back
- No mascot. Never had one, don’t need one now. A mascot will never be accepted by a large number of the fan base. We are the Fighting Illini, embrace and promote that.
- Moving forward: The most important question is what will represent the university overall rather than just the sports
- Search for common ground
 - The university should be a natural leader with education of Native Americans
 - Native Americans should be consulted with what is acceptable for a university with having a Native American as its inspirational leader and a consensus should be reached on such a symbol of leadership
- For those who honored the Chief and taught children these good beliefs, we need to legitimize these past feelings e.g. The Indian museums, Indian scholarships, etc.
- We think past generations who honored the Chief are grieving and need closure. One solution: have Indian museum honoring Indians of Illinois
 - For future: no mascot which will hollow. Rather, use block I or Alma Mater.
- Idea for closure – (one next step)
 - Having a ceremony honoring Chief – invite alumni, Native American authority – let us say goodbye to our loyal leader.
 - He disappeared overnight; that hurt. At this ceremony, announce (explain) the University’s movement (involvement) with the Native American people.
 - University needs a place to “retire” the Chief
- Will the entire Indian nation be a part of deciding on next steps, or just a portion of it?
 - If we don’t have full representation, we leave any steps open to challenge. We need 100% closure!

- No Chief, no identity. —> Can we give win/lose outcomes?
 - Bring past forward and move forward
- Past administration missed opportunities to build
- Do we need a new mascot? Might be a slap in the face. Promote Fighting Illini not to need a mascot. Just have a competitive team
- Halftime needs to be a coming together
 - Want someone in the stadium
 - Could be a single person
- This is appropriation of imagery
- How to move forward – Provide more information, more bends marking
- Have alumni involved
 - Engage us, ask for our input
 - No more win/lose outcomes!
- Put Charrette on Facebook live so Alums can participate
- The replacement needs to be discussed before it takes place
 - Tell us before, not after the fact
 - The university needs to be the one to communicate the information – not the radio or social media that caught the news from something being banned and not showing up
- A new symbol cannot cheapen the history
 - The old logo is attractive
- DO NOT CALL IT A MASCOT
- Not a cute, fun Disney character.
 - Have the university write an apology letter for surprise repealing
 - The emotional response hurt from the repealing is the largest issue
- Admin –
 - Engage the community before making changes rather than last minute notification
 - Have involvement in the replacement of campus for all generations to bond around – need to fill the void
- Missed opportunities to lead out this issue
- How can U of I add value to Native American lives?
- Rip the Band-Aid off
- Alumni – educate at the history – both sides
- Charitable – more with Native American Indians on coming to U of I (with scholarships and support)
 - Go back to their native land and communities to help them
- You have an alumni pride issue – you need to heal/move on the alumni that felt one feel pride with the Chief. It was an emotional part of their college experience. It is sad for them to see it change.
- Rip the Band-Aid off – change the mascot/theme entirely
- Have more social responsibility around Native Americans
- The university has the opportunity to lead. Glad to start the solution now!
 - Provide fact sheet to alumni in what colleges have successfully moved past this. Stanford, Syracuse, Dartmouth. How small have past Native Americans

- University leadership needs to be better stewards of alumni time and money
- Provided leadership has not let us down
- 1 – Restore the Chief
- 2 – Don't assume cancellation is the only option

Part IV: A summary of themes from the April 10th Critical Conversation

Recurrent themes in the comments (both collective and individual)

April 10, 2018 Critical Conversation Concerning Native Imagery

Preparation for Charrette on Tuesday, May 1, 3-6pm in the Illini Union South Lounge

Note: A charrette is a meeting in which all stakeholders in a project attempt to resolve conflicts and map solutions.

Themes:

1. Transparency in process

- What have we done up until now
- What are the goals of a process
- What has the leadership accomplished (including connections to Peoria tribe)
- Establish a timeline for a process and ways to be held accountable
- Avoidance of conflict can no longer be our strategy

2. Call to understand history

- What does "Fighting Illini" refer to?
- When was the Chief created and when did "Fighting Illini" begin to symbolize a biased view of Native Americans, or a particular constructed Native American group?
- When did Illini become synonymous with Illiniwek?
- Intention of use of Illiniwek and use standards (training required, time, place, manner, and changes over time)
- When did Native faculty, students and/or staff begin to speak out against "Illiniwek" usage?
- How has the enrollment and employment of Native American students, faculty and staff been affected by Native imagery on campus?
- Explain why misappropriation of Native imagery and false representations create a hostile learning and work environment for URM students, faculty, and staff

- Post-retirement manifestations of Illiniwek and Fighting Illini
- Decision to end the war chant
- Will first part of 3 in 1 be retired? Why or why not (explain justification)

3. Call for education/training

- General diversity/inclusion education
- Education about Native American histories and cultures
- Education about the U.S. role in decimating Native American histories and cultures
- Education about the detrimental effect of the use of Native imagery in sports
- Education about systemic/institutional racism and racial microaggressions and their impact on diversity and inclusion at the University of Illinois
- Use of arts to educate (social justice theatre, dance, etc.)
- Require implicit bias training for all students, faculty and staff of campus that includes a component that addresses the problems with the use of Illiniwek and other false representations of Native imagery
- Help campus/community to recognize difference between intention and impact of their actions on those harmed

4. Revisiting the retirement of Native imagery in sports

- Role of NCAA ruling
- Role of the BOT
- Actual decision(s) of UIUC campus leadership, including timing of each
- Recount ceremony/spectacle of retiring the Illiniwek (One or many events? Timing? Who sponsored event(s)? Where did they occur?)
- Answer the q: Is there a need for added retirement events? Will there be a further commemoration of Illiniwek? Will there be a museum display? Where? When?

5. Moving forward: Proposed next steps and recommendations concerning process

- Create an official historical timeline of administrative decision-points, both to adopt Native imagery, and to retire its use. Timeline should also include original meaning of 'fighting Illini'.
- Start with 2016 report and carry out a process for determining whether we need a mascot and what that mascot will be. 2016 report was commissioned by interim Chancellor Wilson and based on research concerning 10 institutions that created new mascots. Highly respected students, faculty and staff wrote

the report. Buy-in will require acknowledging and building from the good work that has been offered and proposed in the past. In the process, ask, what image would the University of Illinois like to portray nationally and internationally? What best represents the best of Illinois? International students say that Illiniwek is still associated with Illinois.

-To address concerns about transparency and indecisiveness of the administration: Create comprehensive program of activity and create a timeline of future activity to address the issues surrounding Native imagery. Appropriately resource a team to carry out the comprehensive program. Establish benchmarks and accountability. Create a communication strategy.

-Resource the Native American House and Enrollment Management and the Grad College to recruit Native students and to provide scholarships/fellowships/mentoring opportunities.

-Be explicit about role of compromise in a plan going forward.

-Commission a book on Native imagery at the University of Illinois that will address Qs above concerning history and use it to help socialize our new students in the future.

-Put together a short video presentation for the sights and sounds event that briefly recounts the history and why use of Illiniwek is inappropriate.

-Take up some of the education/training initiatives noted above, including training for all faculty, students, and staff to reduce implicit bias and to address racial microaggressions.

-Provide deeper educational opportunities about Native American history/culture. Many noted that they were hungry to hear more of what Kevin Gover had to offer. Perhaps do an annual event to educate the campus/community and/or do a Spurlock or Krannert Art Museum exhibit and event annually.

-Create a transition plan for senior leadership, as a way to inform leadership of prior decisions concerning Native imagery and compact for future steps, so process does not need to start all over again every time there is a leadership transition.

-Find ways to bring alumni into the process/program for change.

-Establish teams of stakeholders to serve as advisors. One of the most important will be Native American faculty, staff, and students. However, Native American stakeholders on campus should not have to shoulder the lion share of the burdens of education and labor and emotional labor involved in the new program of change.

-Establish and peace and reconciliation process by articulating a program of change within that framework.

Appendix D: Summary of Comments from May 1, 2018 Critical Conversation on Native Imagery Charrette

Summary of Comments from May 1, 2018 Critical Conversation on Native Imagery Charrette

Themes

Process

- Re: the Chief, From: an MI alum 1978-81, The Chief was never a mascot. The intent was always honor. He is a member of the Marching Illini personnel. Alumni and members should definitely be involved. (+1)
- Continue to create more places, spaces for input and feedback... this event/work is great, but by design – it can't include everyone. Think very broadly about how design/location/etc. can exclude certain voices.
- Acknowledge that native imagery reflects opinions of other human's dignity.
- Use different tools "events" and conversations for different people and different purposes e.g. could something like a "Human Library" event create useful conversations between individuals?
- More students involvement. Student Senate IUB Greek life. Too many old timers involved.
- Manage a contact list and keep all informed – use social media to develop contact list.
- Create an exhibit at Spurlock Museum that puts the chief's presence at UIUC within the broader contexts of Native imagery and racism in the USA.
- We need more students at the conversations. (+1)
- Identify a new mascot. There has to be a formal recognition that there is no opportunity for the chief to return as the mascot. Acknowledge its role in the annals of the university history but more forward. All university constituents must be involved in the conversation of what the new symbol/mascot of Illinois should be.
- Reach out to Native student and alumni on BOTH sides of the issue. (+1)
- How do we heal? Bring back The Chief.
- Work to make the best possible representative of native culture instead of replacing it with an animal or similar caricature.
- Listen to Native students, scholars, and community.
- When 2018-19 starts, be very clear about carrying this forward.
- Implement a new – non human being mascot – ASAP. (+8)
- Not as mascot!
- Everyone must be a part of the conversation and we must work on having a tolerant discussion between both sides instead of yelling. (+1)
- I appreciate the historical context of the introduction and use of mascots that content is important for understanding why it's time to move forward.

- Empower students to generate ideas for new halftime entertainment.
- ALUMNI have to be involved!!! Everyone (especially donors) gets a seat at the table. (+1)
- Acknowledge ALL voices moving forward including Native Americans who support the use of native imagery. (+1)
- Find compromise. Elimination does not help anyone. Find a way the preserve, educate, honor the tradition.
- We do not need a mascot, we need to preserve history, tradition of the people before us.
- I think the new name of a symbol for the teams is “the blue wings”
- The process can’t work if we are all healing different things – perhaps we have to define what it specifically is we are healing.
- Remember that people can tear down sticky notes and add extra false stickers to support their point. (+1)
- Plan and execute events with greater transparency for the alumni. (+1)
- I think this has been a good process and so – thanks to the Chancellor and his staff and team.
- More truth in reporting on conversations.
- Look and see if there is an existing mechanism for teaching. Opening to a larger room.
- How to engage more Native American people in the conversation.
- A frank set of conversations with both sides.
- To acknowledge and share culture.
- Create classroom climate where students can state their views. (+1)
- Consult with Native American organizations, tribal authorities on perspective on Native American Imagery.
- Chancellor Jones needs to regain authority from the Board of Trustees to enact the Board’s resolution on the Illiniwek tradition. Without that authority, this is yet another charade.

• **Collective History**

- Acknowledge the racism in the context of the chief, music and imagery (eg. Hollywood indian “indian speak”) (+5)
- We need to do full contextual research on items too readily stated as history. Eg.” Fighting Illini started w/WW1” when in fact it was used 5+ years before and was earlier. Posited by the rad as a way of melding the team and Native Americans. (+2)
- Talk about images (mascot) how they were acceptable at the time and now are viewed nationally as racist – share articles written in national news.
- I believe an honest, complete, and fair history of the chief and the controversy is useful and healing. I would be cautious of creating shrines or monuments in that process.
- Show something other than “In Whose Honor” for cultural sensitivity.
- I expect that the continued representation of the “chief” has significant impact on our ability to recruit Native students and faculty/staff. It’s a person of color. I would not want to continually be confronted w/crude imagery of my culture. (+1)
- Stop stereotyping Native American students, culture & imagery. (+2)
- I know of native students who have been shouted insults at in public and doused in beer on unofficial. The unofficial t-shirts are embarrassing and incredibly cruel. (+1)

- The “two sides” are not equivalent. We need to stop equating cultural appropriation with living cultures.
- Acknowledge that the depictions of Native culture on this campus are also a source of pride for some native people as well and that their opinions deserve equal attention.
- How do we avoid erasure?? Bring back The Chief.
- Currently, any native student who happens to have a different ideals to those represented in the cultural house are shunned. (+1)
- Land Acknowledgement - at events (eg – British Columbia has a decent protocol) (+2)
- I don’t understand what is offensive about “the music”? – war chant – Oskee – 3 in 1 (+1)
- Can we find a unifying symbol from Native American Imagery? Eagle feather? Or should we start fresh?
- Situate the history of the chief and Native Imagery within the broader history w/racism at UIUC.
- As the “chief” was such a significant aspect of Illinois history, it is critical that that history is acknowledged in the University archives.
- Support American Indian Studies, Native American House and NAISO – financially, administratively, emotionally. (+1)
- It is not just a matter of Native Imagery but there are other racial images that were part of the time in which the chief image came out (eg. Black face or other ethnic stereotypes) The lesson is the broader one of inhumanity to our fellow humans. Unless we all recognize how natural it is to offend others we will keep hurting each other.
- End the discrimination of students at the cultural houses based on political belief. (+3)
- Is there space for contextual history in the core curriculum one that acknowledges and tells the history of our land?
- If “The Chief” wore black face and did a “Bo-jangles” type dance – I do not think we would say this is something to be proud of and must be remembered.
- Acknowledge problematic history but address it and change for the better.
- Create a neutral class to educate students on the facts of the history of the Chief.
- But also create a space/way for alumni to visit/honor the chief. Yes, we should definitely contextualize-this is so important-but labeling as racist won’t help folks learn + doesn’t recognize their relationship to the chief.
- If there’s a museum exhibit, it needs to focus on contextualizing the mascot in a larger system of institutional racism (+2)
- 2nd on the museum (+1)
- Create a museum exhibit about “Indian imagery at UIUC” (+3)
- Because of Political Connections, How many students that are offended by the “War Chant” and 3 in one actually attend sporting events? I am a giving alumnist group that probably will never be contributing to uiuc (+2)
- Does anyone document the real, actual death threats that people like the head of student gov get when they oppose the mascot?? This is real trauma. Students are being v. brave even when whatever they say is misappropriated by chief supporters.

Education

- If “The Chief” wore “black face”, or was a “character” in a Japanese kimono sp? Or in a “Jewish” Get-up might people understand (possibly) how incredibly offensive “The Chief” is?
- Make it clear that there is no place for “reformed” stereotype at inclusive Illinois.(+1)
- The Anti-Chief needs to practice TOLERATANCE Open to Chief education
- Statement from Peoria tribe chief on stance of Chief Illiniwek
- Storytelling campaign from perspective of NA students- community members
- Include information about history of mascot + why the University does not endorse it in new student orientation. (talk about why some people find it racist)
- Respect/ Understand rights afforded to all students by the Constitution
- Establish scholarship for native students, use a representation and imagery as a gateway for further education for native people
- The CHIEF is NOT a mascot or caricature — He has always been a beloved Symbol! (+1)
- A lot needs to be done with undergrads so they can be aware of the implications of the chief (+1)
- Education would be great IF people actually used the info to inform their point of views. To date, people know about the suffering of Natives. They know that Native tribes have denounced the Chief Symbol. They know about the history of Natives in this nation. YET...here we are. That education has done little to actually soften or change the hearts + minds of people who persist that how they feel about the Chief as symbol of the University + in their memories is more important or even equally as important as Natives who continue to feel humiliation + experience the disrespect and exploitation the chief represents. They know, but they ignore, They disregard. Education doesn’t change bigotry. (+2)
- Encourage students to read Carol Spindel’s book Dancing at Halftime (+1)
- A conference on genocide. A day devoted to Native history.
- End presentation of biased media without any opposing viewpoints. I.E Tell both sides in the classroom.
- Encourage the ability to actually discuss the issue in a calm respectful manner instead of resorting to violence and name calling. (+2)
- When are we going to mend relationships with the Peoria tribe? (It’s never too late to right a wrong.) (+1)
- Stop implementing anti-chief rhetoric as the one and only voice when the issue is taught in classes. Offer all perspectives.
- People have dug in their heels, Both sides need to listen with empathy to each other.
- Partnership with Native American Tribes to educate + provide service Opps for our students
- 5 new hires in AIS (+1)
- Continue the tradition, use it to educate all. Elimination does nothing to change history or correct a wrong! Honor the tradition by preserving it.
- Stop alienating free-thinking students
- If it is an unwanted behavior, then just get rid of the band (skilled, conscientious, smart, spirited, good kids) It already had its heart out back in 2007 anyway... A quote from the book (critical conversations) “Playing the three in one is a huge behavior. I hope it will be

noticed very soon.” “Behavior”?!?! Yes, it’s a behavior! It’s a MI tradition older than the Chief!

- People who enrolled to the University recently do not know the meaning/ history controversy of our mascot
- Re education. I was Offended. Angry. Upset. Felt unwelcomed + very angry + confused when “The Chief” showed up at my Alma Mater’s (U of MN) football game on campus. All us Gopher’s were FREAKED OUT embarrassed and wondered what the heck folk here were thinking. Very uncool. And I had just moved here. Oh NO! I thought- how could they not know?
- Center Native voices –indigenous authors, artist, creatives – indigenous elders, leaders, communicators –indigenous scholars. The issue extends beyond imagery – the issue is not two – dimensional. Just as indigenous/Native stories, histories, lives are not 2-d. Make space for Native stories. Beyond this conversation on imagery- we should always be centering native voices (+2)
- Native American alumni should be asked how the Chief can evolve NOT be eradicated! (+1)
- UIUC history seminars for incoming/freshmen addressing chief’s problematic past so everyone is on the same page.
- Understand the context of the use of Native Americans as mascots, including Chief Illiniwek. An understanding of how other universities have moved forward.
- Hold students & faculty members accountable when they act in violence to suppress opposing viewpoints (+1)
- Commit to be a campus that understands how ‘symbols’ have been used to manipulate social opinions. History has plenty of examples!
- All of the unbiased data must be shared, and professors can talk about it on an individual basis, but not in the classroom as part of the curriculum, unless they are facts, not opinion
- There is a lot of research documenting the harm caused by racialized &/or stereotyping depictions-including mascots (+1)
- Acknowledge imagery may have positive impact on Native American youth and others

• **Moving Forward**

- Bring Alumni into conversation not just current students and faculty. Finding way to compromise and preserve the history of the Illini Nation.
- Dare to sever ties with Alumni + others who Do Not Support Respect of Native Dignity.
- I think it may be quite difficult to disentangle the 3 in 1 from the chief tradition. We need to end that and start new traditions. The music is clearly “Indian” and the crow goes in to a bizarre trance. (+1)
- Officially address impact on the Native communities of the Chief + of racist stereotypical imagery in general (+3)
- Both long term and short term actions should not be decided by ONLY two very vocal white professors (+6)
- Offering options for alternative mascots, showing that the university is actively trying to move forward
- Acknowledge that every opinion is not important to this conversation. Determine whose voice is most important. Who has the most to lose...(+2)

- More conversations More debates
- Stop having conversations. Its time to move on . (+2)
- Give the current & unofficial chief portrayals a chance to safely voice their thoughts (+1)
- Combine videos from Wassaja hall with history of native am discrimination on campus
- We cannot move on until the band discontinues the “Chief dancy” part of Three in One where all in the horseshoe at football games “become” the Chief. – former march Illini alumni (+1)
- Create an exhibit of the chief at Spurlock Museum that includes the “selected” timeline on
- Native Imagery at UIUC
- Establish a new representation of native culture for campus that can be used as a gateway to educating rather than eliminating said representation
- Replace the 3 in 1 (+1)
- Protect proud traditions which are not associated with the Chief such as 3 in 1. Fans will yell “Chief” regardless of what is played so let the band keep their traditions
- Determine what is best for the University!
- Take an element from our past symbol- Eagle feather and build on it. It is an important symbol for Native Americans + our National Bird (+1)
- Eagle feathers are sacred to many Native people and +so it is illegal for non-Natives to own (+3)
- BRING back our Chief stop eliminating our Freedom of Speech
- Resolve issue, set Abe Lincoln as symbol if Chief doesn’t work out
- STOP BANNING THINGS (+4)
- Alma as our new mascot! (an idea/ suggestion)
- Talk with modern natives about how they feel, become educated on actual native dress from the Peoria tribe, and revise the symbol we once held so high. Compromise, but do not replace,
- Always Illini (+1)
- Look to what we already have to create now-I.E Grange Grove ICM (+1)
- Offer scholarships and opportunities for native American Students – Here @ UIUC (+1) The AP HOC additions to the posted timeline point to a need for much deeper understanding and accountability for past administrations’ actions.
- Remember that legally “hate speech” does NOT exist
- You cannot change history! By removing symbols, monuments, or other historical elements.
- Preserve history by providing education and the realistic portrayal.
- Get a New Mascot
- More programs to talk about Native issues in an unbiased manner (+1)
- I just heard Chancellor Jones begin his address by recognizing that we are here on the lands of ... (here he listed at least a dozen N.A tribes who have resided in our state.) My question is – why are not members of all of these original inhabitants also here on their own lands?
Thank you, Steve

- I'd like 2 squirrels named Urbana and Champaign. They can be "dressed" each year by the undergrads who live on campus. They can chase each other around at sporting + other events. On "Special" occasions the dancing "Alma(S)" can "settle" the fight
- A symbol, nickname and event mascot that the students can all support and admire Eagles?
- If we want to create a truly inclusive Illinois there is no place for a "reformed" stereotype C####f. (+1)
- We are missing a respectful transition – either way we go
- I have heard Chancellor Jones confirm that the Chief will not come back. He, the board, and all leaders need to publically and unequivocally state this again+again. People here still wish to bring it back. It's shocking. (+1)
- People might take it as a joke and do alternative or replicas of the Chief
- Hold a new symbol competition(+1)
- Can we work together to support Native communities? (+7)
- Remember the Constitution protects the right to student expression regardless of outcome (+1)
- The Chief has been retired. There's absolutely no need to replace him. He will always be a part of this university, a symbol of strength and great honor.
- We need to move on and not let the haters slow that process down
- Establish a mutually beneficial relationship with the Peoria that is based on a more accurately depiction of the Peoria people
- Don't try to replace the chief with an inhuman mascot, it would be very dehumanizing & disrespectful (+1) Yes absolutely right ↗ It's a mascot/symbol not a famous person though? ↗
- Bring back the Chief ~ in a proper way with the Peoria tribe's blessing. (+1)
- Chief doesn't have to be a mascot to still be honored
- Hold explanatory sessions for freshman and transfer students
- Everything contentious in the world today seems to be solved by an either/or one-side wins resolution. Let's be the ground breaking university we think we are and solve this with a both/and. Return the Chief with many compromises, strict limits, to keep the honor and respect I personally always thought he had and deserved and use this as a platform to educate about NA history, elevate NA people and be the caring community we are.

Appendix E: Summary of Notes from May 11, 2018 Critical Conversation with Alumni Board Members

Summary of Notes from May 11, 2018 Critical Conversation with Alumni Board Members

- Need good/better communication, ex: war chant, press releases

- Need to know History to better inform

- Use this as an opportunity for the university to be transparent

- Acknowledge the history and its importance and the plan to move forward inclusive of Alumni and students

- Understand perspectives of all folks

- Unanswered questions: why are there other mascots – Florida?

- Destigmatize the former portrayals

- What is the tradition we are going to implement that will inspire the same pride? (Not doing this sooner was a missed opportunity.)

- The university has to embrace the change and set a path to move forward

- It's become more of an issue over time

- Empathy – understand and respect other's perspective. Consider how someone else takes it offensively – understand, stop with it and move on

- Lack of talking and compromising, people digging in on both sides

- Things get “delivered down” without explanation

- Enlightened, informed conversations need ground rules help

- Our society has evolved re: culture, history
 - change your perspective
- Board, no resolution

- No ill-intent by chief portrayals but we have a deeper understanding now, tradition

- The idea it’s a symbol, made you feel a part of something bigger, how can we honor

- NAH, AIS and students and have conversation

- If go to Peoria without agenda

- Clear chief not going back

- Fear – something trivial and like others

- Obstacle – understand history what name means

- Education - what origin of “Illini”

- More formal
 - Conversation
 - \$

- Symbol we can rally around
- How can we unite and understand what unites us
- Enlighten/educate
- Explain tradition in history perspective

—Do we need to talk about addressing the name “Fighting Illini”?

—Educating alumni and campus community is key.

—What are we doing with Native peoples that respects their wishes and needs?

- Important to take time to learn about other cultures; lack the willingness to learn history and see how it applies to other ethnicities in certain situations
- Focus on understanding the past and working forward
- white people need to do the most work; white folks and others have a history that they think they understand so them being educated on a little deeper level is what the object is
- 2 issues (got to come to grips with the past through today; cant let the past inform the future as we move forward) - need to deal with the past then figure starting from today how do we craft moving forward without letting the baggage of the past pull us back
- Issues
 - Needs to be a willingness to want to learn and understand; open hearts and minds - then acknowledge then we move forward as a society with a greater level of sensitivity
 - Not just one way to honor; how its perceived can be very different than - not black and white - we get hung up on the moving forward
 - Very hard for ethnic individuals to go up against the power structure that’s insensitive
 - In addition to listening; “assuming positive intent” - individuals feel that the individuals view them as they were intentionally racist or ignorant - and the other side thinks its just a bunch of people looking for a cause with nothing better to do - neither side was approaching this with mal-intent
 - 1 group always wanted to honor
 - 1 group that doesn’t feel its appropriate to honor
 - Even if you suggest offloading the decision on tribes, there’s not a trifle “monolith” coming back - only remnants of Illinois tribe(s) is the Peoria tribe - there is not a single reservation in Illinois the state - no resident population to go to

- Listening to Peoria tribe more than anyone else - needs to be researched if there's a degree of acceptance by broader groups that Peoria tribe is the preeminent tribe in Illinois
 - When decisions were made, alumni were not part of those conversations
- Advice
 - Study research and dedicate the nation's best center/institute to study Native American health disparities (present condition and suggest ways to be improved because of the history with the University) and honor history (perhaps we could do more to educate) - 90 million acres taken (to fund IL the land-grant they took Minnesota lands to get the lands here) - Native America economics and other areas (required course work?)
 - Continue this critical conversation that includes the Alumni and once they are heard the resolution will be easier
 - Broader educational process within the University community
 - Disseminate the info to the students when they come in here so that everyone (orientation, class etc.) otherwise some people will not understand what individuals are speaking of -
 - Athletic traditions need to be addressed - what do we do as a community during a football game or basketball game - need to fill the void
 - IL a leader in creating a model for critical conversations on various issues

—How this has been handled from the beginning has created the issue. Everything has run its course.

—Educate people on why sensitivity and diversity are so important—>bring them along.

—Fact Question: Was there a student group about a new symbol under Phyllis Wise?

—“This college has had one of the greatest departments of Indian Studies anywhere.”

—The former mascot does not represent the people of the land that we are on.

—Wish we had gotten rid of Illini at the same time as the mascot. Do we need to keep Fighting Illini?

—The University of Illinois is to blame for teaching generations of people that the Chief is an honor. Is also important that free speech of those who think it is an honor isn't silenced, so that they can express themselves and process.

—Context of “Illini” has morphed, and some generations of students/alums weren’t taught about the WWI connection and know it only as connected to Indians (Comment by Late 90’s grad)

—The issue is broader than Chief Illiniwek. Is about Fighting Illini too. Both are tied together. Is it possible to have a new mascot tied to Fighting Illini and get away from this issue?

—People want something that helps them feel like part of the college community.

—Land Acknowledgement Statement: It’s easy to conflate our thinking with honoring native peoples with mascot honoring. Need to be cautious.

—We were taught that this [the mascot] was the right thing. There is a lack of education.

—We have ignored this problem. The NCAA took the easy way out and didn’t criticize Illini.

—Issue: we are highly engaged alumni. How do we educate?

—What decision is the best for the University?

—The University of Illinois needs to be a leader. “Don’t you want Illinois to be a leader?”

—There is no group of Native peoples who say this is honoring.

—Educating alumni is essential

—What is the university doing to support Native Americans? What are you doing on the reservations?

—Whatever we do needs to be for the benefit of the minority.

—Illini heritage—split of viewpoints. Not one way of thinking.

Group Report Out

Major Ideas from Small Groups

—Acknowledge history and importance. Formulate plan. New tradition that inspires pride

—Need for appropriate education

—Need to move forward

—What do we need to do with name Illini?

—People agree there are strong feelings

—Opportunities for University to be a leader in the discussion of difficult conversations. Leader in assisting Native Americans

Group Discussion Comments:

Question from Jen Neubauer, Alumni Association Executive Director: Should the Critical Conversations be taken on the road?

—In the video, the pro chief side is not as articulate as Gover. On the road, some alums might see conversation on campus as skewed. Can there be another person representing the pro side instead?

—The chief portrayer was selected in rigorous process. It is important for alumni to see how that perspective is presented,

—Place for education on the university level and why it is needed for them

—There was a shroud or mystery when the chief was retired. Give alums a sense that they can be brought into the conversation.

—We are taking this seriously and we are telling what led us to these decisions and processes

—I don't think this train is coming back. How do we go forward? The chief is history.

—What is the process going forward will be the question. Do we need to ask the groups about process? Need to sync up alum report with the one we are writing

— “All this time I thought I was mad about the Chief, but I think I'm mad at my alma mater because we should be better than this” (Comment from a volunteer at the earlier Alumni meeting).

—On the road, we might not get as balanced a conversation.

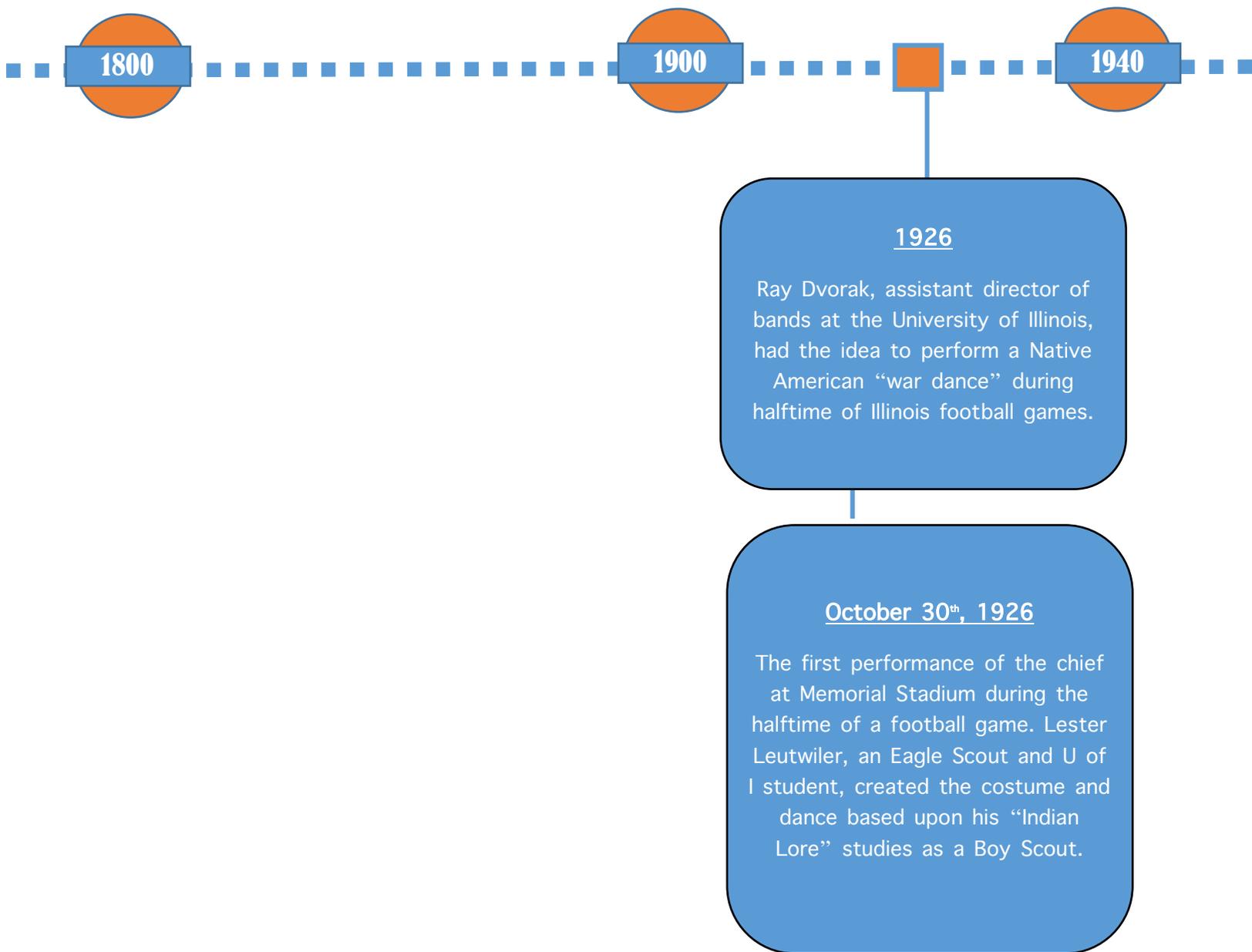
—We cannot tolerate violence or bullying on either side of this. What are the ground rules for getting through next steps.

—We have a huge opportunity to be a leader on Native Americas studies at Illinois, especially in the sciences. Typically, whites don't know the history. They need more education. Need to teach about how Native peoples see their own histories.

—Need education from the alumni association. Provide information digitally.

Appendix F: Critical Conversations Charrette Timeline Without Participant Contributions

Critical Conversations Charrette Timeline Without Participant Contributions



1982

The current Chief costume was sold to the University marching band by Frank Fools Crow, chief of the Oglala Sioux (a nation unrelated to the Illinois tribes), after being sewn by his wife.

October 1989

Charlene Teters, a graduate student and member of the Spokane Tribe, began protesting the chief at athletic events after her young son and daughter's reaction to the chief's dance at a basketball game.

1980

1990

The Students for the Chief group form. Literature distributed by the University ceased describing the dance as "authentic."

1997

"In Whose Honor?" documentary appears on PBS, sparking increased debate about the chief.

April 2000

The Peoria Tribe of Oklahoma, the closest descendants of the Illinois Nations, make a formal request to the University of Illinois to cease the use of the Chief.

April 2000

The Board of Trustees held a "Special Dialogue Intake Session on Chief Illiniwek."

2000

2003

Due to student activism calling for support for Native American students and an American Indian Studies program, the University established the Native American House and American Indian Studies program.

March 2004

A non-binding student referendum on Chief Illiniwek was conducted. 69% of the voters favored retention of the Chief.

August 2005

The NCAA, the primary governing board for intercollegiate athletics, instituted a ban on schools that use what they call "hostile and abusive American Indian nicknames" from hosting postseason games, beginning February 2006.

October 2005

The American Psychological Association recommended "the immediate retirement of American Indian mascots, symbols, images, and personalities" citing social science research on the negative impact of such mascots.

February 21st, 2007

Chief Illiniwek's last performance by the final chief, Dan Maloney at the last men's home basketball game of the 2006–2007 regular season.

March 13, 2007

The University of Illinois Board of Trustees voted to retire Chief Illiniwek's name, image and regalia.

January 2007

The Executive Committee of the Oglala Tribal Council issued a resolution, asking that the University of Illinois to return the regalia to the family of Frank Fools Crow and cease the use of the Chief Illiniwek mascot.

February 2008

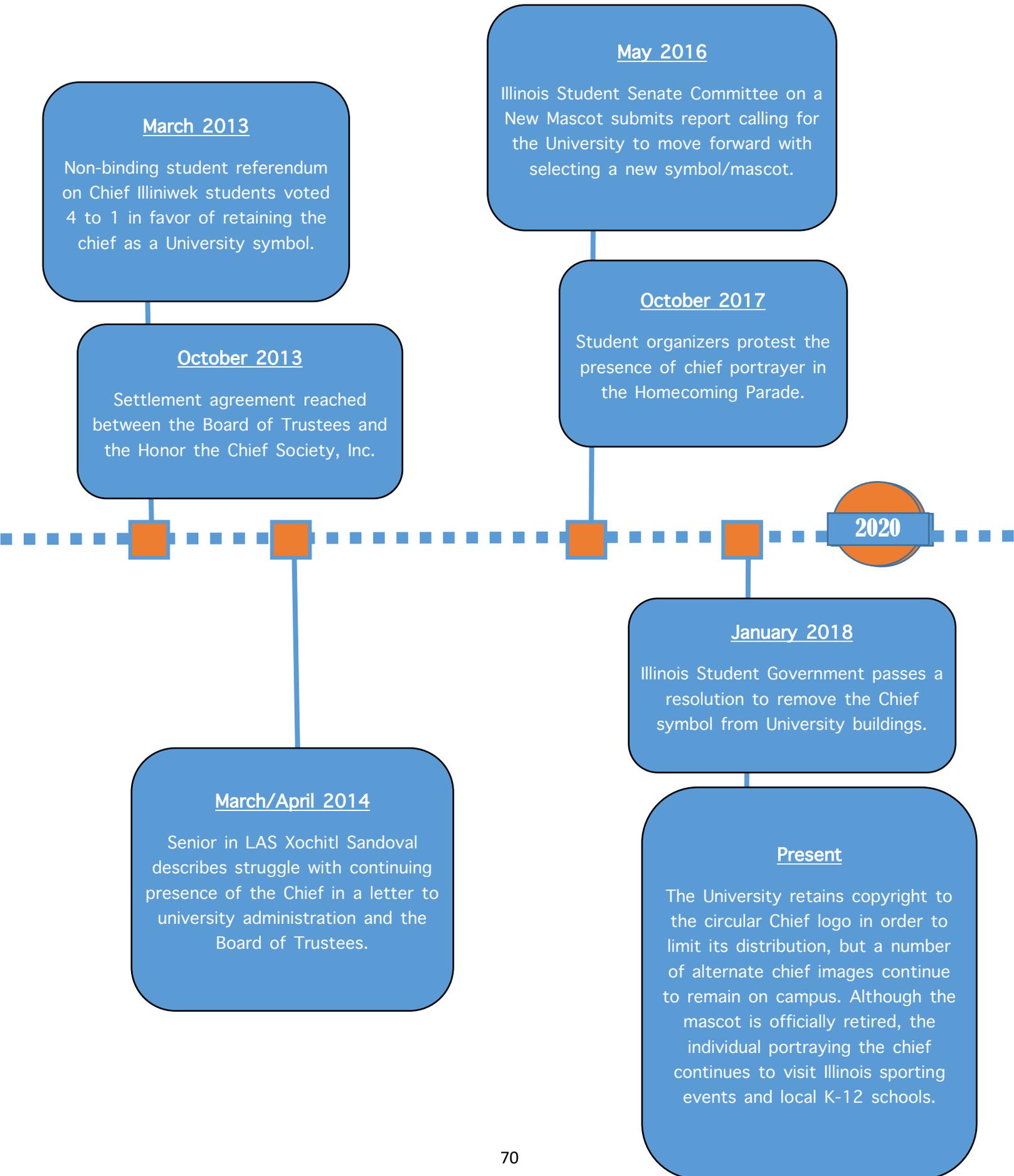
A non-binding student referendum on Chief Illiniwek was conducted. Of the approximately 23% of the student body who cast ballots, 79% (7,718) voted to show support for Chief Illiniwek, while 21% (2,052) voted to not show support.

February 16th, 2007

Lawrence Eppley, chair of the board of trustees issued a unilateral ruling retiring Chief Illiniwek.

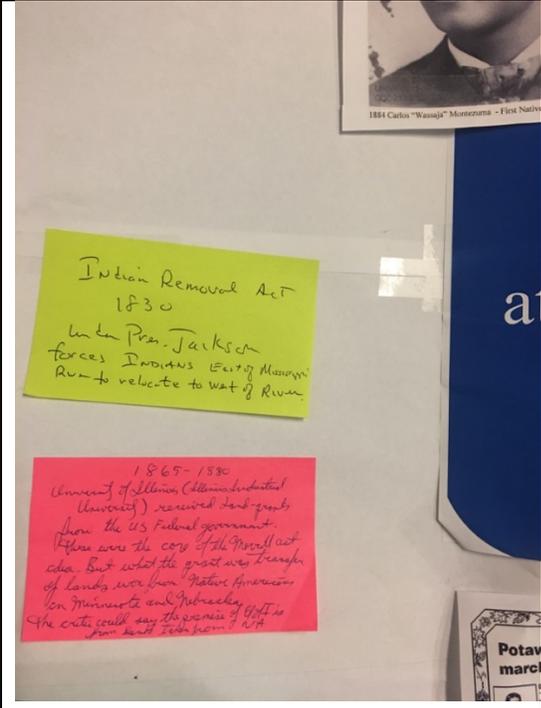
April 2008

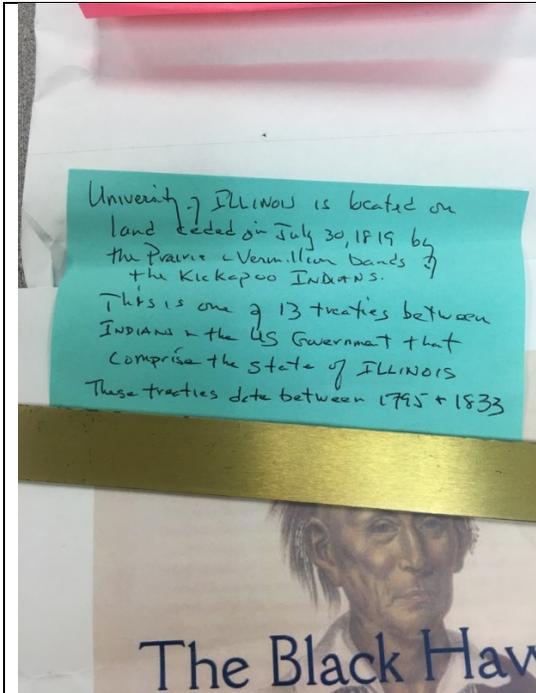
The "Council of Chiefs," a group of previous Chief Illiniwek performers, named a student to portray the chief, although this portrayal is not sanctioned or endorsed by the University.



Appendix G: Charrette Timeline Participant Contributions from May 1, 2018

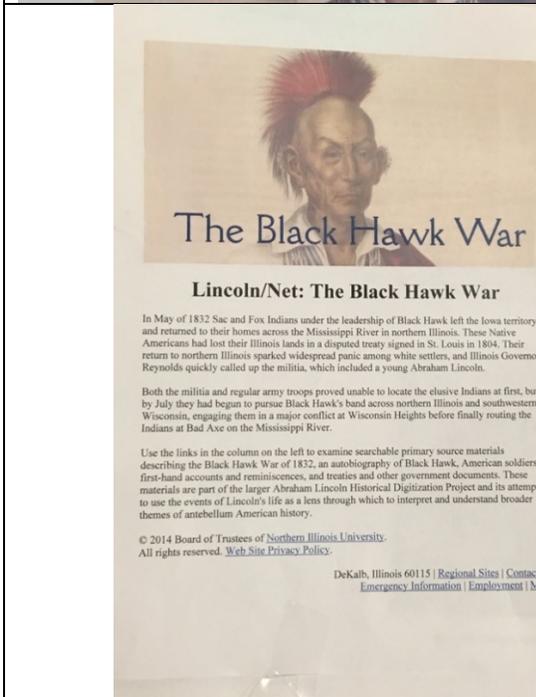
Charrette Timeline Participant Contributions from May 1, 2018

 <p>The image shows a whiteboard with two sticky notes. The top note is yellow and contains the text: "Indian Removal Act 1830 Under Pres. Jackson Forces Indians East of Mississippi River to relocate to west of River." The bottom note is pink and contains the text: "1865-1880 University of Illinois (Illinois Industrial University) received land-grant from the US Federal government. These were the core of the Morrill Act idea. But what the grant was transfer of lands won from Native Americans in Minnesota and Nebraska. The critic could say the premise of the U of I is From lands taken from NA [Native Americans]."</p>	<p>[yellow post-it] Indian Removal Act 1830 Under Pres. Jackson Forces Indians East of Mississippi River to relocate to west of river.</p> <p>[pink post-it] 1865-1880 University of Illinois (Illinois Industrial University) received land-grant from the US Federal government. These were the core of the Morrill Act idea. But what the grant was transfer of lands won from Native Americans in Minnesota and Nebraska. The critic could say the premise of the U of I is From lands taken from NA [Native Americans].</p>
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[blue post-it]

University of Illinois is located on Land ceded on July 30, 1819 by the Prairie and Vermillion Bands of the Kickapoo Indians. This is one of the 13 treaties between Indians & the US Government that comprise the state of Illinois. These treaties date between 1795 & 1833



[webpage printout]

The Black Hawk War
(Lincoln/Net: The Black Hawk War)

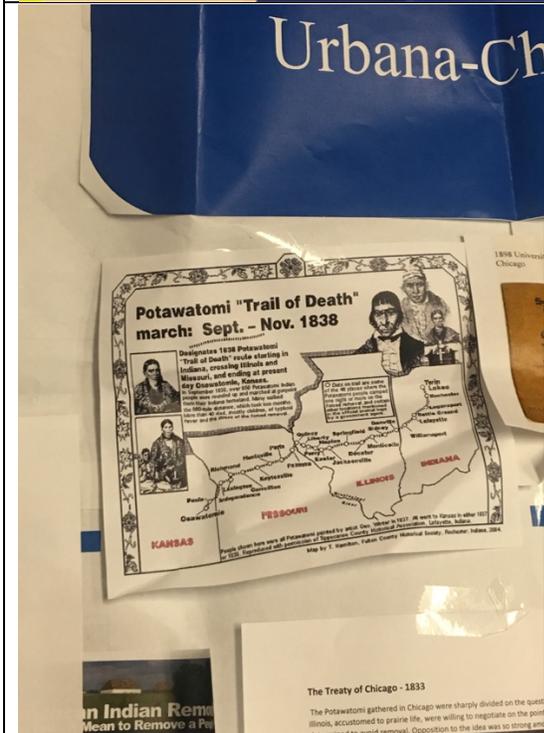
Homepage of the History of The Black Hawk War (May 1832). Part of the Abraham Lincoln Historical Digitization Project. Based at Northern Illinois University

<http://lincoln.lib.niu.edu/blackhawk>



[black & white photo portrait]

Caption: 1884 Carlos "Wassaja" Montezuma – First Native American Student (Yavapai)

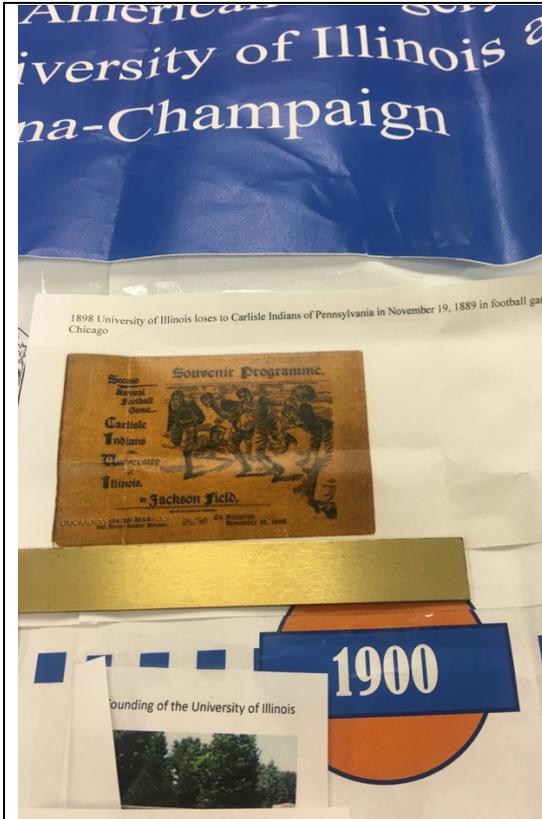


[Infographic]

Potawatomi "Trail of Death"
March: Sept. – Nov. 1838

"Map designates 1838 Potawatomi "Trail of Death" route starting in Indiana, crossing Illinois and Missouri, and ending at present day Osawatomie, Kansas."
(graphic text)

<http://www.potawatomi-tda.org/>



[Color Image: Souvenir Programme Cover]

Second Annual Football Game.... Carlisle Indians vs University of Illinois at Jackson Field

Caption: 1898 University of Illinois loses to Carlisle Indians of Pennsylvania in November 19, 1889 (*sic*) in football game held in Chicago

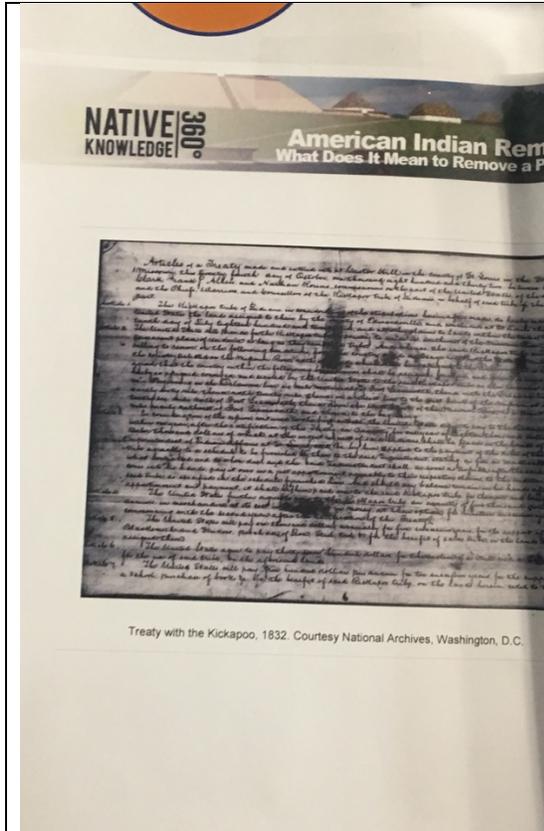
Need to confirm date: date on cover is November 19, 1898.

Question: when was the first annual game?



[Color Photo—University Signage]

Caption: 1867 Founding of the University of Illinois



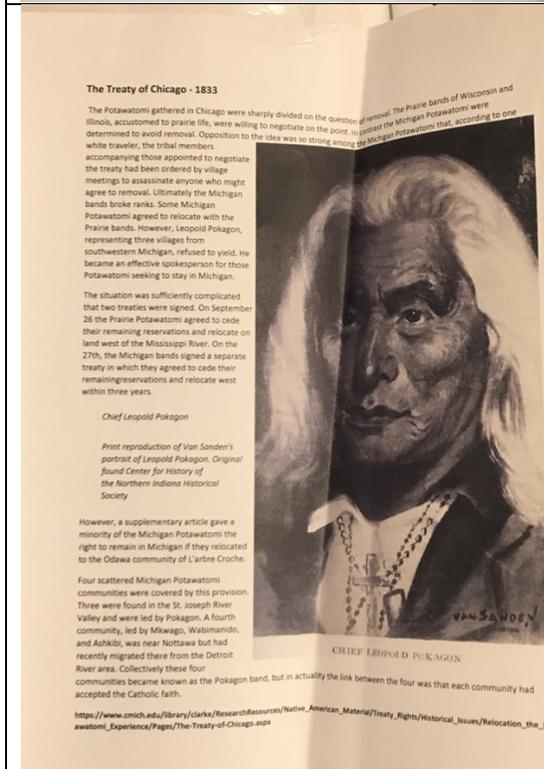
[webpage printout]

Native Knowledge 360
 American Indian Removal: What Does It Mean to Remove a People?

Black & White Image of Handwritten Document

Caption: Image of Treaty with the Kickapoo 1832.
 Courtesy National Archives, Washington D.C.

<http://www.nmai.si.edu/nk360/resources/American-Indian-Removal-What-Does-It-Mean-Remove-People.cshhtml>



[webpage printout]

The Treaty of Chicago – 1833

Summary history of the Treaty of Chicago

https://www.cmich.edu/library/clarke/ResearchResources/Native_American_Material/Treaty_Rights/Historical_Issues/Relocation_the_Potawatomi_Experience/Pages/The-Treaty-of-Chicago.aspx

created the costume and based upon his "Indian I studies as a Boy Sco



Chief Illiniwek and William Penn from October 30, 1927 football game against University of Pennsylvania

[Black & White Photo]

Photo of first appearance of Chief Illiniwek.

Caption: Chief Illiniwek and William Penn from October 30, 1927 **(sic)** football game against University of Pennsylvania

Correction: year of first appearance should be **1926**. Year is correct on the Charrette timeline.

of un af



Chief Illiniwek

Photographer: News Gazette

Scott Christensen, right, with Chief Fools Crow at Memorial Stadium in 19

[Source Unknown: Black & White Photo]

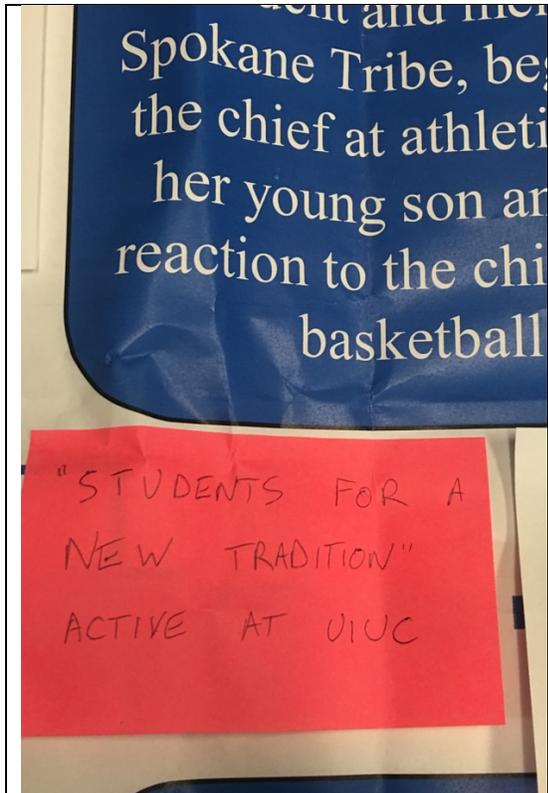
Photo of Frank Fools Crow giving buckskin costume and other regalia sold to the University of Illinois for Chief costume.

Caption: Chief Illiniwek

Photographer: News Gazette

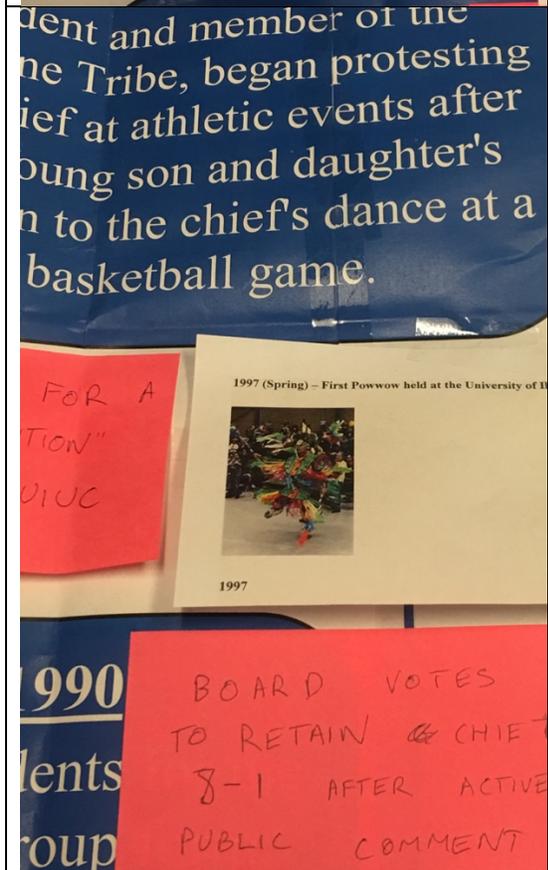
Scott Christensen, right, with Chief Fools Crow at Memorial Stadium in 1982.

Terminology: "buckskin costume and other regalia" is the description used in the News-Gazette's "The Chief controversy: A timeline" (February 18, 2007)



[red post-it under October 1989 Entry]

"Students for a New Tradition" active at UIUC (no date indicated)



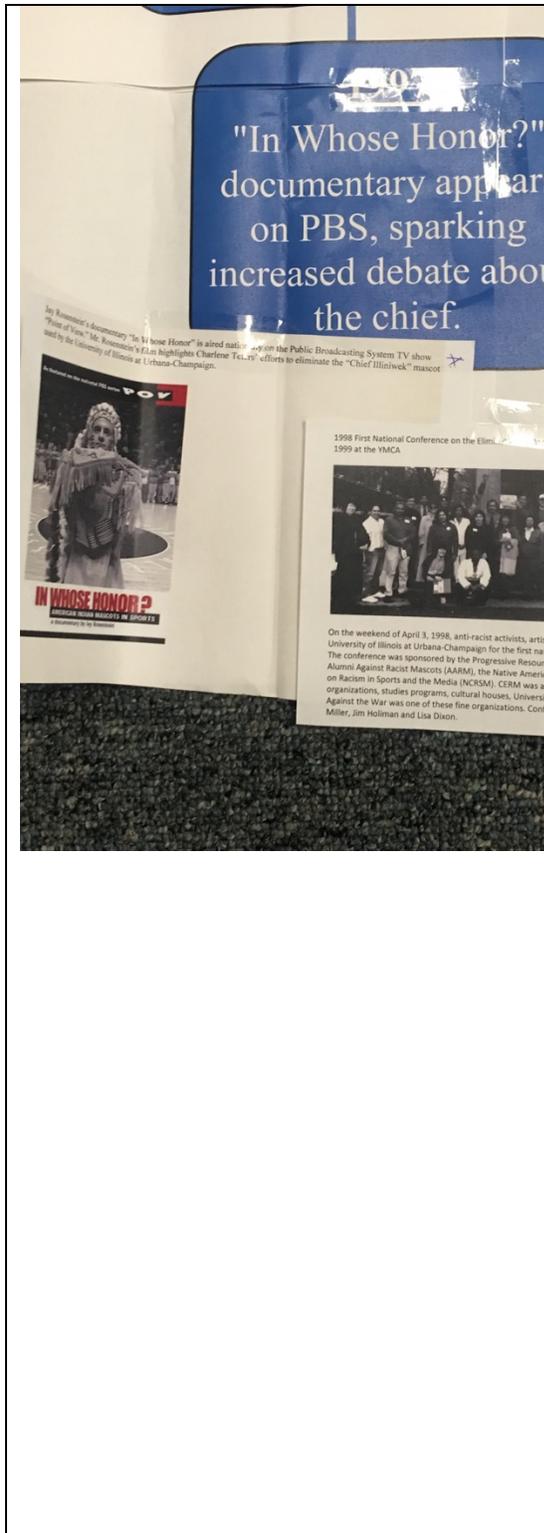
[Color photo under October 1989 Entry]

Photo of powwow performer

Caption: 1997 (Spring) — First Powwow held at the University of Illinois

[red post-it above 1990 Entry]

"Board votes to retain chief 8-1 after active public comment." (no date indicated)



[Color Image]

DVD Cover: In Whose Honor? American Indian Mascots in Sports

Caption: Jay Rosenstein’s documentary “In Whose Honor” is aired nationally on the Public Broadcasting System TV show “Point of View.” Mr. Rosenstein’s film highlights Charlene Teters’ efforts to eliminate the “Chief Illiniwek” mascot used by the University of Illinois at Urbana-Champaign.

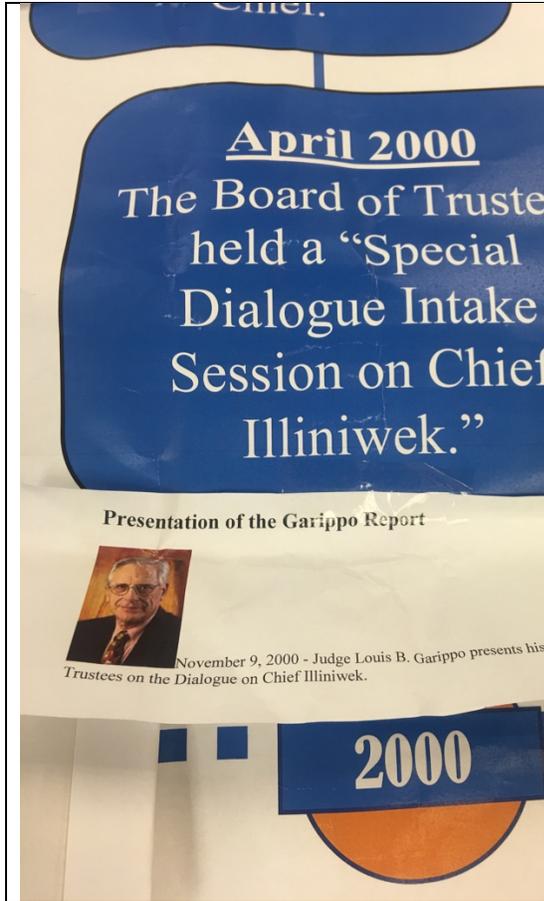
[Black & White Image]

Caption: 1998 First National Conference on the Elimination of Racist Mascots (CERM). A second annual CERM conference held 1999 at the YMCA.

On the weekend of April 3, 1998, anti-racist activists, artists, and academics from all over the country came to the University of Illinois at Urbana-Champaign for the first national Conference on the Elimination of Racist Mascots (CERM). The conference was sponsored by the Progressive Resource/Action Cooperative (PRC), People Against Racism (PAR), Alumni Against Racist Mascots (AARM), the Native American Students Organization (NASO), and the National Coalition on Racism in Sports and the Media (NCRSM). CERM was also endorsed by more than thirty campus and community organizations, studies programs, cultural houses, University departments, businesses, and churches. Vietnam Veterans against the War was one of these fine organizations. Conference organizers included VVAW members Jeff Machota, Joe, Miller, Jim Holiman and Lisa Dixon.

Additional Sources:

Where Pride Meets Prejudice (NCAA Champion Magazine, Winter 2016)
<http://www.ncaa.org/static/champion/where-pride-meets-prejudice/index.php>

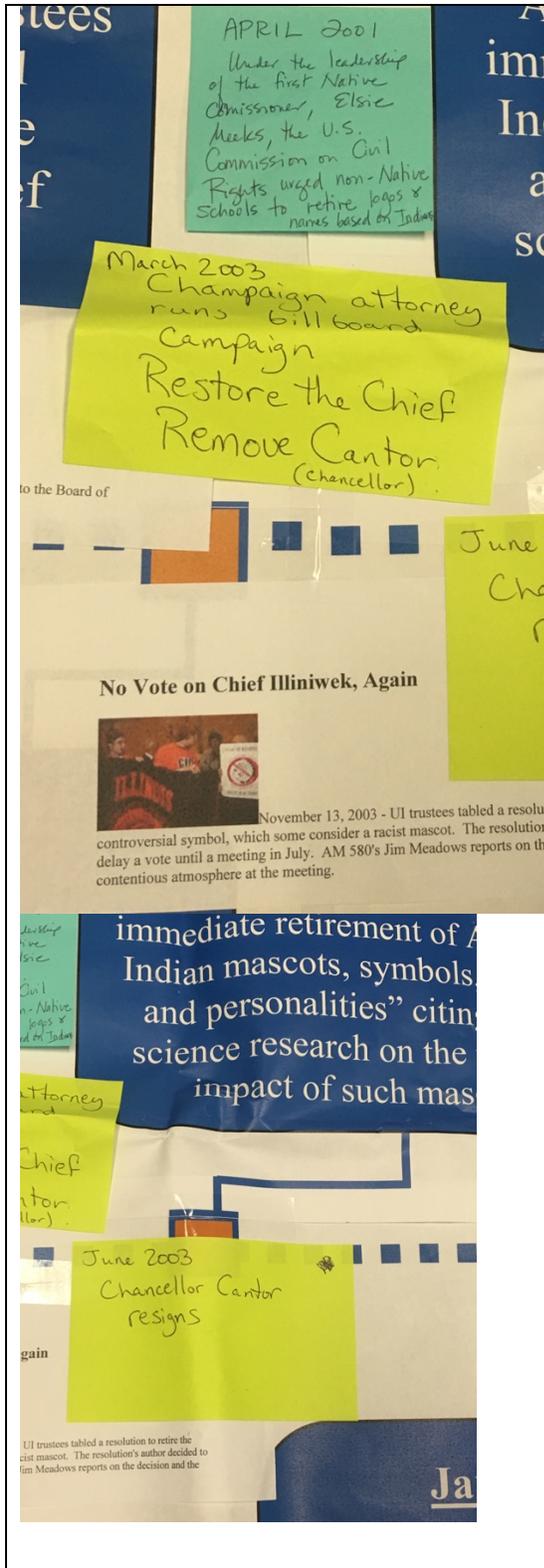


[WILL-AM: Webpage Printout]

Presentation of the Garippo Report

November 9, 2000 - Judge Louis B. Garippo presents his report to the Board of Trustees on the Dialogue on Chief Illiniwek.

<https://will.illinois.edu/index.php/chief-illiniwek-understanding-the-issues>



[blue post-it]

April 2001
 Under the leadership
 Of the first Native Commissioner, Elsie
 Meeks, the U.S.
 Commission on Civil
 Rights urged non-Native
 Schools to retire logos &
 Names based on Indians

[yellow post-it, center]

March 2003
 Champaign attorney
 runs billboard
 campaign
 Restore the Chief
 Remove Cantor
 (chancellor)

More Information

<http://www.senate.illinois.edu/sc0308.asp>

<http://www.news-gazette.com/news/local/2003-01-29/ads-attack-cantor-ui-chief-backs-chancellor.html>

[yellow post-it, bottom right, partial]

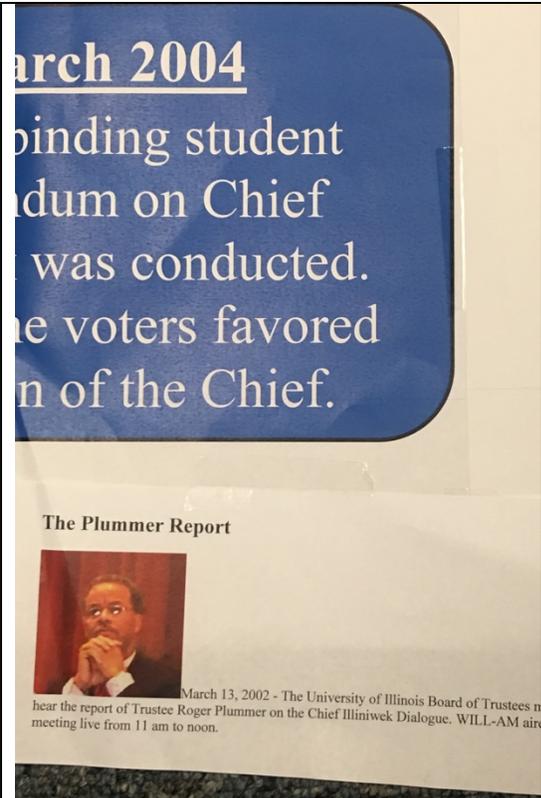
June 2003
 Chancellor [Cantor]
 resigns

[WILL-AM: website printout]

No Vote on Chief Illiniwek, Again

November 11, 2003 — UI trustees tabled a resolution to retire the controversial symbol, which some consider a racist mascot. The resolution's author decided to delay a vote until a meeting in July.

<https://will.illinois.edu/index.php/chief-illiniwek-understanding-the-issues>

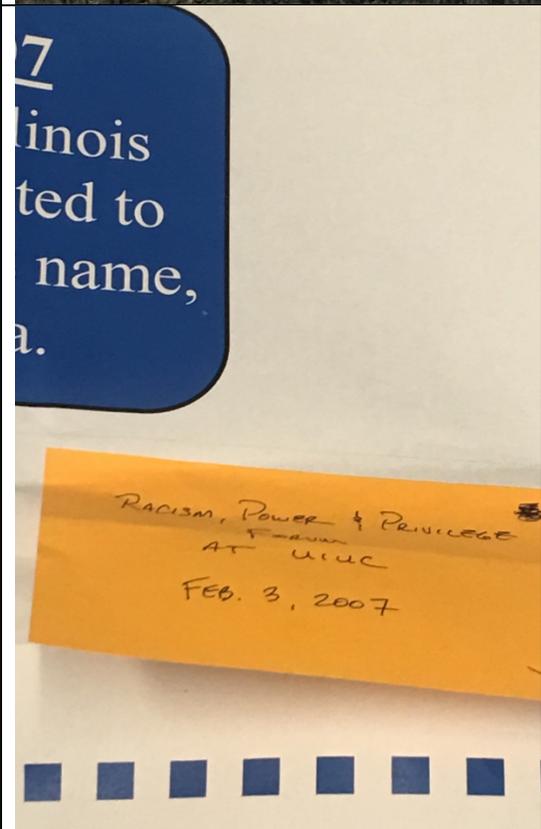


[WILL-AM: website printout, beneath March 2004 Entry]

The Plummer Report

March 13, 2002 —The University of Illinois Board of Trustees met to hear the report of Trustee Roger Plummer on the Chief Illiniwek Dialogue. WILL-AM aired the meeting live from 11 am to noon.

<https://will.illinois.edu/index.php/chief-illiniwek-understanding-the-issues>



[yellow post-it]

Racism, Power & Privilege at UIUC
Feb. 3, 2007 (*sic*)

Additional Information:

Correct date of Forum: February 1, 2007, 4:00 - 6:00 pm Foellinger Auditorium

U of I News Bureau

<https://news.illinois.edu/view/6367/211120>

Illio 2007 Entry

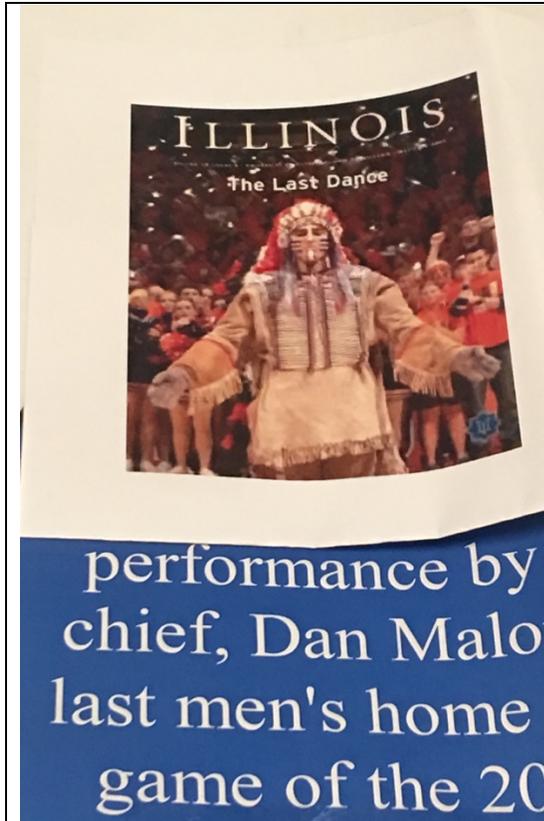
[https://archive.org/stream/illio2007univ#page/74/mod e/2up](https://archive.org/stream/illio2007univ#page/74/mod/e/2up)

DTEC Project – Footage of Feb 2007 Forum

<https://www.youtube.com/watch?v=rMqgHGc8smU>

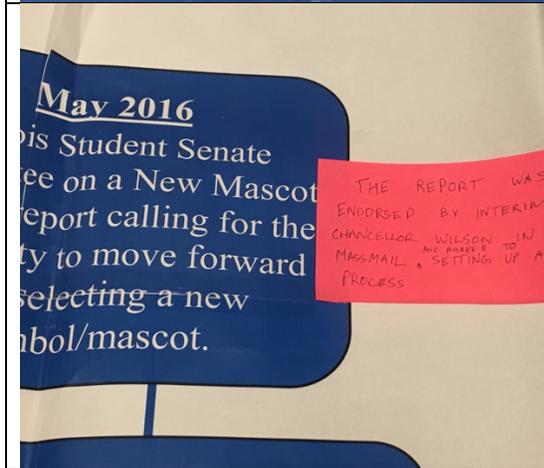
www.iresist.org (Internet Archive)

<https://web.archive.org/web/20070207232602/http://www.iresist.org:80/>



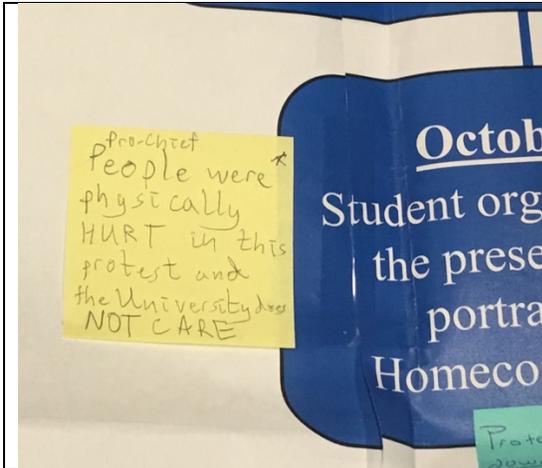
[Color Image on top of February 2007 Entry]

Cover of Illinois (University of Illinois Alumni Association Magazine)
 Volume 19, Issue 6, May/June 2007
 "The Last Dance"



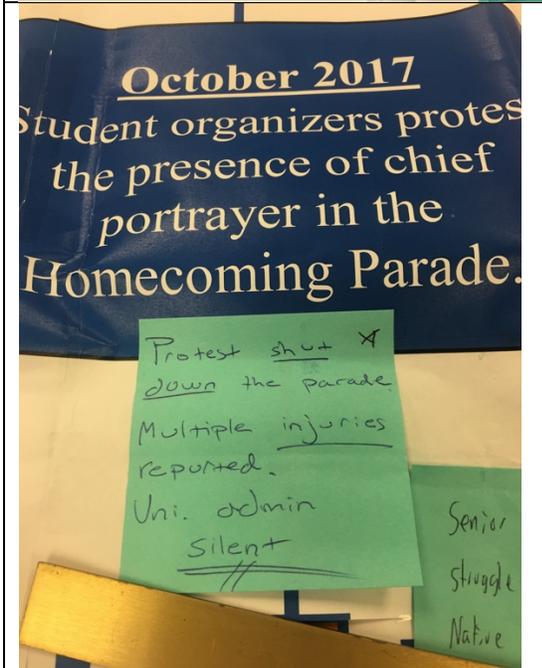
[red post-it next to May 2016 entry]

The report was endorsed by interim chancellor Wilson in a Massmail and agreed to setting up a process.



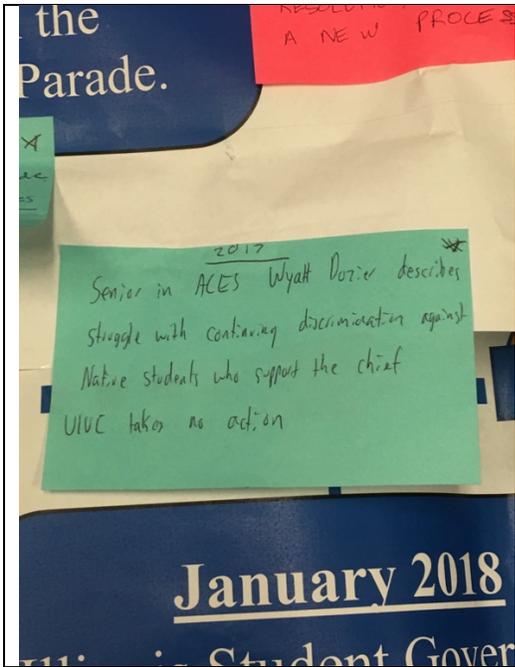
[yellow post-it next to October 2017 entry]

Pro-Chief
People were
Physically
HURT in this
protest and
the University does
NOT CARE



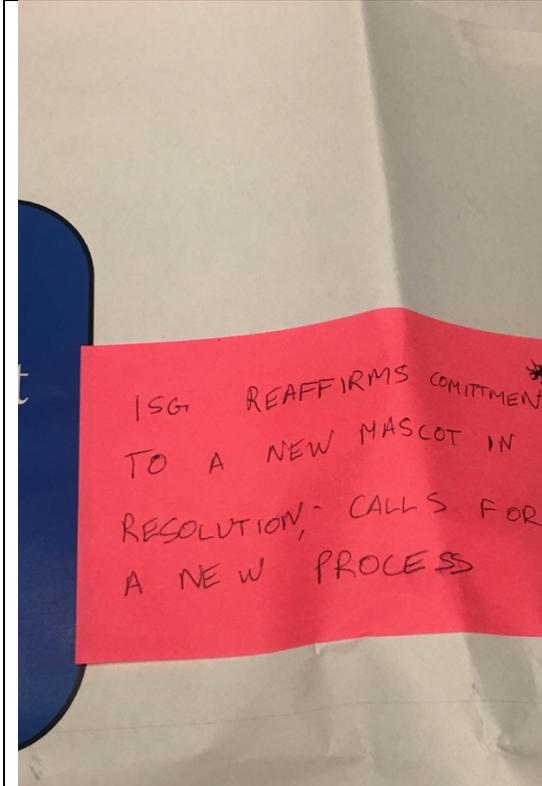
[blue post-it under October 2017]

Protest shut down the parade.
Multiple injuries
reported.
Uni admin
silent



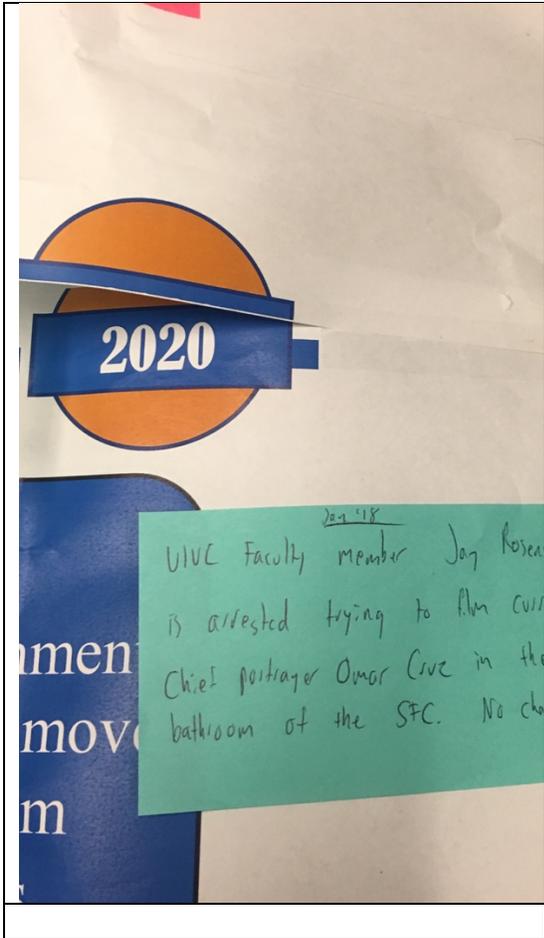
[blue post-it above January 2018 entry]

2017
Senior in ACES Wyatt Dozier describes struggle with continuing discrimination against Native students who support the chief
UIUC takes no action



[red post-it]

ISG reaffirms commitment to a new mascot in resolution; calls for a new process



[blue post-it next to January 2018 entry]

Jan '18

UIUC Faculty member Jay Rosenstein is arrested trying to film current Chief portrayer Omar Cruz in the Bathroom of the SFC [State Farm Center]. No charges.

Appendix H: Critical Conversations on Native Imagery Charrette Theme Boards

Critical Conversations on Native Imagery Charrette Theme Boards

ILLINOIS
Chancellor's Critical Conversation on Native Imagery
Charrette Themes

Process

How do we move forward? Who should be involved in making decisions? What should the timeline be? How should constituents be kept informed? How do we heal?

Examples from April 10th Critical Conversation
"What have we done up until now?"
"Avoidance of conflict can no longer be our strategy"
"Who decides what happens next?"

Short Term Actions Long Term Actions



Chancellor's Critical Conversation on Native Imagery
Charrette Themes

Collective History

What is the story of the University of Illinois? What stories need to be told regarding Native imagery on campus? How do we respect our past while also moving forward? How do we avoid erasure of history? How does history play a role in closure?

Examples from April 10th Critical Conversation
"What does 'Fighting Illini' refer to?"
"How has the enrollment and employment of Native American students, faculty, and staff been affected by Native imagery on campus?"

Short Term Actions

Long Term Actions



Chancellor's Critical Conversation on Native Imagery
Charrette Themes

Education

What education do we need as a community? What common facts or knowledge would be important to help us move forward? What do you wish you knew? How do we do this?

Examples from April 10th Critical Conversation
"We need education about Native American histories and cultures"
"Help campus/community recognize difference between intention and impact"
"We need to learn about the impact of Native imagery in sports"

Short Term Actions

Long Term Actions

Moving Forward

What steps do we take moving forward? What actions should be taken to move forward as a community? How do we reconcile the past to move forward?
How do we create new traditions?

Examples from April 10th Critical Conversation

- "Put together a video for first year welcome that recounts the history of Illiniwek"
- "Create an official timeline of administrative decision-points"
- "Find ways to bring alumni into the process/program for change."

Short Term Actions

Long Term Actions

Short Term Actions	Long Term Actions

Additional Ideas

What are we missing? What else is critical for success moving forward?

Short Term Actions

Long Term Actions

Short Term Actions	Long Term Actions