Indian sports mascots: Affective difference between American Indian and non-Indian college students

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ABSTRACT

The use of American Indian words and images in athletic teams' logos and nicknames remains an extremely controversial issue, particularly on college campuses. This study investigated the University of North Dakota's (UND) "Fighting Sioux" Nickname and Logo's emotional impact on 33 American Indian (AI) and 36 Majority Culture (MC) college students. Participants viewed two different slide presentations of "Fighting Sioux" imagery common on the UND campus. Participants completed the Multiple Affect Adjective Checklist-Revised (MAACL-R) before a "Neutral" (i.e. non-controversial) images slide presentation or a Controversial slide presentation of Fighting Sioux-related images. Participants then completed another MAACL-R and then viewed the second presentation, followed by a final MAACL-R and the Nickname and Logo Distress Scale (NLDS). AI participants also completed the Northern Plains Biculturalism Inventory (NPBI) to assess degree of cultural orientation. A repeated measures mixed ANOVA and t-tests indicated AIs experienced higher negative affect following both the Neutral *and* Controversial slide shows. Majority Culture participants' affect did not significantly change following the Neutral slide show, but did following Controversial presentation. The findings suggest AI students may regularly experience significantly higher levels of psychological distress when viewing even neutral images of the "Fighting Sioux" Nickname and Logo.

INTRODUCTION

Indigenous people have lived in North America for over 15,000 years, with each group developing separate cultures and lifestyles as diverse as their non-Indian counterparts in other regions of the world. In 1492, Columbus arrived in the Caribbean Islands believing he had landed in India (Edwards & Smith, 1979). He named the indigenous inhabitants "Indians" (Edwards & Smith, 1979). Broken Nose (1992) refers to "Indians" as a name given to the majority of Indigenous people of the United States and Canada, even though hundreds of distinctive cultures were flourishing at the time of the first Europeans' arrival. First impressions by early Europeans regarding the indigenous peoples of North America were usually negative. Indigenous people were viewed as uncivilized, savage, filthy, and hostile (Trimble, 1998). Unfortunately, many of these depictions of American Indians persisted. Trimble (1998) suggests Indians are commonly seen as incompetent, backwards and incapable of managing their own affairs. Other stereotypes depict Indians as bloodthirsty savages, untamed, warlike, and aggressive (Churchill, Hill, & Hill, 1978, McDonald & Chaney, 2004). These traits influenced the formation of federal policies towards American Indians and served as a nurturing ground for the blatant racism and discrimination that exists to this day towards American Indians.

The word Indian triggers an array of images to different people. To some, the word may provoke the image of a warrior dressed in Native regalia ready for battle, or of a docile, stoic, "noble savage" who is wise and is one with nature (Broken Nose, 1992; McDonald & Chaney, 2004). Today, American Indians are also depicted as strong, brave, and warlike, and usually not perceived as contributing to the contemporary mainstream culture. Unfortunately, many majority culture members tend to over-sensationalize their image of the American Indian of the past and ignore the real American Indian of the present and future. The subset of American society that most reflects this attitude are professional, high school, or college athletic teams. Staurowsky (2007) suggests Native nicknames, logos, and mascots appropriated by athletic teams unfortunately portray American Indians caricatures instead of real people. The imagery projected by American Indian mascots, logos, and nicknames is often biased, distorted, and misrepresented, and may be attributable to White Privilege (McDonald & Chaney, 2004; Staurowsky, 2007). Inaccurate images are also derived from literature, history books, television, and Hollywood movies. American Indians are portrayed as generic, rather than recognizing the diversity of individual tribes. No attempt is made to identify with individual tribes other than the utilization of the name of a specific tribe. Even the regalia that American Indian mascots employ are very generic and not representative of the tribe to which the mascot is supposed to belong. Inaccuracies and stereotypes stemming from these depictions cause modern American Indians and some non-Indians to find the utilization of American Indian mascots, nicknames, and logos not only offensive, but dehumanizing. Stereotypes foster racism and preconceived attitudes towards American Indians, and because of these attitudes, many American Indian

students attending schools and universities outside Indian communities are often subjected to racial slurs and attacks (Hansen & Rouse, 1987). A struggle exists between Native Americans and athletic teams (fans included) over the use of American Indians as sport symbols. These teams and fans justify the use of American Indian nicknames, logos, and mascots by proclaiming their team is bringing tradition and honor to American Indians (Davis, 1993). They also believe that American Indians should feel proud of the recognition that American Indian nicknames, logos, and mascots bring (Davis, 1993). . The American Indian mascot, nickname, and logo controversy is both complex and daunting, and cannot be easily resolved or even understood. Perhaps the only surety is that information gleaned from careful research will be of greater value than that born of stereotypes, hearsay, ignorance or self-servitude. This study attempted to take some initial steps down that road.

Many American Indian mascots, nicknames, and logos were adopted by high schools, colleges/universities, and professional sports teams at a time when American Indian people had little political power, rights, and were not very respected as a result of the United States enforcement of federal Indian policies (Davis, 1993). During this time, American Indians were struggling with reservation life or trying to adapt to a new way of life that prohibited them from freely expressing their Indianness-that is, American Indians were prohibited from freely practicing their traditional lifestyle, which included traditional dancing, ceremonies, language, or anything else that had to do with being identified as Indian (King & Springwood, 2001). American Indians are frequently used as nicknames, logos, and mascots for athletic teams throughout the United States,

although names like the Eagles, Tigers, and Cougars are the most popular (Nuessal, 1994). Names like the Warriors and the Indians, however, are listed in the top ten of most popular nicknames used (Nuessal, 1994). Franks (1982) showed that the nickname Eagles was the most popular among colleges and universities, however if the American Indian nicknames were collectively combined, they would outnumber the nickname Eagles. Examples of frequently used names were the Indians, Redman, Warriors, Savages, Braves, and Chiefs (Nuessal, 1994). The generic name Warrior, which can be depicted as other ethnicities, most often is depicted as an American Indian either as a caricature or symbol (Nuessal, 1994). Nicknames can also refer to whole Indian nations such as the Illini, Chippewas, Black Hawks, Sioux, and Hurons (Nuessal, 1994). Although American Indians as well as other groups have protested the use of any American Indian references to athletic teams, these nicknames still remain a popular part of American culture.

Stereotypes derived from the utilization of colleges and universities depicting American Indians as logos and mascots often misrepresent the true culture of American Indians. Since these symbols are highly visible and are often taken seriously, they can project certain inaccuracies such as the mascot Chief Illiniwek of the University of Illinois doing his "authentic" Native dance when in fact it is far from any type of American Indian dance that exists. Usually, athletic teams tend to choose names that depict qualities that embrace strength and dominance. Most often, these nicknames, logos, and mascots are represented by objects, animals, people (Irish, American Indians), occupations, and natural phenomena and are associated with negative and positive qualities that focus on defeating an opponent. Traits such as bravery, courage, strength,

and endurance are depicted as positive while brutality, rage, fury, and destructiveness are considered to be negative traits (Nuessal, 1994).

Nonverbal behavior is another nuance that arises from the use of American Indians nicknames, logos, and mascots. A prime example of this is the “tomahawk chop” (Nuessal, 1994). Other degrading behaviors are the utilization by fans of plastic tomahawks, turkey feather headdresses, and wearing face paint. (Nuessal, 1994). Indian people find this behavior to be degrading because it depicts a “cartoon-like” view of a real people and pokes fun at their lifestyle and culture. It is not only demeaning, but it insults and disrespects the use of ceremonial objects that American Indian tribes consider sacred.

Progression has been made over the last few years among schools, colleges, and universities regarding the use of American Indian nicknames, logos, and mascots. More have changed their nickname, logo, and mascot or are in the process of changing (Nuessal, 1994; Fuller & Manning, 1987). In 1972, a number of educational institutions reevaluated their use of the American Indian as a symbol, included were two prominent universities, Stanford University and Dartmouth College (Fuller and Manning, 1987). At both colleges, American Indian students were successful in getting their school nickname changed, which, at the time, were called the "Indians." American Indian students at Dartmouth College constituted that the name "Indians" was an “offensive distortion of Indian culture and history that was sometimes sacrilegious” (Fuller and Manning, 1987, p. 61). The stereotypical image projected by the mascot perpetuated a negative distortion of the American Indian, and so Dartmouth decided it was best to change their sport team nickname.

Many mental health organizations have supported the elimination of American Indians nicknames, logos, and mascots by drafting statements. These statements condemned the presence of ethnic images as psychologically destructive to the minds of American Indian children. The Society of Indian Psychologists (SIP) (1999) has also expressed their concern with the use of American Indians as mascots and released a statement in support of discontinuing American Indian mascots due to the adverse effects American Indians have experienced as a result of American Indian mascots. SIP also compiled a list of psychological considerations that need to be examined in relation to the use of American Indian mascots-mainly, the effects of the dehumanization of Indian mascots and the difficulty in institutions recognizing the discriminatory and racial practices of using American Indian mascots. Professional organizations have also passed resolutions in support of eliminating American Indian nicknames, logos, and mascots, which include the National Indian Education Association, National Congress of American Indians, NAACP, and the NCAA (Pewewardy, 2002).

There is a paucity of research examining the effects of American Indian stereotypes, let alone the effects of American Indians as mascots. There is even less attention on the role racial prejudice plays from stereotyping as a barrier in the American Indian educational experience. Racism directed toward American Indian college students has received very little attention. The clash of cultures has been noted to produce a unique sort of stress, acculturative stress that is accompanied by physiological discomfort as an individual moves across cultures (Choney et al., 1995). This discomfort may manifest itself in a variety of psychological as well as physical problems.

From the above discussion on American Indian students' college experiences, it could only be imagined what it must be like for an American Indian student attending a university or college that uses an image of an American Indian for a nickname, logo, or mascot, where potentially the mascot can lead the way for implicit or overt racism toward American Indian students and American Indians in general. The University of North Dakota was not always known as the "Fighting Sioux." Previous, to 1930, their nickname was the "Flickertails." This name apparently did not inflict any fear into their opponents at sporting events, therefore a new nickname was needed and thus the university decided to choose the name the "Fighting Sioux." For the next forty years not much attention was given to the university's nickname and logo. In the early 1970's, questions began arising about the appropriateness of the Sioux name and logo. Students and others organized numerous protests against the use of the "Fighting Sioux" nickname because they felt the moniker and logo to be offensive, dehumanizing, and stereotypical.

LaRocque (2001) conducted a study examining the differences between non-Indian and Indian college students' attitudes, beliefs, and reactions to the Fighting Sioux nickname and logo at the University of North Dakota. Results revealed that American Indian students and non-Indian students viewed the issue quite differently. American Indian students felt that the Fighting Sioux nickname did not honor the University of North Dakota or the Sioux people, that the nickname was used in a disrespectful manner, that it should be changed if it offends some American Indians, and that the University of North Dakota should abide by Sioux tribal councils' requests and change the athletic team nickname. Traditional American Indian participants overwhelmingly supported a name and logo change and held attitudes, beliefs, and reactions that viewed the use of the

"Fighting Sioux" nickname and logo in a negative manner. Interestingly, assimilated American Indians also tended oppose the "Fighting Sioux" nickname and logo, but did not oppose it as strongly as the traditional participants. It was thought that the assimilated participants would view the nickname and the surrounding issue more similar to the non-Indian participants. These results indicate that American Indian students (including assimilates American Indians) want the nickname to be changed and are being significantly affected by the nickname controversy in their classes and in their personal lives. Non-Indians on the other hand, felt the opposite on the above items. They were in support of its continued use and were not being affected by the "Fighting Sioux" nickname controversy. What is most important about these findings is that American Indian students at the University of North Dakota were found to be adversely affected by the Indian logo and nickname by feeling that their personal safety is threatened, experiencing discrimination, and experiencing higher levels of stress and tension.

More recently, Jollie-Trottier (2002) examined the differences in level of sport fan identification and sport fan motivation at the University of North Dakota. Results found that the Caucasian participants highly identified with the "Fighting Sioux" nickname and were more likely to attend sporting events, especially hockey. American Indian participants on the other hand, did not identify with the nickname and were not likely to attend sporting events at the University of North Dakota. Many of the American Indian students reported that they were sport fans, but did not attend games because of the logo and nickname. American Indian participants also overwhelmingly supported a name and logo change, whereas non-Indian participants were unsupportive of a name and logo change

The Current Study

The main focus of the present study was to examine the psychological effects of the UND "Fighting Sioux" nickname/logo issue between American Indian and Majority Culture college students. The hypotheses were: 1) American Indians will have more negative affect as a result of viewing Neutral images of the "Fighting Sioux" Nickname/logo than Majority Culture participants, and 2) Majority Culture participants will experience more negative affect as a result of viewing the Controversial images of the "Fighting Sioux" Nickname/logo than American Indian participants. When examining overall scores of the “Fighting Sioux” Nickname/logo Distress scale, another hypothesis of the current study is that American Indian participants as a group will have higher scores of psychological distress than non-Indian participants. This study will compare American Indian and Majority Culture students’ differences of emotional reactions and distress to two different slide presentations using images of the “Fighting Sioux” Nickname/Logo found around the campus of the University of North Dakota.

Methods

Participants

Participants consisted of 36 Majority Culture and 33 American Indian adult UND college students.

Materials

The research packet utilized in the study consisted of a demographic questionnaire, Three Multiple Affect Adjective Checklists-Revised (MAACL-R), and d) the UND “Fighting Sioux” Nickname Distress Scale.

The Multiple Affect Adjective Check List-Revised (Lubin & Zuckerman, 1999) is a versatile instrument for the measure of both affect States and affect Traits. The 66 adjectives measure affect on three levels: 1) factored domains of anxiety, depression, hostility, positive affect, and sensation seeking, 2) higher order affects; dysphoria (sum of anxiety, depression, and hostility) and well-being (positive affect plus sensation seeking), and 3) the 12 components or facets of the domains resulting from principle components analyses. The first and second measurement levels of the MAACL-R were utilized in this study. Besides measuring negative affect, another feature of the MAACL-R is its two measurements of positive affect states: the Positive Affect scale measures the more passive aspects and the Sensation Seeking scale measures the more active, energetic aspects of positive affect. There are two versions of the MAACL-R; the State version and the Trait version. Since the purpose of the current study was to examine change in affect after viewing two different slide shows, the State version of the MAACL-R was used.

The Nickname and Logo Distress Scale (NLDS) is a six question self-report questionnaire that asks questions pertaining to psychological distress an individual may have experienced due to the "Fighting Sioux" nickname/logo and its surrounding controversy while attending the University of North Dakota. Each question is rated on a 4 point rating scale ranging from 1-4. An individual can receive a score ranging from 6-24. The higher the score, the more severe the distress experienced by the individual. The Nickname and Logo Distress Scale was developed by the researcher for the purpose of this study.

Procedure

A focus group consisting of 10 Caucasian and 10 American Indian students viewed 42 images related to the Fighting Sioux nickname and logo. The focus group participants were asked to rate each image using a likert scale of 1-very neutral to 4-very controversial. Those images that were rated as more controversial were put into the controversial slide show and those that were rated more neutral were put in the neutral slide show. A total of 38 images were used, 19 per slide show. Four of the images were not used due to being rated in such a way that they could have been used in either slide show.

Primary recruitment of participants consisted of soliciting students from classes taught through the Psychology Department. Potential participants were then contacted by phone or e-mail to schedule a time for him/her to participate. Participants obtained through the Psychology Department primarily consisted of individuals who where Caucasian, so a second recruitment effort to obtain American Indian participants was launched. Potential American Indian participants signed up at the American Indian center and were contacted by phone to set up a convenient time to participate in the study.

The study was conducted in a lab room free of distractions and each participant was run separately. Participants were first asked to complete the demographic questionnaire. American Indian students were then instructed to complete the Northern Plains Bicultural Inventory (NPBI). Next, participants completed the first MAACL-R State version in order to establish a baseline emotional state. Participants then viewed two slide shows that presented different images of the Fighting Sioux Nickname/Logo

and its surrounding use. The slide shows were presented using Microsoft Power Point and the images were projected to a large screen on a wall. Each image was shown for approximately 25 seconds with each slide show being 5 minutes and 15 seconds. The slide shows were counterbalanced, so some participants viewed the Neutral presentation first while others viewed the Controversial presentation first. After viewing each slide show, the participants were instructed to fill out the MAACL-R to measure if there was a change in the participant's emotional state. Once the last MAACL-R was completed, participants were then instructed to fill out the Nickname and Logo Distress Scale. Upon completion of the study, participants in psychology classes were awarded one hour of extra credit for their participation. American Indian participants who were not enrolled in a psychology class were given five dollars for their participation. Each participant was thanked for their time invested in completing the study.

Results

Sixty-nine respondents participated in this study. Thirty-six participants were classified as Majority Culture (19 females and 17 males) and 33 (18 females and 15 males) were classified as American Indian. The 33 American Indian participants' identified themselves as Chippewa (n=20), Lakota (n=4), Dakota (n=2), and Three Affiliated Tribes (n=3).

Pearson Product-Moment Correlations

The PPM correlational analyses revealed some interesting and statistically significant relationships between study variables in the overall group and between the groups. The total score of the NLDS is positively correlated with age, year in college, and years attended UND (all $rs > .37$, all $ps < .01$), although for the American Indian

participants, fewer positive significant relationships between the NLDS and demographic variables were observed.

There were significant positive relationships between the Dysphoria Composite Scale and individual items on the NLDS after the participants viewed the neutral slide show and the controversial slide show. The Dysphoria Composite Scale was also positively correlated with the total score of the NLDS after each slide show was presented [$r(68)=.678$, $p<.01$; $r(68)=.432$, $p<.01$]. There were positive significant relationships between the Anxiety subscale and the items on the NLDS but less than there were for the DYS Composite Scale. The Anxiety subscale was positively correlated with the anxiety item on the NLDS before and after each slide show was shown (rs > .237, ps < .01). Significant positive relationships between the Depression subscale and individual items on the NLDS were found, with all the items significantly correlated in a positive direction with the Depression subscale after the participants viewed each slide show (rs > .239, ps < .01). The Hostility subscale was correlated significantly with a number of the items from the NLDS. Again, the total score on the NLDS and the Hostility subscale were significantly correlated in a positive direction after each slide show was presented [$r(68)=.565$, $p<.01$; $r(68)=.288$, $p<.01$]. There was a negative relationships between the PASS Scale and the items of the NLDS, with every item having a significant negative correlation with the PASS Scale after each slide show was viewed by the participants (rs > .-.322, ps < .01).

There were few significant correlations for Majority Culture members when examining the Composite Scales and subscales of the MAACL-R and individual items on the NLDS. However, examination of the American Indian participants' data show a

number of positive significant relationships. The DYS Composite Scale had positive significant relationships with almost every item on the NLDS after the participants viewed each slide show (rs > .351, ps < .01). The DYS Composite Score was also significantly correlated with the total score on the NLDS in a positive direction (r = .486, p <. 01). Additionally, each item of the NLDS had a significant negative correlation with the PASS Composite Scale for both the Neutral and Controversial slide show (rs > - .391, ps < .01).

Repeated Measures Mixed Designs

To test the hypotheses that American Indian participants will have significantly more negative affect as a result of viewing the Neutral images than Majority Culture college students and that Majority Culture participant's will experience more negative affect as a result of the Controversial images than American Indian participants, a mixed repeated measures design was conducted for the Dysphoria Composite Scale and the Positive Attitude/Sensation Seeking Composite Scale of the MAACL-R. Repeated measures mixed designs were also conducted for each subscale of the MAACL-R to examine how much each subscale contributed to the change in affect after viewing each slide show.

Dysphoria Composite Scale. Both the main effect of the MAACL-R (F=53.68, p=.000) and the MAACL-R by ethnic group interaction (F=6.83, p<.002) were significant. The within-subjects effects show that both the MAACL-R (F=66.0, p=.000) and the MAACL-R by ethnic group (F=5.77, p<.004) were significant. Between-subjects effects show that the main effect for ethnic group was significant (F=14.16, p=.000), which reveals that the groups did differ significantly. Pairwise comparisons revealed that mean scores

significantly (F=53.68, p=.000,α=.05) differed from each other from the baseline and after viewing each slide show. Table 1 shows the mean scores for each group at baseline, after the neutral slide show, and after the controversial slide show.

Table 1

Descriptive Statistics for Dysphoria Composite Scale

	Ethnic Group	M	SD	N
Baseline				
	Majority Culture	43.41	8.49	36
	American Indians	47.36	14.85	33
	Total	45.30	12.04	69
Neutral				
	Majority Culture	47.61	13.41	36
	American Indians	67.48	20.05	33
	Total	57.11	19.54	69
Controversy				
	Majority Culture	67.19	20.72	36
	American Indians	77.90	21.01	33
	Total	72.31	21.39	69

Positive Attitude/Sensation Seeking Composite Scale. Both the main effect of the MAACL-R (F=40.33, p=.000) and the MAACL-R by ethnic group interaction (F=9.73, p=.000) were significant. The within-subjects effects show that both the MAACL-R (F=49.94, p=.000) and the MAACL-R by ethnic group (F=11.88, p=.000) were significant. Between-subjects effects show that the main effect for ethnic group was significant (F=14.16, p=.000), which reveals that the groups did differ significantly. Pairwise comparisons revealed that mean scores significantly (F=40.33, p=.000) differed from each other from the baseline and after viewing each slide show. Table 2 shows the mean scores for each group at baseline, after the neutral slide show, and after the controversial slide show.

Table 2

Descriptive Statistics for PASS Composite Scale

	Ethnic Group	M	SD	N
Baseline				
	Majority Culture	51	9.10	36
	American Indians	51.48	9.57	33
	Total	51.23	9.26	69
Neutral				
	Majority Culture	48.97	9.87	36
	American Indians	36.54	12.85	33
	Total	43.02	12.92	69
Controversy				
	Majority Culture	42.30	10.92	36
	American Indians	31.48	11.09	33
	Total	37.13	12.21	69

Anxiety Subscale. The main effect of the MAACL-R (F=3.13, p=.050) was significant, but the MAACL-R by ethnic group interaction (F=2.021, p>.141 α=.05.) was not. The within-subjects effects show that both the MAACL-R (F=3.23 p<.043) was significant. The within-subjects MAACL-R by ethnic group (F=2.203, p>.118) was not significant. Between-subjects effects show that the main effect for ethnic group was not significant (F=2.51, p>.117), which reveals that the groups did not differ significantly. Pairwise comparisons revealed that mean scores did differ significantly, (F=3.13, p=.050). The mean baseline scores differed significantly after the controversial slide show. Table 3 shows the mean scores for each group at baseline, after the neutral slide show, and after the controversial slide show.

Table 3

Descriptive Statistics for Anxiety Subscale

	Ethnic Group	M	SD	N

Baseline				
	Majority Culture	44.41	8.62	36
	American Indians	45.84	11.48	33
	Total	45.10	10.04	69
Neutral				
	Majority Culture	45.08	10.14	36
	American Indians	51.30	12.44	33
	Total	48.05	11.65	69
Controversy				
	Majority Culture	47.77	8.83	36
	American Indians	48.66	7.99	33
	Total	48.20	8.39	69

Depression Subscale. Both the main effect of the MAACL-R (F=16.29, p=.000) and the MAACL-R by ethnic group interaction (F=6.38, p<.003) were significant. The Within-subjects effects show that both the MAACL-R (F=18.99, p=.000) and the MAACL-R by ethnic group (F=7.51, p<.001) were significant. Between-subjects effects show that the main effect for ethnic group was significant (F=21.19, p=.000), which reveals that the groups did differ significantly. Pairwise comparisons revealed that mean scores significantly (F=16.29, p=.000) differed from each other from the baseline and after viewing each slide show. Table 4 shows the mean scores for each group at baseline, after the neutral slide show, and after the controversial slide show. Figure 5 visually shows the changing scores for each group after viewing each slide show.

Table 4

Descriptive Statistics for Depression Subscale

	Ethnic Group	M	SD	N
Baseline				
	Majority Culture	45.38	7.77	36
	American Indians	48.48	11.64	33
	Total	46.86	9.86	69
Neutral				
	Majority Culture	46.61	7.83	36

	American Indians	63.12	20.48	33
	Total	54.50	17.26	69
Controversy				
	Majority Culture	51.05	8.13	36
	American Indians	64.18	17.71	33
	Total	57.33	15.01	69

Hostility Subscale. Both the main effect of the MAACL-R (F=44.84, p=.000) and the MAACL-R by ethnic group interaction (F=6.20, p<.003) were significant. The Within-subjects effects show that both the MAACL-R (F=70.13, p=.000) and the MAACL-R by ethnic group (F=3.31, p<.039) were significant. Between-subjects effects show that the main effect for ethnic group was significant (F=6.61, p=.000), which reveals that the groups did differ significantly. Pairwise comparisons revealed that mean scores significantly (F=44.84, p=.000) differed from each other from the baseline and after viewing each slide show. Table 5 shows the mean scores for each group at baseline, after the neutral slide show, and after the controversial slide show. Figure 6 visually shows the changing scores for each group after viewing each slide show.

Table 5
Descriptive Statistics for Hostility Subscale

	Ethnic Group	M	SD	N
Baseline				
	Majority Culture	47.16	10.18	36
	American Indians	49.39	11.77	33
	Total	48.23	10.95	69
Neutral				
	Majority Culture	54.80	26.09	36
	American Indians	81.24	33.51	33
	Total	67.44	32.49	69
Controversy				
	Majority Culture	95.58	48.48	36
	American Indians	111.09	45.28	33
	Total	103	47.28	69

A repeated measures mixed design was conducted to test the last hypothesis that American Indian participants that are traditional (High on AICI) will have higher scores of negative affect than Assimilated American Indian participants (High on EACI). A repeated measures design was used to examine if there was a change in the Dysphoria Composite Score and Positive Attitude/Sensation Seeking Composite score after viewing each slide show. The results revealed that for the Dysphoria Composite Scale the main effect of the MAACL-R was significant (F=24.00, p=.000), but the MAACL-R by cultural identification interaction was not (F=48, p<.854). Within-subjects effects showed that the MAACL-R was significant (F=25.94, p=.000), but the MAACL-R by cultural identification was not (F=.450, p=<.817). The between-subjects effects revealed that there were no differences between the cultural identity groups (F=1.27,p<.305). The pairwise comparisons revealed that each cultural identity group had mean scores that significantly changed after each slide show (F=24.15, p=.000), but did not differ significantly from each other. The Positive Attitude/Sensation Seeking Composite (PASS) Scale revealed that the main effect of the MAACL-R was significant (F=24, p=.000), but that the MAACL-R by cultural identity interaction was not (F=48.00, p<.347). The within-subjects effect showed that the MAACL-R was significant (F=28.96, p=.000). The within-subjects effect for the MAACL-R by cultural identity was not significant (F=1.19, p<.329). Between subjects effects revealed that the cultural identity groups did not differ significantly from each other (F=.975, p<.420) but pairwise comparisons showed that each cultural identity group's mean scores did change significantly after each slide show (F=23.63, p=.000).

In order to test hypothesis that American Indians participants will have higher scores of psychological distress from the "Fighting Sioux" Nickname/logo issue than non-Indians, an independent t-Test was conducted between American Indian participants' and Majority Culture participant's total mean scores on the Nickname and Logo Distress Scale. There was a statistically significant difference between American Indian and Majority Culture participants [t(67)=-5.95, p=.000]. Majority Culture participants had a total mean score of 8.8 (SD=2.67) whereas American Indian participants had a total mean score of 15 (SD=5.6) on the Nickname and Logo Distress Scale. The higher mean score indicates that American Indian participants had higher levels of distress due to the Fighting Sioux Nickname/logo.

In order to test the hypothesis-that participants that are more traditional (High on AICI) in cultural affiliation will have higher scores of psychological distress due to the Fighting Sioux Nickname and logo and its surrounding controversy than assimilated American Indians (High on EACI), an independent t-Test was conducted. There was not a statistically significant difference between the Assimilated and Traditional American Indian participants [t(19)=-2.01, p<.058] . The Traditional participants had a mean score of 19.20 (SD=4.61) and the Assimilated participants had a mean score of 14.72 (SD=5.46). The Traditional American Indians had a higher mean score than the Assimilated American Indian participants on the NLDS. Interestingly, Marginal American Indians and Bicultural American Indians had mean scores of 10 (SD=4.69) and 11.25 (SD=2.75) respectively.

Discussion

In general, the data derived from this study supported the first hypotheses that American Indian participants would have higher mean scores of negative affect than Majority Culture participants after viewing the Neutral slide show and revealed a different outcome for the second hypotheses that Majority Culture participants would have higher levels of negative affect than American Indian participants after viewing the controversial slide show. American Indian and Majority Culture college students attending UND had significantly different levels of negative affect viewing each slide show. They also differed in the levels of psychological distress due to the "Fighting Sioux" nickname and logo. Interestingly, Traditional American Indians and Assimilated Indians did not significantly differ in their affect after viewing the slide shows. The means on the Nickname and Logo Distress Scale revealed that Traditional American Indians had higher mean scores than Assimilated American Indians, but the difference was not significant. A more detailed discussion of the specific results of this study is presented below.

. Year in college and years attended UND also yielded positive relationships with items on the NLDS suggesting that the higher a student's class ranking and the more years in attendance at UND, the more distress from the "Fighting Sioux" nickname/logo is experienced by students. Interestingly, the total score on the NLDS yielded significant positive relationships with age, year in college, and years attended UND. This relationship reveals that the age, year in college, and years in attendance at UND are related to a higher total score on the Nickname and Logo Distress Scale. When examining relationships between the demographic variables and items on the NDLS for

each ethnic group, there were some differences between the groups. The Majority Culture group had a number of positive significant relationships between items on the NLDS with age and NLDS items with years in attendance at UND. There were positive significant relationships between the total score on the NLDS with age and years in attended UND. This relationship suggests that the older the students with more time invested at UND, the more distress experienced from the "Fighting Sioux" nickname and logo. On the other hand, the American Indian group only had two significant positive correlations. The relationships were between the NLDS item, "To what extent have you experienced stress related to the 'Fighting Sioux' nickname/logo and its surrounding controversy?" with age and years attended UND. This suggests that the older the student and the more time at UND, the more stress an American Indian student experiences due to the "Fighting Sioux" nickname/logo and the surrounding controversy.

Pearson Product-Moment correlations revealed some very interesting relationships between the Nickname and Logo Distress Scale and the scales from the MAACL-R. When examining the correlations for the entire sample, the Dysphoria Composite Scale yielded significant positive correlations for each item on the NLDS, including the total score after participants viewed each slide show. This indicated that higher scores on the Dysphoria Composite Scale were related to higher scores on the NLDS. This also reveals that a high score on the Dysphoria Composite Scale would most likely yield a high score on the NLDS total score which could possibly suggest that the higher dysphoria can be attributed to the "Fighting Sioux" nickname/logo and its surrounding controversy. The Anxiety subscale of the MAACL-R was positively and significantly related to the anxiety item on the NLDS before and after each slide show.

The anxiety level before the participants viewed the slide shows is most likely attributed to the participants being slightly nervous before participating in a study. The items of the NLDS had significant and positive relationships with the Depression subscale of the MAACL-R after each slide show was presented. The baseline scores of the Depression subscale were not significantly related to the items on the NLDS and nor should they be since most participants should not be depressed. After the neutral slide show, items become significantly correlated and remain so after the controversial slide show is presented. These results reveal that the higher the Depression scores, the more distress experienced due to the "Fighting Sioux" nickname/logo and its surrounding controversy. The Hostility subscale of the MAACL-R also had significant positive correlations with the individual items and total score of the NLDS. Hostility scores at baseline did not yield any significant correlations most likely due to participants not being in an angry or hostile mood. After the neutral slide show, the Hostility subscale and the items on the NLDS become significantly correlated in a positive direction. Interestingly, after the controversial slide show, there is less items significantly correlated with the Hostility Subscale. The Positive Attitude/Sensation Seeking (PASS) Composite Scale of the MAACL-R revealed significant negative relationships with items on the NLDS. All of the items were significantly correlated in a negative way with the NLDS after each slide show was presented. The relationships between these variables should be correlated in a negative direction since the NLDS is supposed to be measuring distress, while the PASS scale is measuring positive affect.

The PPM correlational analyses between the MAACL-R scales and the items on the NLDS produced relationships between the variables that were very different for each

ethnic group. The results of the Majority culture group revealed very little significant correlations between the NLDS and the MAACL-R scales. The results suggest that overall most of the items on the NLDS were not significantly related to the MAACL-R scales. However, the correlations between the MAACL-R scales and the items on the NLDS for the American Indian group revealed a number of significant relationships between the variables. The Dysphoria Composite Scale and items on the NLDS provided positive significant correlations after the neutral slide show and after the controversial slide show. The total score on the NLDS was significantly correlated with the Dysphoria scale in a positive direction, suggesting that higher scores on the Dysphoria scale are related to higher scores on the NLDS. When examining the subscales of the MAACL-R, the Anxiety subscale revealed positive significant correlations between items on the NLDS and the total score on the NLDS. Again, this suggests that higher scores on the Anxiety subscale were related to higher scores of distress due to the "Fighting Sioux" nickname/logo after the American Indian participants viewed each slide show. However, the Depression subscale of the MAACL-R and the items on the NLDS did not yield very many significant relationships. There was a positive significant relationship between the Hostility subscale and the item on the NLDS that asks about anger due to the "Fighting Sioux" nickname/logo and its surrounding controversy. The PASS Composite scale and the items on the NLDS revealed significant negative relationships after each slide show was presented. This indicates that the PASS scale and the NLDS are negatively related which is predictable since the PASS scale measures positive affect and the NLDS measures negative emotion or distress from the "Fighting Sioux" nickname/logo and the surrounding controversy.

The first hypothesis that American Indian participants would have more negative affect as a result of viewing Neutral images of the "Fighting Sioux" nickname/logo than Majority Culture participants was supported. The mean scores for each group on the Dysphoria Composite Scale were significantly different after each slide show was presented. Not only did each group have a dramatic change in scores within their group, but there was also a significant difference between the groups after each slide show. Figure 2 shows that initially when each participant came in he/she had a significantly low baseline of dysphoria, after he/she viewed the Neutral presentation scores for both groups went up, but the American Indian group had a significantly higher mean score than the Majority Culture group after viewing the Neutral slide show. In fact, the American Indian group's mean score after viewing the Neutral slide show was in the range for experiencing moderate distress whereas the Majority Culture participants still had scores in the normal range. The supportive evidence for the current hypothesis becomes even clearer when the PASS Composite Scale mean scores and the corresponding figure (Figure 3) are examined. The figure shows that American Indian and Majority culture participants came to the study feeling fairly euthymic, exhibiting positive affect at an almost equal level. After viewing the Neutral slide show, both mean scores drop on the PASS scale, but the mean score for the American Indian group drops almost 15 points into the moderate distress range whereas the Majority Culture group's mean score only dropped by 2.5 points and are still in a positive affect state.

The second hypothesis that Majority Culture participants would have more negative affect as a result of viewing the Controversial images of the "Fighting Sioux" nickname/logo than American Indians was not supported. While it is true that the

Majority Culture group had higher scores of negative affect, it only applies to their scores becoming higher after they viewed the Controversial slide show. The reason the hypothesis was not supported was because the American Indian group's mean scores became significantly higher after viewing the Controversial slide show and extremely higher than those of the Majority Culture group. The Majority Culture group's mean score fell in to the range of moderate distress after viewing the Controversial slide show whereas the American Indian group's mean score fell into the range of significant distress. Interestingly, when the PASS mean scores are reviewed for each group, the Majority Culture group still has a score that is in the range for having positive affect. The American Indian group had a mean score that fell in the range for significant negative affect. Basically, Majority Culture group members were not as affected by the Controversial slide show as were the American Indian group members. The Majority Culture group maintained a level of positive affect even though they experienced some moderate distress after viewing the Controversial slide show. The American Indians on the other hand, had a mean score in the range of significant emotional distress and an extreme drop from positive affect to none at all.

Although the main Composite scales of the MAACL-R were use as the crux for supportive evidence for the first two hypotheses, the other subscales of the MAACL-R were examined to see how they affected the two groups and to see which subscales had the most contribution to the overall Dysphoria Composite Scale scores.

The Anxiety subscale did not reveal a significant difference between American Indian participants and Majority Culture participants. The within group's mean scores however did change significantly from the baseline scores and after each slide show. The

mean scores for both groups were in the normal range. However, the American Indian group had higher levels of anxiety after viewing the neutral slide show rather than the controversial slide show as might be expected.

There were significant differences between the Majority Culture participants and the American Indian participants on the Depression subscale. Both groups started out with scores in the normal or average range. After the Neutral presentation was presented the Majority Culture group's mean score barely changed, while the American Indian group's mean score increased to a score that was near the moderate distress range. The Controversial presentation caused the scores to increase minimally for the Majority Culture group and for the scores to continually rise for the American Indian group. The American Indian group's mean score for depression increased significantly after viewing the neutral slide show and continued to increase after viewing the controversial slide show. This examination indicates that Depression scale contributed to the overall dysphoria experienced by American Indians.

Probably the most interesting results are from the Hostility subscale, which indicated a significant difference between American Indian and Majority Culture participants on Hostility mean scores. There was also a significant difference of scores from the baseline and after each slide show within each group. The mean scores reveal that each group had a fairly low baseline on the Hostility subscale. After the neutral presentation, the scores for each group significantly increased; about 8 points for the Majority Culture group and about 32 points for the American Indian group. After the Controversial slide show, scores for each group continued to increase. The Majority Culture group's mean score increased by 40 points and the American Indian group's

mean score increased by 30 more points. The American Indian group's mean score after the Neutral slide show put American Indians in the extremely significant range for hostility and remained there after viewing the Controversial slide show. The Majority Culture participants mean score hit the extremely significant range after they viewed the controversial slide show. The extremely high scores indicate violent proneness according to the MAACL-R manual. These results suggest that the Hostility subscale had a major contribution to the overall Dysphoria Composite Scale mean scores.

The hypothesis that American Indian participants would have higher scores of psychological distress than non-Indian participants was supported. Indeed the results of the study found that American Indian participants did have significantly higher psychological distress than the Majority Culture participants. This finding coincides with the correlational analyses and the finding that American Indian participants had overall higher levels of negative affect than Majority culture participants on the Dysphoria scale of the MAACL-R.

The findings from the current study suggest that the American Indian participants left the study feeling depressed and angry, with a total loss of positive affect. Interestingly, American Indian participants had baseline scores that were higher on the negative affect scales of the MAACL-R than the Majority Culture participants. Fortunately, baseline scores for the PASS Composite Scale were slightly higher than the Majority Culture group. This analysis suggests a number of possibilities as to why American Indians had higher scores at baseline than the Majority culture group. One possibility is that the American Indian students could have initial higher levels of distress

due to being a minority student in a predominately Caucasian university. Another possibility could be that the American Indian students experience a level of discrimination, racism, and prejudice that affects their daily emotional state. Recall that LaRocque (2001) found that American Indian students at the University of North Dakota had experienced incidents of discrimination, had greater levels of stress and tension, and felt their personal safety was threatened. These suggestions would also coincide with findings of Zakhar (1987) and Huffman (1991) that American Indian students at Midwestern universities often feel a certain amount of emotional turmoil from "being an outsider" and from events of discrimination and racism they may have experienced. Another suggestion is that American Indians are at a higher risk for psychological instability due to historical trauma (Walker; 2001, Lester; 1999; Bryon1997).

The Majority Culture participants may have the left the study fairly angry depending on what slide show he/she saw first. If the Controversial slide show was seen last, then there is a strong likely hood that these participants left feeling somewhat hostile. However, there was not an extreme change in their level of positive affect, which was a fairly good indicator that these participants would not act upon their anger and would mostly likely recover fairly quickly from their negative emotions. The participants in this group also are among the majority at UND and mostly likely are fairly integrated into the majority culture. They also have probably not experienced much racism and discrimination due to their cultural affiliation, if any at all.

The most interesting finding is that participants in the study had extremely high levels of hostility when they left the study to the extent of possibly having proneness to hostility regardless of how high their psychological distress score was on the NLDS. The

Majority Culture group experienced a major increase in their hostility after watching the Controversial slide show, but was fairly low after viewing the Neutral slide show. Since their positive affect was still at a fairly average level when they left, their anger most likely subsided quickly and their positive affect probably increased to their baseline level.

These findings can also be generalized to other students in campus at the University of North Dakota. The findings can imply that American Indian students on campus at UND may have higher levels of psychological distress on a daily basis simply from seeing images of the "Fighting Sioux" nickname and logo. The images used in the Neutral presentation of the study were taken from things any person can see on a daily basis if a person spends time on campus. If an American Indian student is exposed to neutral images on a daily basis while attending classes on campus, seeing the images is most likely contributing to a level of psychological distress for the student. Seeing the nickname and logo images are also making the students more prone to hostility and feelings of depression. After examining the results of significant negative affect for the American Indians after they viewed the Controversial slide show, it is clear that controversial images of the "Fighting Sioux" nickname/logo and the surrounding controversy contribute to even higher levels of negative affect and psychological distress. Negative affect experienced at that level can contribute to American Indian students having a hard time functioning in their daily living. The students may have a harder time concentrating on their studies, trouble with sleeping, less motivation, and feel even more isolated. The hostility and anger can also contribute to difficulties of getting along with students of the majority culture which can further lead to hostile disagreements between

students of the majority culture or further segregation between the majority culture and American Indian students on campus.

This study provides evidence that American Indian students and Majority culture students are experiencing negative affect and psychological distress due to the "Fighting Sioux" nickname/logo and its surrounding controversy but at different levels. American Indian students are experiencing a significant amount of psychological distress and negative affect from simply seeing images that are supposed to be neutral. The Majority Culture students are not affected at all by seeing neutral images. What is interesting is that seeing images that are controversial increased the negative affect for each group. This is without even considering the added hype that occurs when a controversial issue is brought up on campus about the "Fighting Sioux" nickname/logo such as discussion panels, newspaper articles, news stories on television, classroom discussions, discussions around campus, or simply hearing verbalizations from others. Imagine how an American Indian student may feel when taking the added propaganda into consideration. It would be interesting to see if how much more this would contribute to their negative affect or if it would at all.

Study Limitations. One limitation of this study was the content of the controversial slide show. It can be agreed that the images shown were controversial, but the slide show had images that may have been offensive to one group and not to the other. Therefore, conclusions cannot be made about what exact images caused the negative affect for each group. Another limitation was that there was a smaller amount of participants who were Lakota/Dakota/Nakota than was initially hoped for. It would be interesting to replicate

the study using participants identified as Lakota/Dakota/Nakota to see how affected they would be psychologically by the "Fighting Sioux" nickname/logo and its surrounding controversy. A last limitation is that there were not enough American Indian participants classified into each cultural affiliation group to make any valid conclusions to how cultural affiliation plays a role in the psychological impact of the "Fighting Sioux" nickname/logo and the surrounding controversy.

American Indian psychological research needs more exploration. The area of cultural affiliation and how it affects American Indians especially needs to be addressed further. Currently, there are very few studies conducted that have examined the effects of culture on American Indians. Although this study provided some significant results, further research regarding the effects of American Indian stereotypical images is clearly needed. More specific and meaningful research needs to be done in this area, other than offering opinion polls. More evidence needs to be obtained regarding the direct psychological impact of using American Indians as nickname, logos, and mascots, not only on college campuses, but on a national level as well. It can only be hypothesized that other universities that have an American Indian logo, nickname, or mascot would find similar results to this study. This is a serious issue that needs more attention since the findings of the current study do not contribute to a healthy learning environment for American Indian students. If this problem is not addressed, this issue will continue to contribute to the many problems American Indians face and assist in hindering their psychological well-being. This study did not offer any potential solutions to the "Fighting Sioux" nickname/logo issue, but it did offer an area that needs to be addressed in regards to the seriousness of how American Indian students are being affected. In fact,

the issue regarding the continuance or discontinuance of the “Fighting Sioux” nickname/logo is still far from a resolution that will satisfy everyone. Hopefully, this study will contribute to the issue by providing further research in this area and by helping find a resolution to a long standing issue among schools, universities, and professional athletic teams.

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