Corvallis
SCHOOL DISTRICT

Prepared for: Corvallis School Board
Prepared by: Ryan Noss, Superintendent
Meeting Date: June 10, 2021

School Renaming Recommendations — NO ACTION REQUIRED

Background

On July 30, 2020, School Board Director Vincent Adams submitted a proposal to change the names of Hoover, Jefferson, and Wilson elementary schools, and to initiate a community engaged process to review the names of all schools and buildings in the District and make recommendations for replacement or retention.

Following deliberation at its July 30 and August 6 meetings, and after consideration of extensive public comment and community input via email and telephone, the Corvallis School Board passed Resolution Number 20-0801. (The District subsequently identified temporary names for the schools: Husky Elementary, Jaguar Elementary, and Wildcat Elementary, based on each school's mascot.)

In part, the resolution states, "Our community and nation's future requires that systemic racial oppression be dismantled, and that the removal of a historical figure's name from a building does not constitute erasure from history, but a conscious choice to amplify those societal values that must be taken into the future to promote equity, and ensure ALL children are able to thrive and grow."

School Renaming Task Force

Pursuant to passage of the resolution, Superintendent Noss created the School Renaming Task Force charged with:

- Reviewing the names of all schools and buildings in the District.
- Recommending names to the Superintendent for the schools formerly known as Hoover Elementary, Jefferson Elementary, and Wilson Elementary.
- Determining whether to replace the names of any other schools or buildings within the District, and recommend names to the Superintendent as needed.

The formation of a task force was announced in school communications and to the wider community on September 11, 2020. Students, staff, and community members were invited to apply and the selection process was completed in September. Task force members were notified on September 28, 2020, and invited to the first meeting scheduled for October 13, 2020.

The task force included community members, and students and parent/guardian representatives from the schools being renamed. Prioritization was given to the inclusion of individuals with diverse perspectives and racial identities.

Criteria for Making Recommendations

Recommendations were considered in the context of School Board Policies and Administrative Regulations FF – Naming or Renaming of Facilities or Areas, FF-AR – Naming or Renaming of Facilities or Areas, and JBB – Educational Equity, as well as the parameters set forth in Resolution number 20-0801. The task force utilized the following criteria:

Criterion 1	School name should inspire children and the community.
Criterion 2	Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism and other socially unjust biases (person, place, thing). Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Criterion 3	Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Criterion 4	At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
Criterion 5	At least one school in Corvallis should have a name that honors the community's connection to place.
Criterion 6	Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Process Overview

Task force meetings were facilitated by Melanie Quaempts and Bobby Daniels, District consultants from Wenaha Group. The task force was originally scheduled to meet from October through December 2020, but the work extended into January 2021. Task force members met for a total of ten virtual meetings, which allowed more time to conduct research on potential names and to allow ample public input. One high school student and three elementary students were active task force members in all meetings. A co-design model of facilitation was used in task force meetings; this style allowed for a collective and reciprocal approach to figuring out how to accomplish the charge in ways that all members of the task force agreed to, recognizing academic expertise as well as lived experiences.

A public input form was provided on the District website from October through mid-December to gather suggestions and feedback on potential names. District staff compiled the results for the task force's use. All suggestions for potential names were reviewed by task force members using biographical information readily available. Additional input was received from members of the District Equity Leadership Team Advisory group, the Students Advocating for Equity group, and through a District-wide survey sent to students in early December.

The Board's parameters were used to evaluate and prioritize the list of potential names. Task force members narrowed the list of more than 100 suggestions to a set of twenty names that were made available to the public on the District website for additional feedback. During that time, members of the task force spent time outside of meetings to gather additional biographical research on the names. Ultimately, the task force added two more names to the original list of twenty.

At their final meeting, members of the task force voted on each potential name and the list was ranked by the number of task force members in favor of the name. Task force members suggested the need for further understanding of the new names brought forward to ensure thorough biographical research is conducted for each person. The members emphasized that individuals whose name is associated with a school building should demonstrate a life-long effort toward social justice and antiracist activism.

Recommended Names

At their final meeting on January 12, 2021, task force members engaged in breakout group discussion to ensure that all voices and perspectives were heard. The task force recommended a thorough historical review of each individual on the list. Task force members reinforced their belief that the biographical research of individuals should show a demonstrated life-long effort toward social justice and anti-racist activism. The task force finalized the list of potential 22 school names:

Ella Baker
Beatrice M. Cannaday
Letitia Carson
Chepenefa (Champinefu[1])
Bessie Coleman
Mabel Ping-Hua Lee
Sonny Montes
Ava Helen Pauling
Mercedes Diez
Hannah & Eliza Gorman
Fannie Lou Hamer
Kathryn Jones Harrison
William Hilliard
Tiacan
Harriet Tubman
Robin Holmes
Jovita Idar
Jennifer Keelan–Chaffins
John Lewis
Esther Pohl Lovejoy
Mae Yih
Minoru Yasui

Review of Other School and Building Names

The task force was also charged to review and recommend any other school or building names that should be considered for renaming. Their discussion was focused on how well the names align with the criteria noted earlier in this report.

[1] This is the correct spelling of the name according to the Cultural Resources Manager for the Confederated Tribes of the Grand Ronde.

Further Research on Recommended Names

Once the task force completed their process, I engaged a small team of distinguished Oregon State University history professors to research the list of recommended names for Husky, Jaguar, and Wildcat elementary schools.

Research was conducted by Eliza Young Barstow, Mina Carson, Anna Elizabeth Dvorak, David Gene Lewis, and Joel Zapata. Their findings are attached; all names submitted meet one or more of the criteria noted earlier in this report. The researchers added a note that the order of names in their report were sorted by researcher and does not imply anything about the importance of the individuals or the preferences of the researchers.

Superintendent's Recommendation – Husky, Jaguar, and Wildcat Elementary Schools

I have thoroughly reviewed the work of the task force as well as the additional historical research regarding the background of the names the task force submitted to me for these three schools. As a result, I am recommending the following replacement names:

Current School Name	Recommended Replacement Name
Husky Elementary School	Bessie Coleman Elementary School
Jaguar Elementary School	Kathryn Jones Harrison Elementary School
Wildcat Elementary School	Letitia Carson Elementary School

The following table shows how each name met the criteria noted earlier in this report.

Recommended Name	(C1) Inspiring	(C2) Intentionally disrupted racism and unjust biases	(C3) Woman who has made inspiring contributions	(C4) Honors local indigenous people	(C5) Honors connection to place	(C6) Perpetuated white dominance
Bessie Coleman	Yes	Yes	Yes	No	No	No
Kathryn Jones Harrison	Yes	Yes	Yes	Yes	Yes	No
Letitia Carson	Yes	Yes	Yes	Yes	Yes	No

Additionally, I recommend that no Board action take place at this meeting but rather through first and second readings of a School Board resolution in August and September, 2021.

The task force also reviewed the names of the remaining buildings in the District based on the criteria noted earlier in this report, and recommended those to be considered for renaming in the future as shown in the table below.

Remaining Buildings	Recommended by task force for name change (pending further historical research)?
Adams Elementary School	Yes
Cheldelin Middle School	Yes
Corvallis High School	No
Crescent Valley High School	No
District Office	No
Dixie School[2]	Yes
Franklin K-8 School	Yes
Garfield Elementary School	Yes
Harding Center[3]	Yes
Inavale School[4]	No
Lincoln Elementary School	Yes
Mountain View Elementary School	No
Linus Pauling Middle School	Yes
Western View Center[5]	No

Due to the significant investment of time and resources involved, I recommend establishing a different process for the review and renaming of any additional buildings in which only one building name should be reviewed at a time; once the process is underway for one site, a name change should not be considered for another building until the completion of the prior process. In addition, I strongly recommend a thorough historical review as a key component in that process.

If the Board wishes to rename any of these buildings, I recommend that Dixie School be the first name reviewed.

Conclusion

The work of the School Renaming Task Force was thoughtful, authentic, and informed by the diverse lived experiences of our students and community. We are deeply grateful for the investment of time to bring to light the stories of those who inspire us with their perseverance and courage.

It is a privilege and an honor to bring forth the proposed names for Husky, Jaguar, and Wildcat elementary schools for further discussion. Additional public comment is

[2] Currently houses LBL ESD Early Childhood Learning Center.
[3] Currently houses College Hill, CIMC, psychologists, and WINGS.
[4] Currently houses Muddy Creek Charter School.
[5] Currently houses Corvallis School District Welcome Center, Casa Latinos Unidos of Benton County, and Professional Learning Center.

anticipated prior to Board action. The result of this work will be names for our school buildings that will inspire, create pride, and welcome all through their doors.

Attachment: Historical Research Submitted for School Renaming Process

Historical Research
Submitted for School Renaming Process
of Corvallis School District

May 2021

Research Conducted by:
Eliza Young Barstow
Mina Carson
Anna Elizabeth Dvorak
David Gene Lewis
Joel Zapata

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[1] Please note that these are simply grouped by researcher. The order does not imply anything about the importance of the individuals or the preferences of the researchers, and thus we do not intend for the order to influence the decision-making process.

Renaming Criteria

These are the criteria proposed and utilized by the School Renaming Task Force that met in the fall and early winter.

C1: School name should inspire children and the community

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing)

C5: At least one school in Corvallis should have a name that honors the community's connection to place

C6: Those that intentionally perpetuated white dominance (i.e. slaveholders, racist and/or anti-Indigenous views, etc.) will *not* be considered.

Jennifer Keelan-Chaffins
Researched by Eliza Young Barstow

Jennifer Keelan-Chaffins has devoted her life to activism and advocacy for people with disabilities. As a child, her activism was instrumental in getting the Americans with Disabilities Act (ADA) passed by Congress in 1990.

Born in Grand Rapids, Michigan in 1981, Keelan-Chaffins was diagnosed with cerebral palsy at a young age. After her father left the family and Keelan-Chaffins's mother, Cynthia Keelan, lost her job, Keelan-Chaffins and her mother relocated to Phoenix. There, Keelan-Chaffins—who was soon joined by her younger sister, Kailee—lived with her maternal grandparents. Keelan-Chaffins's mother, sister, and grandparents all supported and participated in Keelan-Chaffins's growing commitment to activism, and they all encouraged her belief that she deserved inclusion in every aspect of life.

As children, Keelan-Chaffins and Kailee very much desired to attend school together; in the 1980s, however, the schools Kailee could attend insisted that Keelan-Chaffins was unfit to attend, and the schools for children with disabilities did not welcome siblings like Kailee. These challenges extended outside of the classroom and made childcare difficult for Cynthia. As she both worked and pursued her undergraduate degree at Arizona State University, Cynthia sometimes struggled to find adequate daycare for her children—particularly for Keelan-Chaffins, who daycares rejected because the facilities were not physically accessible; thus Cynthia sometimes found herself needing to take her daughters with her to university classes.

In school, Keelan-Chaffins encountered innumerable physical barriers that made life very difficult for a child in a wheelchair. Even more demoralizing, she routinely experienced bullying and ableism from both students and teachers. Many teachers looked at her wheelchair and made the assumption that Keelan-Chaffins's mind must not be worthy of a rigorous education. At some point, schools stopped advancing her in math, leaving her stuck at a fourth-grade level for years. It was not until Keelan-Chaffins pursued a GED through Arapahoe Community College in Littleton, Colorado that she was finally challenged in math and able to proceed from fourth-grade level math to college-level math in a short period of time. Keelan-Chaffins found choir, and there she was able to thrive and gain confidence. As a fourth grader, auditioning before six judges—and being chosen on her own merit to join the Denver Youth Choir—enhanced Keelan-Chaffins's sense of agency.

It was the world of activism, however, where Keelan-Chaffins stood out as truly exceptional. At age six, Keelan-Chaffins attended a protest organized by ADAPT, a grassroots disability rights organization, that was calling attention to the lack of accessible buses across the nation. They were in Phoenix to protest the American Public Transit Association, the lobbyist group that was pushing back against efforts to make public transit accessible. Prior to meeting members of ADAPT, Keelan-Chaffins had tried to use public transit in downtown Phoenix only to be told that the "lift is bolted down and only there for show" (to comply with the existing federal mandate). At the ADAPT protest, Keelan-Chaffins encountered disabled adults of diverse races and ages, and she was struck by the fact that these individuals were speaking up for their rights and professing their dignity. At that point, Keelan-Chaffins realized that she wanted to join the world of activists. Because she was both so young and also so determined, Keelan-Chaffins caught the attention of veteran activists like Justin Dart Jr. and Reverend Wade Blank. Blank had participated in the Civil Rights movement for Black Americans, and he had been a freedom rider. As such, he brought the language of civil

rights to activism for people with disabilities. Justin Dart, who became wheelchair bound after contracting polio at age eighteen, was also a leader in the disability rights movement.

The historical moment for which Keelan-Chaffins is best known is her involvement in the "Capitol Crawl" and the subsequent passage of the ADA. The writing of the ADA was a product of many people's work, but one of the incidents that particularly informed its development was the Gallaudet Protest in which students at the historically deaf university called for a deaf president. In the immediate aftermath of the Gallaudet protest, journalists and lawmakers increasingly paid attention to the fact that it made sense to talk about rights for people with disabilities. Two months after the Gallaudet protests, the ADA was first introduced to Congress in 1988. Unfortunately, there was some resistance to passing it, as many people in Congress felt it was too radical. In order to better help senators and representatives understand the daily challenges experiences by people with disabilities, Justin Dart Jr. organized the ADA Discrimination Diaries, a project that involved many people with disabilities writing about their daily lives in order to show Congress what discrimination looked like. Keelan-Chaffins was one of the people whose life was recorded in an ADA diary.

On March 12, 1990, approximately 1000 people gathered to protest in front of the Capitol Building. Many of the disabled individuals had determined that they would draw attention to lack of accessibility by using the stairs of the Capitol to call demonstrate this reality. Keelan-Chaffins very much wanted to participate in this crawl, but the adults organizing the protest discouraged her. The rationale was that having a child do the crawl would run the risk of having viewers understand people with disabilities as childlike and deserving of pity. Keelan-Chaffins cried as she watched the crawl up the stair, as she very much wanted to participate. Ultimately, her mentor Rev. Blank told her that he thought she should follow her heart and participate. Eighty-four arduous steps and one hour later, Keelan-Chaffins had crawled her way up the Capitol stairs. A Google search of the Capitol Crawl almost always leads to an image of a blond eight-year-old working her way up the stairs, and her statement—I'll take all night if I have to"—is often included in articles about the Capitol Crawl, as well. The strength and determination of the protestors had a profound impact on Congress people's thinking about the ADA, and the bill was ultimately passed and signed into law on July 26, 1990.[2] As the Berkeley law professor Arlene Mayerson observes, "For the first time, the exclusion and segregation of people with disabilities was viewed as discrimination. Previously, it had been assumed that the problems faced by people with disabilities, such as unemployment and lack of education, were inevitable consequences of the physical or mental limitations imposed by the disability itself."

In the years to follow, Keelan-Chaffins went on to complete both her GED and Associates Degree at Arapahoe Community College in Littleton, Colorado. Following that, she attended Arizona State University and received a bachelor of science in Human Development and Family Studies. This degree allowed her to combine her professional interests with her experience in activism. Keelan-Chaffins continues to be interested in and dedicated to promoting civil rights pertaining to housing and education. During my interview with her, Keelan-Chaffins told me, "I am very proud of my work in the passage of the ADA. I am very proud that the ADA continues today. I also know this is just a beginning. There's more work that needs to be done to ensure that the ADA is recognized to its fullest potential." Within schools, Keelan-Chaffins urges teachers to better educate students

[2] Here, I am reminded of the impact that images and video coverage had on the passage of the Voting Rights Act and on the progress of the Civil Rights movement more generally. On this topic, a particularly strong book is Mary Dudziak's *Cold War Civil Rights: Race and the Image of American Democracy, 2nd edition* (Princeton University Press, 2000).

about the history and importance of the ADA. She believes that, just as schools teach the history of the Civil Rights movement, they should teach the history of the Disability Rights movement (which is, itself, another movement for civil rights). Just as Keelan-Chaffins found power and inspiration in the model of activist adults, she wishes to inspire all young people, including those with disabilities, to get involved with civic engagement and use their voices to create change for full inclusion for all Americans.

Renaming Criteria

C1: School name should inspire children and the community.
Keelan-Chaffins demonstrates the importance of social activism and using one's voice and time to call for change. Her ongoing activism is very much targeted towards inspiring and empowering school-age children.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Keelan-Chaffins has long worked—and continues to work—to advance the civil rights of disabled Americans. She seeks to combat attitudinal and physical barriers to rights for disabled Americans.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Both Jennifer Keelan-Chaffins and her mother are examples of the power of female activism.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
Keelan-Chaffins' father is of Cherokee ancestry and when Keelan-Chaffins was eight-months old, he moved to Oklahoma to live among Cherokee people. That said, her Cherokee heritage does not seem to be a defining part of her identity.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Keelan-Chaffins.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Keelan-Chaffins' work aims to support disabled Americans of all racial backgrounds. She also credits Black Americans—specifically their efforts in the Civil Rights movement—for inspiring the Disability Rights movement.

Sources and Further Reading:

Jennifer Keelan-Chaffins and Cynthia Keelan, interview by Eliza Young Barstow. April 29, 2021.

Pimental, Annette Bay. *All the Way to the Top: How One Girl's Fight for Americans with Disabilities Changed Everything*. Sourcebooks Explore, 2020.

JKLegacy.com (Jennifer Keelan-Chaffin's website)

"*A Magna Carta and the Ides of March to the ADA,"* MN Department of Administration Council on Developmental Disabilities. https://mn.gov/mnddc/ada-legacy/ada-legacy-moment27.html

ADA Diaries. It's Our Story: Of, By, and For People with Abilities. http://www.itsourstory.com/be-inspired/ada-diaries

Mayerson, Arlene. "The History of the Americans with Disabilities Act: A Movement Perspective." Disability Rights Education and Defense Fund. 1992. https://dredf.org/about-us/publications/the-history-of-the-ada.

Hannah and Eliza Gorman
Researched by Eliza Young Barstow

Hannah and Eliza Gorman, mother and daughter, began their lives as enslaved people and ended their lives as respected property owners in the state of Oregon.

Major John Thorp(e) brought Hannah and Eliza to Oregon in 1844 when he and his family moved from Missouri to Oregon. It is unclear whether Hannah and Eliza were still enslaved at the time they came west with the Thorps. Regardless of their status, they were some of the first known Blacks to travel from Missouri to Oregon. While they made the trip west as Thorps, sometime between 1850 and 1857, Hannah and Eliza later elected to change their last name to Gorman. Hannah and Eliza eventually became property owners in what is now Corvallis, and their house still stands at 641 NW 4th Street. At the time that they made this purchase, Black individuals were expressly forbidden by law from owning property. As such, Hannah and Eliza's ability to purchase land likely indicates that they were considered welcome neighbors by at least some of the white residents of Corvallis.

Upon arriving in Oregon, John Thorp, whose wife was deceased, received 320 acres of land and built a home. While the 1850 Donation Land Claim Act (DLCA) allowed white and "half-breed" (men of white and indigenous heritage) to receive 320 acres of land if single and 640 if married, there were no provisions for black individuals to receive land grants. This was, of course, because Oregon law aimed to keep Black people out of the territory. Unmarried women also had no access to grants of land. Moreover, in 1857, when voters elected to prohibit slavery in what would soon be the state of Oregon, they also voted in large numbers to exclude Blacks from the state. To ensure that Oregon did not offer any draws for Blacks, the Oregon State Constitution's Bill of Rights not only prohibited free Blacks from being in the state but—just in case they were in the state!—also banned them from owning property and making contracts.[3]

Hannah and Eliza Gorman, two unmarried Black women who were born into slavery, used their own money to purchase property and run successful businesses in a state where they were not supposed to exist. In 1857, Eliza purchased two lots from fellow Methodists, William and Julia A. Dixon. Following this, she and Hannah had a one-room house built, and then, in 1858, Hannah purchased an additional lot. In 1866, Hannah purchased a final lot. Over the years they lived together in Corvallis, Hannah took in laundry, and Eliza worked as a seamstress. Eliza's reputation for fine sewing resulted in her being asked to help with important local sewing projects. In 1913, white migrant Mary Stewart told *The Daily Gazette Times* that her family was inspired to go to Oregon when her neighbor—named Thorp—made the trip in 1844.[4] Mary Stewart was later understood to have made the first flag in the county, and a handwritten note in the 1860 census indicates that Eliza Gorman helped her do so.[5]

The limited number of documents that mention Hannah and Eliza Gorman indicate that many community members respected and appreciated the mother and daughter. Catherine Blaine, wife of

[3] Greg Nokes, "Black Exclusion Laws in Oregon," *Oregon Encyclopedia.* https://www.oregonencyclopedia.org/articles/exclusion_laws/
[4] Fred Lockley, "The Early History of Corvallis by Pioneer Mary Stewart, Aged 92 Tells of the First People, First House, First Marriage, First White Child, Etc." *The Daily Gazette Times.* September 18, 1913, p. 4
[5] May Dasch, Hannah and Eliza Gorman: Early Afro-American Pioneers in Benton County, Oregon. Rough Draft of Timeline of Gormans life. February 24, 2004.

a Methodist missionary, wrote, "Eliza—a mulatto girl . . . had told me she would clear and make my black silk dress, and our plan had been to remain there until it was done. I must stop here and tell how nice everything was at Eliza's, She and her mother Hannah, live together, take in washing and sewing. . . . Everything about the house is as clean and neat as can be, some of the negro love of ornament displaying itself. Their bed valances, ruffled and starched, their pillow and bolster cases trimmed; such handsome bed quilts, too; then the bed was so perfectly clean and sweet."[6] While a reader of our time will readily pick up on the racist assumptions that a Black home would *not* typically be clean or arranged with care (or that black women were only worthy of respect if they conformed with a model of cleanliness and morals that aligned with white, middle-class values), I nonetheless include this passage to show that Eliza and her mother received approval from at least some portion of the white community in Corvallis. That is, even with racist ideas about the behavior and abilities of Black people, a good portion of white people in Corvallis seemed happy to have Eliza and Hannah as neighbors.[7]

More evidence that Eliza was well thought-of appears in her obituary. Sadly, Eliza died in 1869, at only thirty years of age. In this obituary, we learn that Eliza's "intelligence, modesty, kind and sympathetic disposition, consistent Christian life, and uniform courteous behavior, has won the respect and confidence of the entire community." Writing about the funeral, the author of the obituary noted that there were "a large number of citizens in attendance and the attention she received during her illness was the strongest proof of the high estimation in which she was held. She will be missed, and her loss mourned, by nearly every family in Corvallis." Her loss must have been a very difficult one for her mother, as "they seemed to live only for each other, and to make others happy." And once again, we find an author celebrating the cleanliness and beauty of their home, writing, "Herself and aged mother, by industry and economy had built them a comfortable home, furnished it in good style, and surrounded it with fruit, flowers, and everything necessary to human comfort and happiness."[8]

Hannah Gorman went to live in Portland after Eliza's death, where she worked as a housekeeper for a Methodist Episcopal minister. Hannah was able to live with family once again in 1871, as her son Hiram migrated west to Salem, Oregon. In 1888, Hannah died, followed in death only two weeks later by Hiram.

Renaming Criteria

C1: School name should inspire children and the community.
Hannah and Eliza Gorman made successful lives for themselves in the face of profound obstacles.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

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[6] David Blaine, *Letters and Papers of Rev. David E. Blaine and his wife Catherine; Seattle, 1853 – 1856, Oregon, 1856 – 1862.* Seattle Historical Society of the Pacific Northwest Conference of the Methodist Church, 1963), p. 193. As cited in
[7] The way white writers effusively celebrated Eliza's Christian morals and cleanliness is very much in line with what historian Evelyn Brooks Higginbotham writes about in *Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880–1920* (Harvard University Press, 1994).
[8] *The Corvallis Gazette*. July 7, 1869, p. 3.

Hannah and Eliza Gorman did not explicitly work to disrupt system racism within Oregon, but they did take steps that challenged it on an individual level. For example, they lived in Oregon (when Black individuals were not supposed to do so), and they owned property (another thing Black individuals were not legally allowed to do).

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Hannah and Eliza Gorman did not have the support of male relatives, as they were brought to Oregon as enslaved individuals. They accomplished the things they did through their own effort and perseverance.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Hannah and Eliza Gorman.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
Hannah and Eliza Gorman are among the first known Black individuals in Oregon, and the house they built for themselves still stands in Corvallis.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Hannah and Eliza Gorman did not perpetuate white dominance, and certainly their individual actions pushed back against restrictions on Black individuals. There is not, however, a record of their thoughts about indigenous people.

Sources and Further Reading:

Much of the content of this report is indebted to the work of Diana Painter, an architectural historian who prepared a report on the Hannah and Eliza Gorman house. The report was submitted for listing in the national register on July 30, 2014. Mary Gallagher of the Benton County Historical Society aided Diana Painter in her report and likewise guided me to useful sources for this report.

Hannah and Eliza Gorman. Oregon Secretary of State.
https://sos.oregon.gov/archives/exhibits/black-history/Pages/families/gorman.aspx

Theresa Novak, "A saved history: Oregon's oldest house owned by black pioneers makes the National Register of Historic Places," *Corvallis Gazette-Times*. March 18, 2015.

Greg Nokes, "Black Exclusion Laws in Oregon," *Oregon Encyclopedia.*
https://www.oregonencyclopedia.org/articles/exclusion_laws/

Fred Lockley, "The Early History of Corvallis by Pioneer Mary Stewart, Aged 92 Tells of the First People, First House, First Marriage, First White Child, Etc." *The Daily Gazette Times*. September 18, 1913, p. 4.

May Dasch, Hannah and Eliza Gorman: Early Afro-American Pioneers in Benton County, Oregon. Rough Draft of Timeline of Gormans life. February 24, 2004.

David Blaine, *Letters and Papers of Rev. David E. Blaine and his wife Catherine; Seattle, 1853 – 1856, Oregon, 1856 – 1862*. Seattle Historical Society of the Pacific Northwest Conference of the Methodist Church, 1963), p. 193.

The Corvallis Gazette. July 7, 1869, p. 3.

Fannie Lou Hamer
Researched by Eliza Young Barstow

Fannie Lou Hamer was a leading Civil Rights activist who is best known for her role in Mississippi's voting rights campaign in the 1960s.

Born to sharecroppers in 1917 in Montgomery County, Mississippi, Hamer began working in the cotton fields at age seven. She was the youngest of her parents' twenty children. Like a majority of children in sharecropping families, her education was abbreviated by the realities of the sharecropping life. Schools were available only four months a year, and much of the time, Hamer's family did not have the financial resources to supply her with clothing appropriate to where in a classroom. For insight into the level of poverty Hamer's family experienced:

> I used to watch my mother try and keep her family going after we didn't get enough money out of the cotton crop. To feed us during the winter months mama would go round from plantation to plantation and would ask the landowners if she could have the cotton that had been left, which was called scrappin' cotton. When they would tell her that we could have the cotton, we would walk for miles and miles and miles in the run of a week. We wouldn't have on shoes or anything because we didn't have them. She would always tie our feet up with rags because the ground would be froze real hard. We would walk from field to field until we had scrapped a bale of cotton. Then she'd take that bale of cotton and sell it and that would give us some of the food that we would need.[9]

In 1962, a black minister and voting rights activist spoke at Hamer's church in Ruleville, Mississippi. The Student Nonviolent Coordinating Committee (SNCC) and the Southern Christian Leadership Conference (SCLC) were sending volunteers to urge Black individuals attempt to register to vote. While Black men had legally received the right to vote with the fifteenth amendment in 1870, and black women had—along with women of all racial backgrounds—received the right to vote with the nineteenth amendment in 1920, the reality is that far-reaching, robust Jim Crow laws assured that few Black Americans in the South had the opportunity to vote. SNCC and SCLC aimed to change that reality, and they were in Mississippi seeking grassroots support.

Hamer's decision to join—and ultimately become a significant leader in—the movement for Black voting rights was very much informed by her commitment to Christianity, specifically the values espoused by the Black church. As historian Charles Marsh writes, "While Jim Crow society was designed to convince blacks they were nobodies, the black churches—even those that remained quiet on civil rights—preached the longings and desires of a disenfranchised people. A new social space took place, offering an alternative to the social world of Jim Crow."[10] Hamer quickly became not only a participant, but a key organizer and leader of the voting rights movement. While she was known for her keen organizing skills and her ability to give inspiring speeches, the people she worked with particularly celebrated her ability to sing spirituals, often creatively modifying the words so as to include a focus on civil rights and nonviolent civil disobedience. Because of her activism, she endured numerous stays in jail, horrific beatings and torture during some of those jail stays, and firing by her boss (as was typical for many people who registered to vote; very often, after

[9] As cited in Charles Marsh, *God's Long Summer: Stories of Faith and Civil Rights* (Princeton University Press, 1997), 11.
[10] *Ibid* 13.

attempting to register, they came home to find that the courthouse had called their boss and reported that the employee was a rabble rouser).

In addition to her work within Mississippi, Hamer advocated for change at a national level. Among her many accomplishments, she helped to found and then represent the Mississippi Freedom Democratic Party at the 1964 Democratic Convention; she was recruited (following her speech to the Democratic Party in 1964) to work for SNCC; she ran for Congress in 1964 and 1965; and she served as one of the delegates from Mississippi at the 1968 Democratic Convention.

In Mississippi, Hamer worked to improve the economic realities for Black residents. She founded the Freedom Farm Cooperative (FFC), which worked to purchase land that Black families could own and farm collectively. Harry Belafonte was among the people who offered financial support for her efforts, and this support allowed her to purchase a significant among of land and start some shared businesses (like coop and a sewing business). Along with this land, a number of low-income housing unit were built to offer affordable, safe, clean housing.

In 1977, Hamer died of breast cancer at age fifty-nine. She is now widely recognized as a key leader in the Civil Rights movement. Her view that human rights struggles are interconnected is now an idea that many people take for granted, but this was not always a widely accepted idea. As she asserted in a speech to the National Women's Political Caucus in Washington in 1971, "Nobody's free until everyone's free."

Renaming Criteria

C1: School name should inspire children and the community.
Fannie Lou Hamer demonstrates the importance of social activism and using one's voice and time to call for change.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Fannie Lou Hamer worked to advance the rights of Black Americans and also focused her efforts on the well-being of the United States' poorest citizens.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Fannie Lou Hamer was most definitely a woman. Tragically, she was sterilized without her knowledge or concession, as she went in for a routine obstetrical procedure and came out sterilized (a common practice among white doctors who treated Black female patients during that time). As such, Fannie Lou Hamer suffered because of her identity as a Black woman but nonetheless worked to advance the rights of a wide range of Americans.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Fannie Lou Hamer.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Fannie Lou Hamer.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Fannie Lou's Hamer's activism was directed at disrupting white dominance and white supremacy.

Sources and Further Reading:

Brooks, Meagan Parker. *Fannie Lou Hamer: America's Freedom Fighting Woman.* Rowman & Littlefield Publishers, 2020.

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Michaels, Debra. "Fannie Lou Hamer," *National Women's History Museum.* 1917. https://www.womenshistory.org/education-resources/biographies/fannie-lou-hamer

Ella Baker
Researched by Eliza Young Barstow

Ella Baker was a leading visionary and organizer for the Civil Rights movement. Her work involved affiliation and leadership with groups like the Student Nonviolent Coordinating Committee (SNCC), the Southern Christian Leadership Conference (SCLC), and the National Association for the Advancement of Colored People (NAACP). In activist circles, Baker acquired a nickname that spoke to her mentoring of younger activists: that name was "Fundi," which is a Swahili word for a person who teaches a craft to the next generation.

Ella Baker was born in 1903 in Norfolk, Virginia and raised in North Carolina. She attributed much of her early racial and historical awareness to the stories her grandmother told her about growing up as a slave. Baker began challenging systems and policies that she found unfair when she was a college student at Shaw University in Raleigh, North Carolina. Following her time in college, she devoted her life's work to social activism. As a young adult in New York City, she was a member of the Young Negroes Cooperative League, where she learned the power of grassroots organizing. While in New York, she not only joined groups that focused on improving rights for Black individuals, but she also joined groups focused on women's rights. During this time period, she spoke out against the conviction of the Scottsboro boys. In the 1940s, she worked as a field secretary for the NAACP and directed branches for several years.

Baker is best known for her work within the Civil Rights movement. In 1955, she co-founded Friendship, an organization that sought to combat Jim Crow Laws in the South. And in 1957, she relocated to Atlanta, as she wanted to help with the organization of Martin Luther King's Southern Christian Leadership Committee (SCLC). She ultimately left the SCLC because she found the student activism within the Civil Rights movement particularly compelling, and she wished to support the younger members. After the Greensboro sit-ins, she helped college students organize the Student Nonviolent Coordinating Committee (SNCC). Like King, SNCC promoted nonviolent resistance. Together with the Congress of Racial Equality, SNCC organized the Freedom Rides of 1961. Freedom rides consisted of groups of people—both Black and white—riding together on buses that crossed state-lines. At the time these took place, many southern states viewed this kind of activity as illegal, so these protests—which were extremely dangerous for the participants—aimed to desegregate interstate transportation. In 1964, Baker worked with SNCC in Mississippi to help organize Freedom Summer, a concerted effort to make voting rights a reality for Black people in Mississippi. Here, she worked with the Mississippi Freedom Democratic Party—a political party founded by Fannie Lou Hamer.

It is hard to overemphasize Baker's belief in the power of community organizing. "Strong people don't need a strong leader," she explained. Speaking of Martin Luther King, Jr., she asserted that, "Martin didn't make the movement," but "the movement made Martin."[11] As a determined leader—albeit one who was not always at the visual forefront of the movement—she was the mentor of many social activists. According to her biographer Barbara Ransby, she was a significant mentor for "Representative John Lewis of Georgia; Stokely Carmichael (Kwame Ture); Representative Eleanor Holmes Norton of Washington, D.C.; Marian Wright Edelman, the president emeritus of the

[11] Barbara Ransby, "Ella Baker's Legacy Runs Deep. Know Her Name." *The New York Times*. January 20, 2020.

Children's Defense Fund; Joyce Ladner, the former president of Howard University; and the social activist Julian Bond."[12]

Baker remained active in civil rights until her death on December 13, 1986.

Renaming Criteria

C1: School name should inspire children and the community.
Ella Baker demonstrates the importance of social activism and using one's voice and time to call for change.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Ella Baker worked to advance the rights of Black Americans by helping organize myriad grassroots campaigns and also by mentoring many younger activists.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Most historians who have written about Ella Baker assert that she would be better known if she had been a man. In many cases, her contributions were behind the scenes, but this does not make her contributions less important than those of the more prominent men with whom she worked.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Ella Baker.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Ella Baker.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Ella Baker's activism was directed at disrupting white dominance and white supremacy.

Sources and Further Reading:

Ransby, Barbara. "Ella Baker's Legacy Runs Deep. Know Her Name." *The New York Times*. January 20, 2020. University of North Carolina Press, 2005.

Ransby, Barbara. *Ella Baker and the Black Freedom Movement: A Radical Democratic Vision.*

"Who Was Ella Baker?" Ella Baker Center for Human Rights. https://ellabakercenter.org/who-was-ella-baker.

[12] *Ibid.*

Letitia Carson for Corvallis Schools Renaming Project
Researched by Mina Carson

Letitia Carson (c. 1814-1888),an African American woman, was an Oregon pioneer at a time when Blacks were legally excluded from the Oregon territory, a successful plaintiff in defending her property in Benton County when women and Blacks were severely disadvantaged before a jury of white men, and ultimately a landowner after the federal Homestead Act overrode Oregon's exclusionary constitution. She was a person of "grit and gumption," as one writer accurately characterizes her: resourceful, tough, and creative.[13]

Carson was born in Kentucky around 1814, presumably into slavery. We pick up her trail in Missouri in 1845, when she departed for the Oregon Territory with David Carson, a white immigrant from northern Ireland. It is not clear whether Carson ever claimed Letitia as property. They did not legally marry. Letitia bore two children with Carson: the first, their daughter, as they traveled the Oregon Trail.

Letitia and David settled in the Soap Creek Valley in Benton County on a 640 acre land claim that was later reduced to 320, apparently because the couple wasn't married and could not legally marry. Their second child, a son, was born in 1849. David Carson died of an illness in 1852. Instead of the county allowing Letitia access to Carson's estate, their neighbor, Greenberry Smith, was named executor, and claimed that Letitia and the children were property and thus had no claim on the estate. She sued in Benton County for $7450 as compensation for seven years' labor on the land claim. In 1855 an all-white all-male Benton County jury awarded her $300 as well as $229.50 for her court costs. Impressively, a federal court the next year awarded her almost $1400 for the cattle which were taken from her.

Letitia and her children moved to Douglas County around 1856. She worked for a white family there, as well as working as a midwife. Shortly after the federal Homestead Act was passed in 1862, she filed a 160-acre land claim on South Myrtle Creek in Douglas County. The federal act did not exclude claimants on the basis of race. Carson was among the first 71 claimants in the United States -- another sign of her determination and initiative -- and was the only Oregon Black woman to have a claim certified. She filed as a widow and single mother of two children.

Carson improved her property with a house, a barn, and a smokehouse, as well as a fruit orchard. She lived another twenty years. Upon her death in 1888 she was buried in Stephens Cemetery in Myrtle Creek. Her daughter Martha married a man whose mother was from the Umatilla tribe; the couple moved to the reservation and had ten children. After her first husband's death she remarried, and lived until 1911. Letitia's son, Andrew Jackson "Jack" Carson, farmed and trained horses in Canyonville. He did not marry, and died at 73 in 1922.

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[13] Greg Shine, "From Slave to Landowner: The Grit and Gumption of Letitia Carson," U.S. Department of the Interior Bureau of Land Management Website, February 18l, 2021. https://www.blm.gov/blog/2021-02-18/slave-landowner-grit-and-gumption-letitia-carson
Accessed May 4, 2021.

Additional context:

I depend on a number of researchers who have done the challenging work of tracing Letitia Carson's life and career through court records, as well as Oregon and federal land claims and vital records. Interest in her remarkable life has spiked in the last decade and includes a historical novel published in 2014: Jane Kirkpatrick's *A Light in the Wilderness* (Grand Rapids: Revell, 2014). Oregon law shifted several times in the first years of the Carsons' residence here. The harsh exclusion law of 1844 was modified, then repealed, then reinstated, then rescinded again, and then replaced with a state constitutional exclusionary clause. The Oregon Black pioneers were not slaves -- legally, though the antislavery law was not enforced -- but they were also not free, not eligible for citizenship, and not subject to the rights and privileges of white residents. The 1860 census counted 128 Blacks in an Oregon population of 52,465. Letitia Carson's lifelong quest for the right to work to allow herself and her descendants to flourish -- and her remarkable success in this quest -- is thus more than a note in the history of Oregon and of African Americans. We can piece together her personality and drive from her material accomplishments on the land and to some extent from the survival and flourishing of her children.

Renaming Criteria

C1: School name should inspire children and the community.

Alas, Letitia Carson is not a household name. There would rightly have to be education offered about her life and accomplishments in the Oregon and African American contexts. I am not suggesting that Carson is not a good choice!

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

Letitia Carson's life is inspirational. She was unwilling to accept discrimination and exclusion, and found the resources to fight her battle for civil rights, as a Black person and later as the common law widow of a white man, in the presumptively hostile Oregon and federal court systems.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.

Again, Letitia Carson stood up for herself and her family, and exercised the right to claim land as a woman and a Black person to build a heritage for her children.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)

Letitia Carson's daughter married a man whose mother was a member of the Walla Walla tribe. Martha Carson married Narcisse Lavadour and together they moved to the Umatilla Reservation,

where he claimed an allotment of land. They raised ten children on that land until Lavadour's death in 1893. (Martha Carson remarried, divorced in 1910, and died in 1911.)

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

Letitia Carson has a direct connection to Benton County, so the answer really depends on how you interpret that criterion.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Presumably Letitia Carson through her life, actions, and connections may be considered not to have perpetuated white dominance.

Sources and Further reading:

Horton, Kami. "Oregon's Black Pioneers." Oregon Experience, OPB. January 31, 2019. https://www.opb.org/television/programs/oregonexperience/article/oregon-black-pioneers-documentary/. Accessed May 4, 2021. This article references and embeds the documentary of the same name produced by the Oregon Experience for OPB.

Nokes, Greg. The Oregon Encyclopedia, s.v. "Black Exclusion Laws in Oregon." https://www.oregonencyclopedia.org/articles/exclusion_laws/. Accessed May 4, 2021. Nokes untangles the nasty web of Oregon's early Black exclusion laws. Antislavery did not translate to pro-Black -- quite the opposite.

Shine, Greg. "From Slave to Landowner: The Grit and Gumption of Letitia Carson," U.S. Department of the Interior Bureau of Land Management Website, February 18l, 2021. https://www.blm.gov/blog/2021-02-18/slave-landowner-grit-and-gumption-letitia-carson Accessed May 4, 2021.

Zybach, Bob. "The Search for Letitia Carson in Douglas County." *The Umpqua Trapper* (v. 50, no. 4, Winter 2014), 3-19. This is a publication of the Douglas County Historical Society. As an OSU student in the early 1990s, Zybach worked closely with Janet Meranda to trace the history of Carson as part of a project to fill out narratives of Black pioneers in Benton County. Zybach includes fascinating documentary details here.

Bessie Coleman for Corvallis Schools Renaming Project
Researched by Mina Carson

Bessie Coleman was an African American aviator. Born in Jim Crow Texas in 1892, she died in an air crash in 1926 in Jacksonville, Florida. She was known to and beloved by both American and international fans of air shows, and deeply respected by African American communities who recognized not only her flying skills but also her contributions to civil rights and racial justice in the darkest era of post-Civil War society.

Coleman was born into a poor Texas family. Her mother was Black and her father was biracial, with Cherokee grandparents. With thirteen children (Bessie was the tenth born), the family survived by sharecropping. Bessie's father George Coleman left his family when Bessie was nine, returning to Oklahoma. Bessie's mother Susan remained with her youngest four children in Waxahachie, Texas, where Bessie attended a segregated school. A gifted student, she was accepted on scholarship to the Missionary Baptist Church School, then continued on to the Oklahoma Colored Agricultural and Normal University in Langston, Oklahoma. She dropped out after one semester, unable to afford the fees.

At 23, in 1915, Coleman joined several of her brothers in Chicago. At the barber shop where she worked as a manicurist, she was inspired by her brothers' stories of serving in the military as well as by other veterans of the Great War who shared stories of flying. She decided to learn to fly: a seemingly impossible goal for a Black girl in the United States in 1920. Indeed, she was rejected by every American flight school she applied to -- as a woman AND an African American. Robert Abbott, editor of the great Black newspaper the Chicago *Defender*, suggested that she move to France to pursue flight school, and offered financial support. She took a second job to raise money, and learned French in order to apply to French schools and then to understand the instruction. In 1921 she earned her international pilot's license from the Fe´de´ration Ae´ronautique Internationale, and immediately began speaking publicly to inspire interest in founding a flight school for African American students.

Her flying career began in 1922, after another journey to Europe for advanced training in stunt flying and parachuting as well as consultation with the airplane manufacturer Anthony Fokker. She loved performing dangerous tricks: loops and figure eights and near-ground dips. She began barnstorming the country, always promoting flight for women and African Americans, and seizing occasions to honor African American achievements in the Great War. She would not speak or perform in segregated venues. Her commitment to racial justice was explicit and firm. Agreeing to appear in a film of her life, so she could raise more money for her planned flight school, she walked off the set and quit the film when she was scheduled to appear in her first scene in rags. To her, this perpetuated negative "Uncle Tom" stereotypes of African Americans and she would not be part of that.

Surviving one crash in 1923, she resumed her flying career almost two years later. Her courage and outspokenness earned notoriety and a national fan base. She was called "Queen Bess." In 1926, when she was 34, a second crash took her life. In April, her mechanic William Wills flew a plane from Texas to Florida for an air show. Three forced landings on the way suggested that the plane was unready for flight, but Coleman insisted on performing. In a preparatory flight, piloted by Wills, the plane went into a dive. Without her seat belt, Coleman was thrown from the open cockpit and died upon impact; the plane then crashed, killing Wills as well.

Even in death, Bessie Coleman was overlooked by the white press in favor of noting (white) William Wills's death. Black papers mourned her, though, prominently featuring the tragic accident.

Renaming Criteria

C1: School name should inspire children and the community.

Bessie Coleman's achievements may be attributed not just to her gifts of intellect but also to her ambition, her creativity, and her courage. Her accomplishments were of two kinds: sensationally athletic, and deeply value-driven. Children can understand both types of contributions. In addition, Coleman was not only African American, but through her father's side, Native American; thus her recognition honors a complex multiracial heritage.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

The exciting thing about Bessie Coleman is precisely her intentionality, from her first decision to learn to fly. Reportedly, her brother teased her after he came home to Chicago from the Great War, saying that while French women could fly, American women, particularly Black women, could not. Throughout her career she fought for the right and opportunity of both women and African Americans to access flight training. In addition, she refused to perform for segregated audiences at air shows.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.

Bessie Coleman fought for the right of women as well as Black women and men to gain access to aviation opportunities.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)

No -- not as far as we know a local connection, though she was part Cherokee through her father.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

No -- no Corvallis or Oregon connection.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

No -- not a problem with Coleman. Quite the opposite, of course.

Sources and Further Reading:

Slotnick, Daniel E. "Overlooked No More: Bessie Coleman, Pioneering African-American Aviatrix." New York *Times*, December 11, 2019. https://www.nytimes.com/2019/12/11/obituaries/bessie-coleman-overlooked.html Accessed May 4, 2021. This is part of a series of "do-overs," obituaries of great US figures previously overlooked by the New York *Times* obituary staff, usually for the predictable reason of the person's racial or ethnic identity, sexual orientation, or gender. It is a poignant, well researched, and well written piece.

Alexander, Kerri Lee. *National Women's History Museum*, s.v. "Bessie Coleman." National Women's History Museum, 2018. https://www.womenshistory.org/education-resources/biographies/bessie-coleman
Accessed May 4, 2021.

"The Official Website of Bessie Coleman." http://www.bessiecoleman.org/bio-bessie-coleman.php. Accessed May 4, 2021. This website seems to be maintained primarily by the family. It is valuable for its collection of photographs and tributes to Coleman, as well as additional biographical details. It is a less scholarly resource than the previous citations.

Though Coleman has been historically neglected relative to, say, Amelia Earhart, she may be considered a notable American and has been the subject of a number of biographies, several of them aimed at children.

There is a wonderful clip from a PBS American Masters program last year, honoring overlooked US women. The Bessie Coleman segment is just under ten minutes long and definitely worth a viewing, as the editors emphasize Coleman's accomplishments and activism against a backdrop of the intensification of white violence against Blacks in the years after World War I.
https://watch.opb.org/video/aviator-bessie-coleman-ztdgjl/

Ava Helen Pauling
Researched by Mina Carson

Ava Helen Pauling (1903-1981) was a peace and human rights activist. She was married to Linus Pauling, the Nobel Prize winning chemist, and together they led thousands of scientists and many more thousands of citizens around the world in protesting the nuclear arms race and the physical as well as human fallout from Cold War international conflicts. It was Ava Helen who pushed Linus to use his international scientific fame and credibility to campaign for peace, both among their fellow citizens and with governments around the world. Their work helped lead to the signing of the Limited Test Ban Treaty in 1963. For these campaigns, Linus won the Nobel Peace Prize in 1962 -- an international honor he added to his 1954 Nobel Prize in Chemistry, and a distinction for which he always credited Ava Helen, her inspiration and her work.

Ava Helen Miller was born into a large family, the tenth of twelve children, in rural Oregon. She grew up debating politics around the dinner table; her teacher father held distinctly socialist views, which helps explain her liberal-progressive grounding. When her parents divorced, she moved to Salem to live with an older sister and attend high school. After graduation she enrolled at what was then Oregon Agricultural College (now OSU). She fell in love with her chemistry instructor and he with her, and they began dating -- a situation that would certainly be frowned upon, if not disciplined, today! She and Linus married in 1923, creating a union passionate and committed from its beginning until Ava Helen's death from cancer in 1981. The couple had four children. Ava Helen's strong suit was not parenthood, as this writer knows from delving into the archives and consulting with the couple's oldest child. The marriage, and then the couple's work in peace and progressive causes, always came first.

Ava Helen Pauling's primary contributions to these public causes were made both at Linus's side and through the Women's International League for Peace and Freedom (WILPF), an influential and truly international group founded during World War I to protest the world's devastatingly destructive rush toward war. She also became active in the American Civil Liberties Union to protest the US internment of Japanese citizens during World War II. She was a charismatic speaker and a leader among her peers. She did not enjoy the behind-the-scenes work of these voluntary organizations, and was often frustrated by their politics, particularly when WILPF was roiled internally over Cold War politics in the anticommunist 1950s. In the early 1960s she happily joined Women Strike for Peace, which she experienced as a younger group more oriented toward direct action.

Ava Helen Pauling's work would have been readily lost to history, so to speak -- lost in organizational footnotes -- if not for her prominence as Linus Pauling's wife. This is a classic issue in women's history and in political history, where women have made huge and often invisible contributions behind the lines, not just brewing the coffee and running the copy machines but also framing the resolutions, staffing the tables, and lobbying the politicians.

Renaming Criteria

C1: School name should inspire children and the community.

I can see that this would be problematic for Corvallis, where one school is already named for a Pauling. I see confusion ahead. Of course one solution for inclusion would be to expand the name of Linus Pauling Middle School to the unwieldy Ava Helen and Linus Pauling Middle School.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

Ava Helen Pauling's primary contributions to disrupting racism, genderism, and ableism were embedded in her peace work. She was explicitly active against the internment of the Japanese during WWII, and she was deeply sympathetic to the US civil rights movement of the 1950s-1960s. She became outspokenly feminist as she aged -- in part casting her eyes back over her own life, regretting having dropped out of college to marry (though not regretting the marriage).

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.

Yes.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)

No.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

Ava Helen Pauling was definitely an Oregonian in origin, but she and Linus spent their adult lives in California.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

She is OK here-- not quite as clueless as most white middle-class persons in the twentieth century.

Sources and Further reading:

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Linus Pauling Online
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The Pauling Blog. "An interview with the author of Ava Helen Pauling…." June 5, 2013. Linus Pauling Online. Special Collections and Archives, Oregon State University. https://paulingblog.wordpress.com/2013/06/05/an-interview-with-the-author-of-ava-helen-pauling-partner-activist-visionary/
Accessed May 5, 2013. There are many, many entries about Ava Helen Pauling in the extensive Pauling Collection. Egotistically, I've cited here an interview with me a year after the biography cited above was published, mainly because there are many informal reflections on AHP embedded in this interview. But a digital search of the archive uncovers many more entries NOT written by (or spoken by) this author.

"Ava Helen Pauling." Wikipedia. Updated March 5, 2021. This entry was written by a researcher at Special Collections at OSU. It's a very good summary, for those who haven't got time to read a book ;-).

Esther Pohl Lovejoy
Researched by Mina Carson

Esther Pohl Lovejoy (1869-1967) was a distinguished physician and public health professional based in Portland, Oregon. Her work resonated internationally as she participated in mitigating the ravages of World War I on European women and children. She was a founding leader in the Medical Women's National Association and the Medical Women's International Association, as well as the American Women's Hospitals group, which she led from 1919 to 1967 -- an astonishingly long run of leadership in a professional organization. She was an active researcher throughout her career. Later in her long life she became a historian of women in medicine, publishing four books. She was also very active in the Oregon woman suffrage campaigns of the early twentieth century, and she ran unsuccessfully for Congress in 1920. Doctor, scientist, feminist, politician, writer: Lovejoy is inspirational in her energy and commitment to the public good.

Esther Clayson's childhood was spent in Seabeck, a tiny settlement along the Hood Canal in Washington Territory, where her parents ran a boarding house for loggers. The family moved to Portland in 1883. Inspired by several somewhat random encounters with Portland woman doctors, Esther decided to pursue medicine as a career -- one that was just barely opening to determined women in the US. Coming from a family of very modest means, she worked her way through the University of Oregon Medical School in Eugene, graduating with the H. A. Wall Prize (for academic achievement) in 1894 and marrying a classmate, Emil Pohl, shortly afterward.

Lovejoy's early medical practice was focused on women and children. She also gained experience in fighting disease when her brother, husband, and then several other family members migrated to Alaska during the Gold Rush of the 1890s and encountered a meningitis epidemic. The family was haunted by tragedies that also influenced Pohl Lovejoy's life work. Her brother was murdered in Alaska; her young son died of septic peritonitis after drinking contaminated milk; staying on in Alaska after Esther had returned to Portland, husband Emil Pohl died there during another encephalitis epidemic in 1911.

By 1905, back in Portland for several years, Esther Pohl had gained the attention of the mayor, who appointed her to the Portland Board of Health, and then as Portland City Health Officer two years later. Among her achievements in that position was staving off an outbreak of bubonic plague that threatened to migrate north from the San Francisco Bay area, largely by enlisting the public in sanitary and preventive measures as well as offering rat-catching bounties. The plague bypassed Portland, though it hit Seattle. Noteworthy is Pohl Lovejoy's effort to keep the public from blaming and stigmatizing Portland's Chinese community in this crisis.

Other focuses during her period as public health officer included campaigning for pure food and milk (particularly poignant after her son Freddie's death), garbage collection, and public health measures in the schools -- all of which resonate in 2021 as we face a divided nation in the grip of a public health tragedy. It is important to note that these public health measures were also a major focus of urban Progressivism in the first decade of the twentieth century, and that women nationally played a major role in highlighting these issues in their campaigns of "urban housekeeping."

These were also the years of a ramped up, though discouraging, fight for women's suffrage. Pohl Lovejoy took an active part in Oregon's suffrage campaigns of 1906 and 1912, and then after

returning from her World War I service in Europe, ran for Congress in 1920 as a progressive Democrat to unseat the Republican incumbent (she was not successful).

Esther Pohl married George Lovejoy in 1912. They were divorced in 1920, after a fascinating battle over George Lovejoy's plans to build a sanitarium in southern Oregon -- plans that Esther Pohl Lovejoy opposed on medical, environmental and public health grounds. There is no room here to narrate this fight, but one can find the details in Kimberly Jensen's biography of EPL, cited below.

Renaming Criteria

C1: School name should inspire children and the community.

Esther Pohl Lovejoy's work is sufficiently material and, frankly, heroic to engage young people's attention.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

This is the more complex story. Pohl Lovejoy went through the kinds of evolution in her understanding of diversity and inclusion that characterized a number of white people's journeys in the early twentieth century. After acceding to a plan to placate Southern white women suffragists by allowing them NOT to cooperate with Black women suffrage organizations, Pohl Lovejoy gradually moved to a position of inclusion and coordination with the suffrage organizations of women of color. In her campaign for Congress in 1920, she explicitly advocated immigration regulation and restriction, adopting the "unassimilable" language of anti-immigration activists. So in these areas her candidacy for school naming is somewhat problematic; this is one of those Progressive Era stories of liberal white cluelessness.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.

Esther Pohl Lovejoy qualifies with an A plus rating in this category.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)

No.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

Esther Pohl Lovejoy acted on the international stage, but was Portland-based throughout her long career. So -- Oregon, but not Corvallis.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Please see my response to C2.

Sources and Further reading:

Jensen, Kimberly. *Oregon's Doctor to the World: Esther Pohl Lovejoy and a Life in Activism.* Seattle: University of Washington Press, 2012. Wonderful biography, particularly interesting to anyone enjoying women's history or the history of the Northwest, especially the Portland area. Dr. Jensen is a professor of history at Western Oregon State University and an expert on US women's history.

Jensen, Kimberly. Oregon Encyclopedia, s.v. "Esther Clayson Pohl Lovejoy (1869-1967)." March 17, 2018.
https://www.oregonencyclopedia.org/articles/lovejoy_esther_clayson_pohl_1869_1967_/
Accessed May 5, 2021. This is Professor Jensen's own summary of her biographical project, cited above.

Lovejoy, Esther Pohl. *Women Doctors of the World.* New York: Macmillan, 1957. Near the end of her career, Pohl Lovejoy became a practicing scholar, publishing several books about women in medicine.

Harriet Tubman
Researched by Mina Carson

Harriet Tubman, a self-emancipated African American woman born into slavery, lived from approximately 1822 to 1913. Tubman was born Araminta Ross, the child of enslaved parents and sister to eight siblings, in Dorchester County, Maryland. She was an abolitionist and a suffragist whose extraordinary courage was embodied in her thirteen returns to the "slave state" of Maryland -- the ground she knew best -- before the Civil War to lead at least seventy enslaved individuals to freedom.

Tubman became one of the so-called Underground Railroad's most successful and inspiring "conductors," returning to the slave states to collect small groups of slaves and guiding them to houses where they could be concealed as they made their way northward, often to Canada, the safest goal for escaped slaves.

In addition to her daring missions to free first her family members and then other enslaved persons, she was a military scout and spy, a nurse, and even briefly a combatant during the Civil War (1861-1865). After the war she campaigned actively for women's suffrage. Perhaps her least known work was for an institution of care for aging African American individuals in her Auburn, New York community, to be established on land that she owned. She lived to see the opening of this home in 1908.

Physically tiny and illiterate, with lifelong consequences from a brain injury suffered as she tried to stop a white owner from abusing a fellow enslaved person in her youth, she lived an extraordinarily long and productive -- we must say heroic -- life of leadership and service. Supporting herself through domestic work and child care, she had to struggle for years to gain a tiny military pension in her later years -- and initially she was granted only the $8 per month accorded to the widow of a Union soldier (her second husband, Nelson Davis). After numerous bureaucratic hassles, this amount was finally raised to $20 per month, an irregular amount more than nurses received but less than soldiers were allotted. This extended struggle for justice for herself seems to be the only major self-serving campaign of her long life -- and at the same time, of course, was a struggle for all veteran women and African American soldiers and scouts for the Union.

Additional context: It is difficult to overstate the soul- and body-crushing, totalistic world created by United States whites, both slaveowners and non-slaveowners. **For a young woman to escape slavery, and then to return to those same roads and swamps and fields and plantations in order to entice other African Americans to make the same possibly fatal journey, defied the odds of success in multiple ways.** In addition, particularly after the Fugitive Slave Act of 1850, there was increased danger for African Americans of being captured or kidnapped back into slavery -- in fact of course some free Blacks were sold into slavery by ruthless white gangs of kidnappers, as we learn in Solomon Northup's memoir *Twelve Years a Slave*. Tubman operated in a social and economic world of distrust and treachery, in a nation all of whose institutions were designed for continued oppression. It is a myth to believe that there was a clear line between Northern and Southern culture when it came to racial oppression and discrimination, both social and legal. US history is defined by its legacy of slavery.

It is also important to note that as an enslaved child, Tubman (Ross) suffered many of the usual insults and injuries of female enslaved children. As a child of five or six, for example, she was sent to

a white woman's house to care for an infant. She was whipped multiple times for her mistakes in babysitting a being only a few years more helpless than herself. She hated domestic work and taught herself to be strong and effective at field and outdoor chores so she would not have to work in the master's house any more. Yet as a free Black, she returned to those domestic tasks, because they were the only way an illiterate Black woman could support herself.

Tubman's first marriage, to a free Black man named John Tubman, was not legally recognized because the marriages of slaves were extralegal. John Tubman ultimately made a second marriage, as did Harriet (as she had renamed herself) after the Civil War, to Nelson Davis, a Black veteran much younger than herself.

Renaming Criteria

C1: School name should inspire children and the community.
Harriet Tubman is justly familiar to many young people in this country. Her primary source of fame is those amazing missions, marked by ingenuity, improvisation, raw courage, and refusal to succumb to her charges' doubts and hesitations. Children can easily grasp her remarkable, concrete, and selfless contribution to social justice.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

Tubman not only struggled to free some enslaved persons, but also for general abolition of slavery. In addition, she fought for women's rights and for the rights of senior citizens (as we now say) to a dignified and secure old age.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Tubman was a woman, and given the repression of women in the 19th century, as well as the unimaginable exploitation of African American women's bodies and labor, she exemplifies the spirit of this criterion.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)

No.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

No. Tubman had no special connection to Corvallis or to Oregon.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Not a problem in Tubman's case. Additionally, there do not seem to be any skeletons in her closet, even by twenty-first century standards and ideals.

Sources and Further Reading:

It may be important to note that Tubman's remarkable accomplishments are well documented and were testified to by numerous contemporaries, both Black and white.

Catherine Clinton, *Harriet Tubman: The Road to Freedom* (Boston: Little, Brown and Company, 2004). This is a lively, scholarly biography.

Michals, Debra, ed. *National Women's History Museum*, s.v. "Harriet Tubman." 2015. https://www.womenshistory.org/education-resources/biographies/harriet-tubman. Accessed May 1, 2021.
This is a good, brief summary of Tubman's life and career, with additional sources, including a primary source collection, cited at the end.

Wikipedia. 2021. "Harriet Tubman." Last modified April 27, 2021. https://en.wikipedia.org/wiki/Harriet_Tubman. Accessed May 1, 2021.
This is an extraordinarily extensive and well documented article in the public resource Wikipedia. I do not hesitate to offer this as an engrossing and scholarly source on Tubman's life for further reading. The main author is not credited, alas.

Kathryn Jones Harrison
Researched by David Gene Lewis

Kathryn Jones Harrison is a member of the Confederated tribes of the Grand Ronde and one of the first leaders of the contemporary tribe who lead the tribe through its restoration in 1983. Harrison grew up at the Grand Ronde tribe before its termination in 1954 and attended Chemawa Indian school. Chemawa was the only Bureau of Indian Affairs boarding school in Oregon and is still open today. In its over 150 year history Chemawa has served as a school for tribal students from Alaska, the Plains, and the Southwest regions, where children from the age of six years old would be sent away each year to board and be immersed in an education system until they graduate in 12th grade. The Indian Boarding school system was compulsory to tribes and implemented to assimilate native people into American culture through an immersive process through eliminating the culture educational education (language, cultural and spiritual practices) they would have had at home.

The Grand Ronde tribe was terminated from 1954 to 1983 and when Harrison went to college, she attended Lane Community College and was in a nursing program. In the 1970s the Siletz and Grand Ronde were seeking restoration and Harrison first helped the Siletz, because one of her parents was a Siletz member, and she eventually served on the early Siletz tribal council as its secretary. Siletz was restored in 1977 by Congress. Restoration was a highly contentious practice involving getting Oregon's politicians to agree to support the bill and answering numerous people in society who did not think tribes needed to exist. Siletz had to address concerns from the Sport fishing lobby who thought Siletz getting restored would destroy fishing in Oregon. This of course did not happen. But politicians in Congress had to agree that their forebearers from the 1950s who had approved termination had made a series of mistakes and that termination was a bad Indian policy that needed to be reversed.

When Grand Ronde was preparing for restoration Harrison went to help the tribe, because one of her parents had been from Grand Ronde, and she used her knowledge of the restoration process she had gained at Siletz to get the tribe through the many political barriers to restoration. For Grand Rondes restoration the tribe had to also address the Sport fishing lobby's concerns but also the concerns of the Logging industry who thought that if the tribe got restored they would destroy logging. This also was unfounded and never occurred. But the result of the lobby's criticizing the tribal restorations were that the tribes were forced to give up hunting and fishing rights, and for Grand Ronde administration of their logging for 20 years in order to get the support of Oregon Politicians for the restoration bills. Siletz was restored in 1977 and Grand Ronde in 1983. Harrison eventually testified before Congress in Washington, DC (there are photos) and the tribe was restored in 1983. She is the only person to have served on two different tribal councils in Oregon and to have helped two tribes to become restored. Harrison spent 10 years as the Tribal Council Chair and led the Grand Ronde tribe through the development of many programs and its expansion into Indian Gaming with the opening of the Spirit Mountain Casino. Harrison also spent much of her time working to recover and restore parts of the Grand Ronde culture and history and was especially helpful with work on the Molalla tribal history. Harrison is a descendant of Chief Yelkus of the Northern Molalla tribe, one of the treaty signers of the Willamette Valley Treaty of 1855. Through this treaty the whole of the Willamette Valley to the Columbia River was sold to the United States, and the treaty provided a permanent reservation for the tribes. This permanent reservation however was taken away under termination. After her time on council Harrison continued to make presentations and advocate for the tribe as a representative and became noted as

a native women leader in the Northwest. Harrison continues to live at Grand Ronde and does not travel much. If her name was chosen for this honor, it would be appropriated to approach her and her family for their permission.

Sources and Further Reading:
Olson, Kristine. Kathryn Harrison,
https://www.oregonencyclopedia.org/articles/harrison_kathryn_1924_/#.YJThUaFlCUk

Kathryn Jones Harrison, https://www.up.edu/commencement/honorary-degrees/harrison.html
Olson, Krinstine & Kathryn Jones Harrison. Standing Tall, the Lifeway of Kathryn Jones Harrison, University of Washington Press, 2005.

Renaming criteria

C1: School name should inspire children and the community.
Harrison's is an inspiring story of perseverance in the face of many obstacles for both a woman and a native person.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Harrison worked for two tribes to right wrongs committed by the United States government, wrongs that have been noted to be part of a racist and colonial agenda to eliminate tribal nations.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Yes Harrison meet this.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.).
Yes Harrison meets this.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
Harrison is a member of a local tribe, which is connected to Corvallis by being the original tribe that lived in this location. Harrison herself has few connections with Corvallis.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Harrison does not exhibit this.

Chepenefa
Researched by David Gene Lewis

Chepenefa is a version of the name of the Champinafu tribe of Kalapuya Indians who lived at Mary River, now called Corvallis. Chepenafa or Chepenafo are versions of the name written into the Willamette Valley treaty of 1855. Correctly the name should be Champinafu, while Chepenefa is now the legal name of the tribe because of its inclusion in the treaty ratified by the United States on March 3rd 1855. The word is a placename and the parts of the name are "Ch" - place- "am" -of - "pinafu" the pinafu people, or people of the mountain, likely meaning Mary's Peak. The Champinefu were the Kalapuya tribe that owned all the land from the Willamette River and up the Mary's River drainage in the vicinity of what is now Corvallis. They were a major tribe who spoke the Central Kalapuyan dialect. The tribe was placed on a temporary reservation at Marysville in March of 1855 and then removed to the Grand Ronde Reservation after January 1856 by the order of Joel Palmer, Indian Superintendent of Oregon. The Grand Ronde reservation was created to hold the tribes of western Oregon after they sold their lands by signing the Treaty of the Willamette Valley in 1855, which sold all of the Valley to the Columbia River to the United States. When they arrived on the reservation there were only 22 people from the "Marysville" tribe and their headman was George. One of the last speakers of the language was William Hartless who was interviewed by several anthropologists and elicited numerous oral histories. His oral histories are collected into the Kalapuya Texts, published in 1945 by Melville Jacobs. One of his stories connects his directly with the land of the "Pinefu," which is now called Corvallis. The Kalapuyan language is now extinct with no known speakers.

Sources:
Lewis, David. Kalapuya tribal History, https://ndnhistoryresearch.com/tribal-regions/kalapuyan-ethnohistory/

McNaughton, Don & David Lewis. Kalapuya, Native American of the Willamette Valley Oregon, https://libraryguides.lanecc.edu/kalapuya

Renaming criteria

C1: School name should inspire children and the community.
The name would honor the original tribe from this location.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
The Champinafu were removed by federal Indian agents but pushed from the lands by the original settlers of Corvallis. This name would then be returned to the land and partially recognize the tribe who unethically and illegally lost their lands.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
There were women in the tribe who also suffered removal and discrimination at the hands of the federal government and settlers. But the name is not only referencing women.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)

Yes this would fulfill this.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

Yes this would honor this.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

No.

Tiacan
Researched by David Gene Lewis

Tiacan was a principal chief of the Santiam Kalapuyan peoples. He signed the 1955 Willamette Valley Treaty which was ratified, and the 1851 Santiam treaty which was not ratified. He is noted to have been a very strong leader and along with his second chief Alquema, spoke powerfully at the treaty proceedings in 1851 about his wishes not to be moved from where his ancestors are buried (there is a full transcript of the negotiations). They refused to be removed to the Umatilla area and so they held out signing of the treaty until the Willamette Treaty Commission allowed for his people to claim all the land between the forks of the Santiam River as their permanent reservation. The treaty was never ratified by Congress, so the reservation was never created. Today the tribal descendants consider that area between the forks of the Santiam to be the most significant of the Santiam Lands, where they said their people were buried. The Santiam had at least four major villages and where likely the most powerful of all the Kalapuyan nations, claiming a territory from Chemeketa (Salem) to Brownsville, with the Willamette River their western border. Tiacan's village is assumed to have been in what is now Lebanon, Oregon, by the side of the south fork of the Santiam. In 1855, after the Willamette Valley Treaty was ratified the Kalapuyans were all removed to temporary reservations on settler land claims. In January of 1856 Indian superintendent Joel Palmer ordered all of the tribes onto the Grand Ronde Indian Reservation. Tiacan is not listed as the leader of the Santiam tribe in the census of November of 1856, instead Aquema is listed with their remaining population of 81 people. It is assumed Tiacan died sometime between January 22nd, 1855, and November 1855.

Renaming criteria

C1: School name should inspire children and the community.
Tiacan was the principal chief of one of the Santiam Kalapuya tribes. Tiacan made remarkable statements as to the meaning of his land and tried to hold out for a reservation in his land.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Tiacan worked to counter colonial policies, which are racialized, by settlers and the United States government, to attempt to remain in his lands. He was unsuccessful.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
No, Tiacan does not fulfill this criteria.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)
Yes, this would fulfill this.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
Yes, this would honor a local Indigenous leader of one of the Kalapuya tribes.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
No.

Sources and Further Reading:

Lewis, David. Willamette Valley Treaties, https://www.oregonencyclopedia.org/articles/willamette_valley_treaties/#.YJTjeKFlCUk

Lewis, David. the 1851 Treaty Commission Journal, https://ndnhistoryresearch.com/2017/11/14/the-1851-treaty-commission-journal-santiam-kalapuya-negotiations/

William Hilliard
Researched by David Gene Lewis

William Hilliard was the first black employee of the Oregonian newspaper and he moved up the editor ranks to become the first black editor-in-chief of the newspaper. As editor he promoted tolerance of other races and sexual orientations in the stories put out by the paper and even removed Native American mascot names from sports teams the newspaper reported on, because they were insensitive (this is well ahead of most institutions or states addressing this issue. Indian mascots in Oregon schools are now illegal according to state laws. Schools do have the option to have a Native mascot if they develop such a mascot with a local tribe and teach native history at the same time. Indian mascots have been noted by many scholars for decades as being racist depictions of native people, their looks and characters. Many native mascots dehumanize native culture and characters, and are drawn in romanticized and diminutive stereotypes that do not at all represent real native people or their culture. Many supporters of native mascots say they honor native peoples, but native peoples are rarely asked if they feel honored, nor were they asked initially to help develop a mascot which does honor them. There are some cases of universities working with tribes, like the Utes and Seminoles to develop mascots, and respectfully representations of them. The major problem is that few people know anything about tribal history or culture and all they get is popular culture images of mascots which misrepresent native people and culture.

When William first applied for a job for the newspaper delivering papers he was not hired, because of his race. He was even dissuaded from continuing in journalism by a professor, while at the University of Oregon. William eventually graduated from Pacific University with a journalism degree, created his own newspaper aimed at Portland's Black community, and then was able to get hired as a copy boy for the Oregonian. He served in the Navy and worked for 42 years in journalism, mostly at the Oregonian. As a reporter in the 1970s, he was not allowed to attend athletic games in person due to fears that he as a Black reporter would not be tolerated. Still, he was one of four reporters to interview Presidents Carter and Reagan. He oversaw the highly contentious merger of the Oregonian with the Oregon Journal in the 1980s. The Oregonian purchased the Oregon Journal, which was a well-respected newspaper in Portland in the 20th century. He became the president of the American Newspaper Association in 1993, the first black president of the organization, and retired in 1994. In 1993, the National Association of Black Journalists gave Mr. Hilliard its presidential award, and in 1998, Hilliard was named to the Oregon Newspaper Hall of Fame. Hilliard died in 2017. His is an inspirational story of a black man who broke barriers and opened doors, allowing more culturally-responsive diversity in newspaper reporting.

Renaming criteria

C1: School name should inspire children and the community.
Hillard's story is inspiring to children and minorities to preserve in whatever a person wants to do and you will eventually be recognized.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing.) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Yes, Hillard worked against racism aimed at black and native people, and LBGT community during his time working at the Oregonian.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
No, he does not meet this criteria.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing.)
No, he does not meet this criteria.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
No, he does not meet this criteria, as there is no connection to Corvallis.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
No.

Sources and Further Reading:

Sarasohn, David. William Hilliard,
https://www.oregonencyclopedia.org/articles/hilliard_william_a_1927_/#.YJTglqFlCUk

Roberts, Sam. William Hilliard, 89, Pioneering Black Journalist dies,
https://www.nytimes.com/2017/01/20/business/media/william-hilliard-dead-editor-of-oregonian.html

John Lewis
Researched by Anna Elizabeth Dvorak

Born about 50 miles south of Montgomery near Troy, Alabama on a cotton farm on February 21, 1940, John Robert Lewis was the third of Willie Mae (née Carter) and Eddie Lewis' ten children. This son of sharecroppers sought to become a preacher and read anything he could get his hands on. Growing up in the south, a childhood trip to Buffalo, New York when he was 11 emphasized the differences between the integrated North and segregated South in which he lived.

His quest for racial equality gained focus when in 1955 at the age of 15, Lewis first heard Martin Luther King, Jr. speak on the radio and followed news of King's Montgomery Bus Boycott later that year. It was also the same year that he gave his first sermon.

Inspired by evangelist Billy Graham, Lewis pursued his childhood dream of becoming a minister. He first applied to the local Troy State College (now Troy University) in 1957 but was denied admittance. He wanted to sue the University for discrimination but feared potential threats on his family if he did so. Lewis instead attended the historically black colleges of the American Baptist Theological Seminary (where he was ordained as a Baptist minister) and Fisk University (where he received a bachelor's degree in religion and philosophy in 1967) both of which are in in Nashville, Tennessee.

It was as a student in Nashville that Lewis began his activism in the civil rights movement with the Nashville Student Movement. Lewis believed that it was important to engage in "good trouble, necessary trouble" in order for change to occur. As a student, Lewis organized bus boycotts, sit-ins at segregated lunch counters, and non-violent protests for voting rights and against racism. These protests would lead to the desegregation of downtown Nashville's lunch counters. In 1961 at the age of 21, Lewis became one of the original 13 Freedom Riders, and was the first to suffer assault. When the Freedom Rides organized by the Congress of Racial Equality (CORE) ended due to the violence that they provoked, Lewis and fellow activist Diane Nash organized successful rides taken by Nashville area university students.

This sit-in movement created the catalyst for the founding of the Student Non-violent Coordinating Committee (SNCC), of which Lewis was a founding member in 1960. Three years later, he was elected chairman of the group and helped organize the March on Washington that summer, where he would speak ahead of King and his "I Have a Dream" speech. In the following years, Lewis would go on to organize and participate in Freedom Summer – a campaign for voter education and registration focused in Mississippi – and events surrounding the Selma voting rights campaign, including the Selma to Montgomery marches. He remained chairman until 1966. This activism towards racial equality established Lewis as one of the Big Six leaders of the Civil Rights Movement in the 1960s, along with King, James Farmer, A. Phillip Randolph, Roy Wilkins, and Whitney Young.

Lewis worked for various groups focused on community organization and voter registration, failed in his run for council in 1977, after which he worked for the Carter administration as associate director of ACTION prior to his successful run for Atlanta city council in 1981. Lewis won a successful bid for his run for Congress in 1987 and was considered one of the most liberal congressmen to represent a southern district and advocated for gay rights and national health insurance while continuing his fight for racial equality. In addition to the many honorary degrees

and other honors Lewis received throughout his life, Lewis was awarded the Martin Luther King Jr. Nonviolent Peace Prize in 1975, the John F. Kennedy Profile in Courage Award in 2001, and the National Association for the Advancement of Colored People's (NAACP) Spingarn Medal in 2002. In 2011 he received the Presidential Medal of Freedom from Barack Obama.

Having announced his diagnosis in December 2019, he died from complications of pancreatic cancer July 17, 2020 at the age of 80 in Atlanta, Georgia. He remained the congressman for Georgia's 5th district until his death. On the day of his funeral, *The New York Times* published an essay written by Lewis in which he called for the youth continue the fight for freedom and gave the following call:

> *Though I may not be here with you, I urge you to answer the highest calling of your heart and stand up for what you truly believe. In my life I have done all I can to demonstrate that the way of peace, the way of love and nonviolence is the more excellent way. Now it is your turn to let freedom ring.*

Lewis was the first African American lawmaker to lie in state in the rotunda of the United States' capitol building.

Renaming Criteria

C1: School name should inspire children and the community.

John Lewis demonstrates the importance of activism and advocating for equal rights for all, despite the obstacles.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.

John Lewis worked to advance the rights of Black Americans and used his position in Congress to advocate for other marginalized groups.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.

This does not apply to John Lewis.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).

This does not apply to John Lewis.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.

This does not apply to John Lewis.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

John Lewis' activism was directed at disrupting white dominance and white supremacy.

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Mae Yih
Researched by Anna Elizabeth Dvorak

Mae Yih, born Chih Feng Dunn on May 24, 1928 in Shanghai, China, served in both houses of the Oregon state legislature. She was the first Chinese American to serve in a state senate when she was elected in 1983.

Yih completed her early education in China and started college there as well before transferring to Barnard College in New York City in 1948. This transfer was not a planned change, but instead was necessitated by the start of the Chinese Revolution while she was in the United States visiting her older brothers in New York City. Yih planned to return to Shanghai after completing her studies, and work for her father. However, with the arrest of her father by the Communist Party, her financial support dwindled and when she completed her bachelor's degree in economics from Barnard in 1951, she did not have any available funds to return to Shanghai. At Barnard she and her classmates were encouraged to participate in decision making. Yih credits this with her eventual career in politics.

She married Stephen Yih in 1953 and together they moved to Albany, Oregon in 1956 for his job at the Wah Chang Corporation. In Albany she volunteered at her children's schools, before she ran for schoolboard, eventually serving 13 years. The next year Yih was encouraged to run for the Oregon State house, which she won, beating the 14-year incumbent. She would serve three two-year terms in the House before running for the Oregon State Senate in 1982. Yih was re-elected for five terms in 1986, 1990, 1994, and 1998, and was elected Senate President Pro Tempore for the 1993–1995 session. In 2002, Yih decided not to seek re-election in and retired at the end of her term in January 2003.

A conservative Democrat, some of Yih's many accomplishments notable for our circumstances included passage of laws establishing child support legislation to expedite child support and reduce public assistance; appropriation for regional Adolescent Drug & Alcohol Treatment Center; school curriculum to encourage sexual abstinence to reduce teen pregnancy; and in 1990 championed the Willamette River Scientific Study, which studied the health of the Willamette River and assessed the causes and effects of pollution in the river. Yih was also a strong supporter of field burning, instead of using chemicals, in order to effectively control of disease and insects. Early in her career, Yih introduced and passed legislation to establish sister state relationship with Fujian province, China in 1983. After her retirement in 2003, Yih was awarded the Distinguished Service Award from the Albany Chamber of Commerce.

She continues to live in Albany and was most recently recognized by the Museum of Chinese in America in 2019 with their Legacy Award. Describing this award, the Museum president Nancy Yao Maasbach explained, "Senator Yih is a true icon and trailblazer for the Chinese-American community. We are delighted to recognize her historic election to the Oregon State Legislature, and her many achievements, including her successful efforts to forge friendly and trade relationships between Oregon and China." Yih shares her story in her autobiography, *East Meets West.*

Renaming Criteria

C1: School name should inspire children and the community.
Mae Yih demonstrates the importance of education and pursuing all you are capable of, even if it runs counter to what is considered traditional.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Mae Yih worked to disrupt stereotypes of Chinese Americans and used her position in the Oregon Legislature to advocate for her local community's needs.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Mae Yih overcame obstacles throughout her life and was the first Chinese American elected to the Oregon state senate in 1983.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Mae Yih.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
Mae Yih moved to Albany in 1956, participated in the school district, represented Albany in the state legislature, and still lives there today.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Mae Yih's political career was directed at disrupting white dominance and white supremacy as her position as a Chinese American woman.

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Robin Holmes
Researched by Anna Elizabeth Dvorak

Robin Holmes was born in Virginia in 1810, an enslaved person.

In 1844, having been promised their freedom by their owner Nathanial Ford, Robin arrived in Oregon with his wife Polly and three of their six children – Celi Ann, Harriet, and Mary Jane. The additional three children – Clarisa, Eliza, and William – had likely been sold as slaves prior to their journey west from Missouri to cover debts Ford owed.

The group settled in the Willamette Valley, near Rickreall, and Ford built the Holmes' a small cabin but denied them their freedom. By 1850, Robin and Polly had at least two more children born in the Oregon Territory, and Ford granted only the parents and the youngest child their freedom. Ford kept the older four children as slaves.

Understanding by this time that Ford would not likely free his children, Robin started a legal battle to gain custody of his children. His case was up against incredible odds. Robin was an illiterate enslaved man, who knew only of the life of a slave. Ford on the other hand was a powerful man who had connections and had been elected to the Oregon Territorial Legislature.

In 1852, their attorney Reuben P. Boise filed their case against Ford in Polk County on the basis that Ford was unlawfully detaining the Holmes children. Robin and Boise hoped that when Ford brought the children to the court, he would be unable to satisfactorily explain why he detained the children. Ford would then be forced to give custody back to Robin and Polly, the children's parents.

According to early records from the case, Ford admitted that he had detained the children. However, the case worked its way through the lower courts, and only reached the Oregon Supreme Court 15 months later. (This was largely due to Ford's "loss" of the original writ and the time was used by Ford to attempt to sell the children and remove them from the territory.). Chief Justice George A. Williams ruled that slavery could not exist in Oregon unless there was legislature in place to support it. Therefore, the judge ruled against Ford and the Holmes children were granted their freedom. Following the successful verdict, Robin and Polly moved with their children to Marion County where they started and operated a plant nursery. Although one daughter, Mary Jane, would stay on with the Fords as a servant for another four years. When she wished to leave their service to be married, Ford demanded $700 in return for her freedom, even though it had already been granted by the territorial supreme court.

Although the Oregon Territory was not a slave territory, the debates of pro- and anti-slavery continued in Oregon as they did throughout the rest of the United States. The case *Holmes v. Ford* reinforced the illegality of slavery in Oregon, and would be the last attempt to defend a pro-slavery stance in the territory. However, even with slavery banned in the territory, and eventually the state, free Blacks were politically marginalized.

Renaming Criteria
C1: School name should inspire children and the community.
Robin Holmes fought for the rights and freedom of his children, despite the position of power Nathaniel Ford held in the state.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
As a newly freed man, Robin Holmes fought advocated for the freedom of his enslaved children when their owner refused to free them.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
This does not apply to Robin Holmes.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Robin Holmes.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
Robin Holmes won his and his children's' freedom and spent the rest of his life in Marion County.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Robin Holmes' fight for freedom directly disrupted white dominance and white supremacy in the Oregon Territory.

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Minoru Yasui
Researched by Anna Elizabeth Dvorak

Minoru Yasui was a lawyer from Oregon. As a Japanese American during the Second World War, Yasui protested the internment and unfair treatment of Japanese Americans. His court case was the first case to test the constitutionality of curfew laws targeting minority groups and made it all the way to the United States Supreme Court, where the case was affirmed. In 1986, the Supreme Court overturned his criminal conviction, but did not rule that the law Yasui broke was itself unconstitutional.

He was born in Hood River in October 1916 to Japanese immigrants Shidzuyo and Masuo Yasui. He was the third child born to the couple who made their living farming fruit.

He attended the University of Oregon for both his bachelor's and law degrees after graduating high school in 1933. While an undergraduate, Yasui participated in the United States Army's Reserve Officer Training Corps (ROTC) – a graduation requirement for male students at the time – and was commissioned as a second lieutenant of the Army's Infantry Reserve after he graduated in 1937. He completed his law degree in 1939 – making him the first male Japanese American lawyer in Oregon – and attempted to find work in Portland, OR, which he found challenging. His father connected him with the Japanese consulate in Chicago, IL. He resigned from his position as an attaché when the Japanese bombed Pearl Harbor on December 8, 1941, in order to report for military duty.

Yasui attempted to report for duty ten times and was turned down each time. He was arrested on December 13, 1941, as a resident alien and had his assets frozen. This prompted Yasui to move back to Portland to practice law and assist Japanese Americans get their affairs in order, which was especially helpful in the wake of President Franklin Delano Roosevelt's Executive Order 9066, which was signed into effect February 19, 1942, and permitted the military to set up exclusion zones, establish curfews, and intern Japanese Americans during the war.

It was in Portland that Yasui challenged the constitutionality of this Executive Order. On March 28, 1942, Yasui walked around downtown Portland after 11:00 pm and asked a police officer to arrest him. When the officer refused, Yasui went directly to the police station. While out on bail, a grand jury indicted him. He further tested the constitutionality of the Executive Order when he refused to be evacuated and instead returned to his family home in Hood River.

At the non-jury trial, Yasui was represented by the American Civil Liberties Union when no Oregon group would support him. Federal judge James Alger Fee found him guilty, and also argued that although Yasui was born in the US, he was not a US citizen. He was sentenced to one year in jail and a $5000 fine. Yasui waited to appeal while held in the Multnomah County jail.

When the case reached the Supreme Court, the judges decided that Yasui was a US citizen. However, the case was used alongside *Hirabayashi v. United States* to uphold the decision that the government can restrict the lives of citizens during war. The case went back to Judge Fee who dismissed the fine, and ruled that time served was sufficient. Yasui was released and then the Minidoka War Relocation Center, an internment camp in Idaho.

During the summer of 1944 Yasui was allowed to leave the internment camp and return to Chicago. He eventually settled in Denver, where he was able to practice law after passing the bar and submitting an appeal to the Colorado Supreme Court due to his wartime criminal record.

Settling in Denver with his wife, True Shibata, and eventually three daughters, Iris, Holly, and Laurel, Yasui was involved in community relations along with his law practice. Part of this work included working with the city of Denver's Community Relations Commission and the Japanese American Citizens League.

Throughout his life he argued for redress for Japanese Americans interned during the Second World War and advocated for many different minority groups. Two years after his death, President Ronald Reagan signed the Civil Liberties Act of 1988, which finally granted redress to all Japanese Americans during the Second World War. In 2015, President Barack Obama awarded Minoru Yasui the Presidential Medal of Freedom.

Renaming Criteria

C1: School name should inspire children and the community.
Minoru Yasui fought against the inequality of US laws during the Second World War and continued to fight for equality throughout his career.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Minoru Yasui advocated for equal rights and equal treatment for all under the law.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
This does not apply to Minoru Yasui.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Minoru Yasui.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
Minoru Yasui was born in Hood River and challenged the curfew law in Portland, but spent his adult life in Denver, Colorado.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Minoru Yasui challenged laws that unequally effected minority groups.

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Mabel Ping-Hua Lee
Researched by Anna Elizabeth Dvorak

Even from an early age, Mabel Ping-Hua Lee fought for women's rights. This was despite being denied the right herself when the 19th Amendment passed due to the Chinese Exclusion Act, which prevented Lee and other Chinese immigrants from becoming citizens.

Born in Canton, China, in 1896, Lee spent the majority of her life in the United States as a pastor's kid. Her father, Lee To, began his ministry at the Baptist Chinese Mission in New York's Chinatown in 1904, which is when she and her mother joined him in the US. Both her mother and father taught at the mission, and she was raised to be politically aware and modern.

She graduated high school in the city's public school system and stayed in New York to continue her education at Barnard College. After graduating in 1916 with her bachelor's degree, Lee went on to complete a PhD in economics on the economic history of China from Columbia in 1921, the first such degree granted to a Chinese woman in the United States. During her years as a student, she wrote for *The Chinese Students Monthly,* advocating for feminism in the US and China. Throughout her work she argued that true democracy required suffrage for all women.

Because of the limited freedoms Chinese women gained after the recent Chinese Revolution, white suffragists wished to form relationships with Chinese women in America. These Chinese women in turn formed with relationships with the suffragists in the hope that women's suffrage would lead to the repeal of the Chinese Exclusion Act and they would be able to gain citizenship. In 1912, the year she started at Barnard, Lee joined national and local suffragists – including Harriet Laidlow, Anna Howard Shaw, and Alva Belmont – at the Peking Restaurant on Seventh Avenue and 47th Street. At the meeting, she caught the eyes of the suffragists with her insight on the sexism and racism Chinese women faced, Lee led a suffrage parade on horseback. Three years later she was invited to give a speech at the Women's Political Union's Suffrage Shop, which she titled "The Submerged Half" and was covered by *The New York Times.* In her speech, Lee encouraged the empowerment of women, and Chinese women in particular, through education and civic participation. These were values she continued to advocate for and support throughout the rest of her life.

The suffragists hard work would come to fruition several years later when women in New York state gained the right to vote in 1917. And three years later when national suffrage was granted with the 19th amendment, ratified in 1920. However, Chinese women would not gain the right to vote for over another two decades, until the Chinese Exclusion Act was repealed in 1943.

After graduating, Lee began her journey back to China where she planned to stay and apply her degrees to helping her own people. However, with the death of her father in 1924, she returned to New York to take care of her mother and her father's church and mission. Lee dedicated the rest of her life to her faith and taking care of the people of Chinatown through the mission. At the mission, she established the Chinese Christian Center, a community center that provided a health clinic, kindergarten, vocational training, and English classes to the residents of Chinatown. Her position as a well-educated, bilingual Chinese American allowed her a unique position to help other Chinese succeed in the US.

Lee passed away in 1966 and it is not clear if she ever became a United States citizen and was able to cast her own vote.

Renaming Criteria

C1: School name should inspire children and the community.
Mabel Ping-Hua Lee fought for women's suffrage and the rights of Chinese American women.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Mabel Ping-Hua Lee fought for women's suffrage and continued to support the Chinese community she was a part of in her work in Chinatown.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Mabel Ping-Hua Lee fought for women's suffrage even though she would not be able to vote herself, and likely was never able to vote.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Mabel Ping-Hua Lee.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Mabel Ping-Hua Lee.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.
Mabel Ping-Hua Lee advocated for women's suffrage because she believed that true democracy required suffrage for all.

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Sonny Montes
Researched by Joel Zapata

Celedonio Montes Jr. (Sonny Montes) has been one of Oregon's leading Mexican American activists since the 1960s. From 1966-1971 Montes was a central figure in the Valley Migrant League, an organization that sought to politically empower Mexican Americans and provided such services as job training and GED classes for migrant farmworkers seeking to leave the migration stream and make Oregon home. In 1971, Montes entered a new phase in his life and began advocating for Mexican American higher education in. During the 1970s, he led the struggle to save Colegio Cesar Chavez, the only accredited independent higher education institution for and by Mexican Americans in the country.

Sonny Montes was born on May 24, 1944 in Weslaco, Texas, only a few miles from the U.S.-Mexico border. Following the social norms in South Texas, Weslaco was a segregated community where Mexican Americans were the majority but did not have political power and lived in neighborhoods with few public services like paved streets and running water. In essence, Montes was born into a Juan Crow system that mirrored the Jim Crow system African Americans endured throughout the U.S. South and beyond. In this social system, Mexican Americans dependent on migratory farm labor to supplement their seasonal work in the South Texas agricultural sector. Following migratory farm labor routes during the 1940s and 1950s, the Montes family worked in agricultural fields in West Texas, Arkansas, Indiana, Illinois, and beyond. By the age of eight, Sonny Montes was completing full days of work alongside adults in agricultural fields across the country.

In hopes of leaving the migrant stream, in 1954 the Montes family relocated to Fort Worth, Texas. There, Sonny Montes attended school and often worked after school until past midnight. Nonetheless, in search of additional wages, the family returned to migratory farm labor. Starting in 1961, they migrated to California during the summers. Despite working during the summers as a migrant farm laborer and working long hours after school, Sonny Montes graduate from high school in Fort Worth in 1963. Afterward, the Montes family moved to California, where Sonny Montes met his first wife, Librada Arce. Also from a South Texas migrant family, Librada's siblings and parents were working in the agricultural fields of the Upper Willamette Valley. In 1966 the couple moved to Oregon in order to labor alongside Librada's family. Librada and Sonny were living in a labor camp outside of Cornelius, the Valley Migrant League, an Oregon-based War on Poverty agency, recruited Sonny as a program aid for the organization's Hillsboro Opportunity Center. As the late University of Oregon historian Glenn Anthony May noted, "Sonny Montes became a foot solider in the War on Poverty in late June 1966."[14]

Sonny Montes quickly rose through the ranks of the Valley Migrant League. He proved himself to be an effective speaker with a profound conviction for social justice. Aiming to further the cause of Mexican American civil rights, he called for the Valley Migrant League to transform itself from an Anglo American led organization serving Mexican American farmworkers to become an organization serving and led by those same Mexican Americans farmworkers. Sonny believed farmworkers and former farmworkers would have a better understanding of the needs of the people

[14] Glenn Anthony May, *Sonny Montes and Mexican American Activism in Oregon* (Corvallis: Oregon State University Press, 2011), 21.

the Valley Migrant League served. By 1968 the Valley Migrant League transformed into an organization largely directed by farmworkers and ex-farmworkers. Oregon's news media and those participating in it called the change a "revolution."[15] From that organizational revolution emerged a groundswell of determination among Mexican Americans to create fundamental social change in Oregon.

Starting in 1969, Sonny Montes began devoting much of his time to political and social causes. He participated in United Farm Workers picketing in the Portland area during the union's grape boycott. He also protested police mistreatment of Mexican Americans, led demonstrations that called for state universities to recruit Mexican American youth, and helped establish El Centro Chicano Cultural in the Woodburn area. Sonny's voice was noted by Oregon's governor, Tom McCall. When McCall established the Governor's Advisory Committee on Chicano Affair (now the Commission on Hispanic Affairs), the fifteen-member committee included Sonny.

Having accepted the position as director of ethnic affairs and student services coordinator at Mt. Angel College, in 1971 Sonny Montes departed the Valley Migrant League. At the college, he took courses and earned a degree while working to recruit minority students. However, in 1973 Mt. Angel College faced certain closure due to declining enrollments, debts and loss of accreditation. Sonny Montes and other Mexican American administrators turned the tragedy into an opportunity, taking over the college and founding Colegio Cesar Chavez—an institution focused on serving Mexican Americans and other people of color. Sonny became the college's Director of Administrative Affairs (President). However, the college's financial base continued to deteriorate. Sonny helped launch negotiations, lawsuits, vigils, and protests to restructure the college's debts. The Mexican American Civil Rights Movement in Oregon reached its peak in coalescing to save the college—just as the movement faltered in other major Mexican American population centers. Despite adversity, the college's first graduating class in 1977 included more Mexican Americans than the combined number of Mexican Americans graduating from the University of Oregon and Oregon State. That same year, Sonny accepted a position at the Center for Bilingual Education, Northwest Regional Educational Laboratory in Portland. No longer under Sonny's leadership, Colegio Cesar Chavez's debts became insurmountable, and the institution closed its doors in 1983.

At the Center for Bilingual Education, Northwest Regional Educational Laboratory, Sonny Montes conducted trainings with school districts and education departments throughout Oregon, Washington, Alaska, Hawaii and Micronesia. Sonny later became the director of the National Origin Desegregation Assistance Center, which worked with school districts that had been found out of compliance with Department of Education's Office of Civil Rights. In 1988 Sonny accepted an administration position with the Portland Public Schools. Two years later Sonny co-founded the Cesar E. Chavez Student Leadership Conference. Today, the Cesar E. Chavez Student Leadership Conference is the largest high school student event for Latinx students in Oregon. Sonny was also a member of the Cesar E. Chavez Boulevard Committee in Portland. In 2010 Sonny received the Distinguished Latino Educator Award from the Oregon Association of Latino Administrators. Sonny retired from Portland Public Schools in 2011.

[15] May, 97.

Renaming Criteria

C1: School name should inspire children and the community.
Sonny Montes life story can inspire children and the community to overcome various forms of adversity while also seeking an equitable society for all.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Sonny Montes spent his youth overcoming adversity and has spent the rest of his life pushing for social justice in Oregon and beyond.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
This does not apply to Sonny Montes.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Sonny Montes.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Sonny Montes.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

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Beatrice Morrow Cannady
Researched by Joel Zapata

Beatrice Morrow Cannady (1889-1974) was one of Oregon's leading civil rights activists during the early twentieth-century.

Born in Littig, Texas, on January 9, 1890 to a family of twelve, Beatrice Morrow Cannady attended schools in Littig, Houston, and New Orleans. The daughter of the formerly enslaved Jackson Morrow and Francis Carter, she went on to graduate from Wiley College (a historically black liberal arts college in Marshall, Texas) in 1908. Cannady then taught in Baldwin, Louisiana and Guthrie, Oklahoma. She then briefly enrolled at the University of Chicago. In 1912 Cannady left Chicago for Portland, Oregon. In Portland, she married Edward Daniel Cannady, the editor and co-founder of the *Advocate*. This was Portland's only African American newspaper at the time. Soon after marrying, she became the managing editor for the *Advocate* and took on most of the responsibility of running the newspaper. Her affiliation with the *Advocate* would continue for the next twenty-four years—including her ownership of the newspaper after her divorce from Edward in 1930.

Much as in the South, Beatrice Morrow Cannady found segregation was present throughout Portland and Oregon. From the 1910s to the 1930s, she used her position in the *Advocate* write editorials against segregation and discrimination in Portland and Oregon. Cannady also assured the *Advocate* carried news stories of Black leadership and history.

Deeply involved with Portland's Black community, Cannady was a founding member of the city's NAACP chapter. As a leader in the Black community and the NAACP, Cannady spoke widely in Portland's schools and colleges, including Reed College and Lincoln High School, the city's oldest high school. She lectured on and discussed with students the importance of positive interracial relations, African American history, and the many contributions Black people had made to American and global society. People in Portland and across the Pacific Northwest could also hear her voice in the new medium of radio. There too, she asserted the importance of cooperative social relations between Black and white Americans.

She also advocated for African American civil rights in the political arena. When the Ku Klux Klan pushed north from California in 1921, Beatrice Morrow Cannady urged Governor Ben W. Olcott to act to protect Oregon's African American population. Likewise, she met with Portland Mayor George L. Baker to protest showings in the city of the deeply racist film *Birth of a Nation*. Cannady had become one—if not the—leading civil rights advocates in Oregon. Cannady also helped shape the state's first civil rights legislation that would have mandated full access to public accommodations for people of color. The legislation failed, but in 1925 Cannady worked on the successful campaign to repeal Oregon's "black laws," which prohibited African Americans from settling in Oregon and denied voting rights to people of color. In recognition of her efforts and leadership, the NAACP Executive Secretary James Weldon Johnson invited Cannady to address the association's 1928 convention in Los Angeles. In her speech followed the keynote by W.E.B. DuBois. Cannady's efforts were also recognized at the national level when she was nominated for the Harmon Foundation's Harmon Award in Race Relations. In 1932, Cannady unsuccessfully ran to represent District 5, Multnomah County, in the Oregon House of Representatives. Pointing to her importance in Oregon and beyond, Cannady regularly interacted with leading African American intellectuals, publishers, and artists like Oscar De Priest, James Weldon Johnson, Roland Hayes, A. Phillip Randolph, and Langston Hughes.

Beatrice Morrow Cannady's pathbreaking life also includes her graduation from the Northwestern School of Law at Lewis and Clark College (now Lewis & Clark Law School) in 1922. At age of thirty-three Cannady became the first Black women to graduate not only form the Northwestern School of Law at Lewis and Clark College, but the first Black women to graduate from any law school in Oregon. Her intellectual life was also visible through her personal library. She had a collection of over three hundred volumes on African American history and literature as well as complete series of organization publications, such as the NAACP's *Crisis* magazine. Cannady's home in the Irvington neighborhood in northeastern Portland was a lending library of sorts for the African American community and perhaps the state's leading African American focused library.

Beatrice Morrow Cannady left Oregon for Los Angeles in 1938. She continued working for social justice in less public forms. For example, she wrote for a Southern California black newspaper, the *Precinct Reporter*, and regularly held interracial gatherings in her home to discuss civil rights. Even if she left Oregon, Beatrice Morrow Cannady's time in state makes clear that African Americans played a significant social-cultural role in early twentieth-century Oregon and in the state's history since then.

Renaming Criteria

C1: School name should inspire children and the community.
Against enormous obstacles, Beatrice Morrow Cannady became a leading voice for civil rights in Oregon and the nation.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Beatrice Morrow Cannady was one of Oregon's leading civil rights activists and one of its most dynamic.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Beatrice Morrow Cannady was a pathbreaking woman in innumerable ways, including being the first Black women to graduate not only form the Northwestern School of Law at Lewis and Clark College, but the first Black women to graduate from any law school in Oregon.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Beatrice Morrow Cannady.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Beatrice Morrow Cannady.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Sources and Further Reading:

Kimberley Mangun. *A Force for Change: Beatrice Morrow Cannady and the Struggle for Civil Rights in Oregon, 1912-1936*. Corvallis: Oregon State University Press, 2010.

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Jovita Idar
Researched by Joel Zapata

As an activists, teacher, editor, and writer, Jovita Idar (1885-1946) advocated for equality for both women and Mexican Americans.

Jovita Idar was born to an activist family in Lorado, Texas in 1885. Idar attended the Holding Institute in her hometown, earning a teaching certificate in 1903 at the age of eighteen. She began teaching at a rural school in Los Ojuelos, near Lorado. At the time Mexican Americans largely lived under a Juan Crow system mirroring the Jim Crow system African Americans endured across the South and beyond. Hence, the school Idar taught at was designated a "Mexican school." As such, it had inadequate equipment and was located in a dilapidated building. Angered by school segregation and education discrimination against Mexican American children, she resigned from her teaching position and joined her family's newspaper, *La Crónica*, as a journalist.

Jovita Idar joined *La Crónica* to address the discrimination Mexican Americans faced in Texas through the printed word. She also wrote against lynching and other forms of extralegal violence common in Texas, and called for women's rights. For example, in 1911 Idar published an editorial calling for women's suffrage. That same year, Idar was among the women that banded together to form the Liga Femenil Mexicanista (Female Mexicanist League). With Jovita as its president, the league was one of the first women's organizations focused on working to better the civil rights of Mexicans in Texas and the larger United States. The league pushed for Texas to provide equitable public education to the state's Mexican children and organized charitable activates. News of the league's activities appeared in *La Crónica*, and the group met in the Idar family home. The women of the league adopted the motto "For the People and by the People."[16]

Following that motto, during the Mexican Revolution battle of Nuevo Laredo in 1913, Idar crossed the border to care for the injured. She later joined La Cruz Blanca (White Cross), a medical brigade associated with the Constitutionalist faction of the Mexican Revolution. With La Cruz Blanca, Idar traveled throughout northern Mexico with revolutionary forces as a nurse.

In addition to *La Crónica*, Jovita Idar worked for various other newspapers. For *El Progreso*, Idar wrote an editorial protesting President Woodrow Wilson sending U.S. troops to the U.S.-Mexico border. The editorial incensed the Texas Rangers—known for their well-documented brutality against of Mexican Americans. When the Texas Rangers attempted to shut down *El Progreso*, Idar blocked their entrance into the newspaper's offices with her own body. When the Texas Rangers succeeded in ransacking the newspaper's offices and destroyed its printing press, Idar returned to *La Crónica*.

After marrying, Jovita Idar moved to San Antonio in 1917. There, Idar founded El Club Democrat, an organization that promoted Mexican American political participation within the city's Democratic Party. In addition, she opened a free, bilingual kindergarten for Mexican children. In San Antonio Idar continued her journalistic work by working for *El Heraldo Cristiano*, the Spanish-language newspaper for Spanish-speaking Methodists, as well as two of the city's Italian-language newspapers.

[16] Teresa Palomo Acosta and Ruthe Winegarten, *Las Tejanas: 300 Years of History* (Austin: University of Texas Press, 2003), 85.

Renaming Criteria

C1: School name should inspire children and the community.
Jovita Idar worked her entire life to achieve a more just world for Mexican Americans, Mexican nationals, women, and children.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Jovita Idar crossed ethno-racial, gender, and national boundaries through her writings and personal actions to improve the conditions of Mexican Americans, women, and children.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Jovita Idar was a pathbreaking woman in innumerable ways and advocated for women's rights.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Jovita Idar.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Jovita Idar.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Sources and Further Reading:

Elizabeth "Betita" Martínez. *500 Years of Chicana Women's History/500 Años de la Mujer Chicana*. New Brunswick, NJ: Rutgers University Press, 2008.

Gabriela González. "The Ideological Origins of a Transnational Advocate for La Raza." In *Texas Women: Their Histories, Their Lives*, edited by Elizabeth Hayes Turner, et al., 190-208. Athens: University of Georgia Press, 2015.

Teresa Palomo Acosta and Ruthe Winegarten. *Las Tejanas: 300 Years of History*. Austin: University of Texas Press, 2003.

John Weber. *From South Texas to the Nation: The Exploitation of Mexican Labor in the Twentieth Century*. Chapel Hill: University of North Carolina Press, 2015.

Mercedes Frances Deiz
Researched by Joel Zapata

Mercedes Frances Deiz. (1917-2005) was a pathbreaking Oregonian. Deiz became the first Black women admitted to the Oregon State Bar, the first African American and the first women of color to hold a judgeship in Oregon, the first Black women to become a judge in the entire Pacific Northwest, the first African American elected to a county circuit court in the state. As the daughter of an Afro-Cuban immigrant, she is also likely the first Latina in many of these same categories.

Mercedes Frances Deiz was born in New York City on December 13, 1917. Deiz was the eldest of ten children in working-class, interracial family. Her mother, Mary Kuzma Lopez, was a Czechoslovakian immigrant; her father, Frank Lopez, was an Afro-Cuban immigrant. She credits her father for influencing her life by insisting "that each of his kids be unique to the best of our abilities."[17] She attended elementary school in Harlem before the Deiz family moved to the Lower East Side. Yet, Deiz chose to attend Harlem's Wadleigh High School, a three-mile walk from her home. A highlight of her high school experience was meeting First Lady Eleanor Roosevelt. Because she was a candidate for lunchroom director, a position she won, Mercedes was on the stage when the First Lady visited. The First Lady congratulated all of the candidates, but she singled out Deiz by name when doing so. At the age of sixteen Deiz went on to graduate from Wadleigh High School in 1934.

She then entered the workforce, first working in a clothing store, and then, through the Urban League, finding a position at the Lafayette Theatre in Harlem, part of the Works Progress Administration's Federal Theatre Project. While working for the theater for four years as an usher and then a telephone operator, Deiz took night classes in French in order to qualify for admission to Hunter College. Working to pay her way through college, she took classes during the day and then labored on the switchboard in the evenings. She first considered a career in law while working in the Lafayette Theatre "because people naturally confided in her and she helped them with their problems."[18] While in college, she married and had a son. When the Federal Theatre Project ended, Deiz began working for the Hotel and Club Employees Union, helping organize workers.

After her marriage faltered in 1948, Mercedes Frances Deiz arrived to Portland, Oregon, where her brother lived, with her four-year-old son and only twelve dollars. She began working for the Internal Revenue Service, where she met her husband, Carl Deiz. They had two children and their marriage lasted until her death, on their fifty-sixth wedding anniversary. She then worked within the law library of the Bonneville Power Administration.

After encountering segregation in Portland businesses, Deiz became active in the city's Urban League, the NAACP, and the city's larger Black community. She also encountered gender discrimination in both the private and public-sector jobs that were often restricted to men. Seeking to further gender equity, Deiz became part of the Interracial Fellowship Group, which promoted understanding among women of different races and cultures.

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[17] Cliff Collins, "A Life of Firsts: Mercedes Deiz Was a Trailblazer by Choice," in *Oregon State Bar Bulletin* (Tigard, OR: Oregon State Bar, December, 2005).
[18] Adrienne Nelson, *A Century of Service: Multnomah Bar Association, 1906-2006* (Portland, OR: Multnomah Bar Association, 2006).

Deiz eventually began working as a legal secretary a law firm and quickly demonstrated an aptitude for the law. She began attending the Northwestern School of Law at Lewis and Clark College (now Lewis & Clark Law School) as a night student while working during the day as a legal assistant and raising three children. Deiz graduated at the top of her class in 1959. She was the only woman in the graduating class. Deiz became the first African-American woman admitted the Oregon Bar in 1960. Three days after admission, Deiz tried her first case.

Having successfully built a career as a trial layer in Portland over seven years, she next became a hearings officer for workers' compensation cases, the only woman to fill that role at the time. In November of 1969 Governor Tom McCall appointed Deiz to a district court, making her the first Black woman to become judge in the state and the entire Pacific Northwest. The next year, Multnomah County voters elected her to the same post, making Deiz the first Black women elected to judgeship in the state. In 1972, Deiz ran for the Multnomah County Circuit Court. Voters elected her Deiz over her seven male challengers. From that election, Deiz became the first African American elected to a county circuit court in the state as well as the African American to be elected to remunerative office in Oregon. Voters reelected her in 1978, 1984 and 1990. Deiz retired from the bench in 1992 when she reached the mandatory retirement age of seventy-five.

In addition to her service as a judge, Deiz was a founding member of the Oregon Women Lawyers and the National Association of Women Judges. She served as the director of the latter as well as the National Center for State Courts. Throughout her life, Deiz worked tirelessly for social justice, and served on the Oregon Supreme Court Task Force on Racial/Ethnic Issues in the Judicial System. As a Woodrow Wilson Visiting Fellow at Harvard Law School, Deiz taught family law. Deiz's work was recognized with numerous honors and awards, including the Oregon State Bar's Award of Merit. Deiz was the fourth woman and the first person of color to receive the award. Today the Oregon Women Lawyers Judge Mercedes Deiz Award recognizes "an individual who has made an outstanding contribution to promoting minorities in the legal profession and in the community."[19] Deiz died in Portland on October 5, 2005.

Renaming Criteria

C1: School name should inspire children and the community.
Mercedes Frances Deiz came from a working-class immigrant family and through tireless effort had a life of firsts in which she consistently sought to further social justice and better our society.

C2: Name reflects social justice commitment to intentionally disrupting racism, genderism, ableism & other socially unjust biases (person, place, thing) Additional weight in recommendation should be given to figures who valued and worked for social justice in their lives.
Mercedes Frances Deiz worked her entire life to create an equitable world for people of color and women in numerous arenas.

[19] "Awards Given by Oregon Women Lawyers," *Oregon Women Lawyers*, https://oregonwomenlawyers.org/about/awards/.

C3: Women who have made inspirational contributions during their lives should be given additional weight in recommendations to remedy the lack of representation among current school names.
Mercedes Frances Deiz was a pathbreaking woman in the field of law and sought to further women's position in that same field.

C4: At least one school in Corvallis should have a name that honors the local indigenous people (person, place, thing).
This does not apply to Mercedes Frances Deiz.

C5: At least one school in Corvallis should have a name that honors the community's connection to place.
This does not apply to Mercedes Frances Deiz.

C6: Those that intentionally perpetuated white dominance (i.e. slave holders, racist and/or anti-Indigenous views, etc.) will not be considered.

Sources and Further Reading:

Adrienne Nelson. *A Century of Service: Multnomah Bar Association, 1906-2006*. Portland, OR: Multnomah Bar Association, 2006.

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Researcher Biographies

Eliza Young Barstow is a Senior Instructor in History and Religious Studies at Oregon State University. She received her PhD in American Studies from Harvard University in 2010. Her research and teaching focus on American religion, gender and religion, and white supremacy. She has a twelve-year old daughter who attended Huskie Elementary School and is now attending Cheldelin Middle School.

Mina Carson is Professor Emerita of History at Oregon State University. She retired in June after 30 years at OSU and saw two children through the Corvallis schools. She specializes in women's history, the history of social work and psychotherapy, and the history of popular culture. Carson continues to teach several of her favorite courses through OSU's Ecampus.

Anna Elizabeth Dvorak is a Historian of Science and currently works at Oregon State University's Special Collections and Archives Research Center as Public Services Assistant Archivist. As an archivist she is able to use her research expertise to help researchers complete their research both onsite and remotely. She further applies her experience in academia to provide instruction sessions using historical materials and promote SCARC materials on social media.

David G. Lewis is a Tribal member of the Grand Ronde tribe descended from the Santiam, Takelma and Chinook tribes. He was the Cultural Manager at the Grand Ronde tribe for 8 years and he has a PhD in anthropology from the University of Oregon. David teaches at Oregon State University in Anthropology and Ethnic Studies and researches the tribal peoples of western Oregon. Many of his writings are collected on the blog site ndnhistoryresearch.com called the Quartux Journal. David lives in Salem with wife Donna and sons Saghaley and Inatye.

Joel Zapata is Assistant Professor at Oregon State University's School of History, Philosophy, and Religion. Zapata completed his Ph.D. at Southern Methodist University, and his dissertation won the 2020 National Association for Chicana and Chicano Studies Tejas Foco Dissertation Award. His "Taking Chicana/o Activist History to the Public" received the Frederick C. Luebke Award for the best article published in the *Great Plains Quarterly* in 2018.