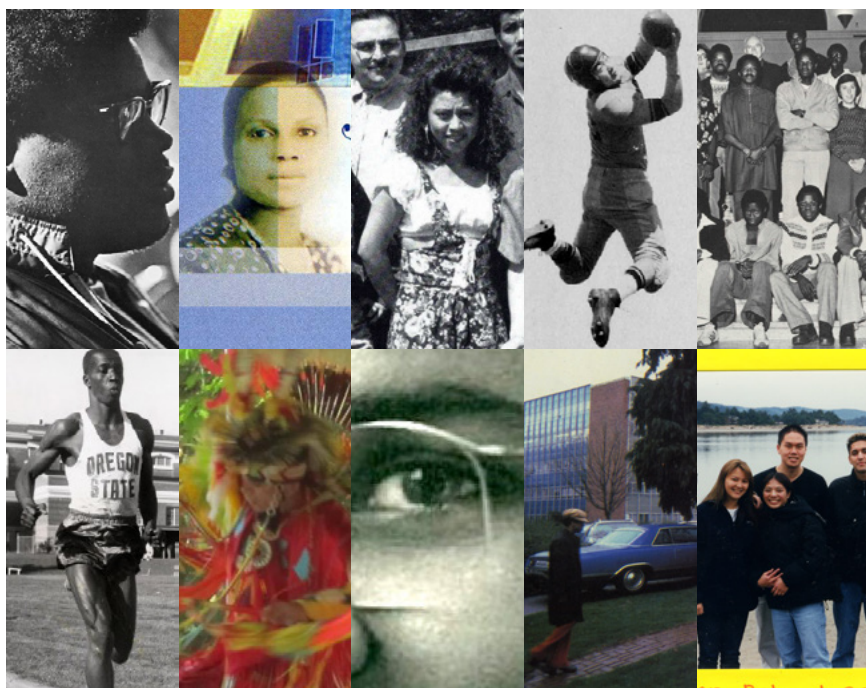


# UNTOLD STORIES:

## HISTORIES OF STUDENTS OF **COLOR** AT OREGON STATE UNIVERSITY

*CAMPUS TOUR GUIDEBOOK*



MADE IN COLLABORATION BY OSUL&P'S OREGON  
MULTICULTURAL ARCHIVES AND THE STUDENTS OF  
ALS 199: "UNTOLD STORIES: HISTORIES OF PEOPLE OF  
COLOR IN OREGON"

U-ENGAGE COURSE, FALL TERM 2013

*FALL 2013 EDITION*

**Oregon State** | Libraries and Press  
UNIVERSITY

# UNTOLD STORIES: HISTORIES OF STUDENTS OF **COLOR** AT OREGON STATE UNIVERSITY

CAMPUS TOUR GUIDEBOOK

This campus tour guidebook is in honor of the students, faculty, and staff who strived to make OSU a more inclusive and equitable campus and to all those who are dedicated to carry on their mission



ALS 199 Class, Fall Term 2013

## TABLE OF CONTENTS:

<b>INTRODUCTION</b>	pg 4
<b>AUTHORS &amp; CONTRIBUTORS</b>	pg 5
<b>MAP OF TOUR SITES</b>	pg 6-7
<b>BLACK STUDENT UNION WALK-OUT OF 1969</b> THE MAIN GATE	pg 8-9
<b>CARRIE HALSELL, OSU'S FIRST AFRICAN AMERICAN GRADUATE</b> CARRIE HALSELL RESIDENCE HALL	pg 10-11
<b>CENTRO CULTURAL CÉSAR CHÁVEZ</b>	pg 12-13
<b>2008 HONORARY DEGREE CEREMONY FOR JAPANESE AMERICAN STUDENTS DURING WWII</b> RESER STADIUM	pg 14-15
<b>OSU'S ANTI-APARTHEID MOVEMENT</b> SPORTS PERFORMANCE CENTER	pg 16-17
<b>THE DESEGREGATION OF THE MEN'S BASKETBALL TEAM</b> GILL COLISEUM	pg 18-19
<b>NATIVE AMERICAN LONGHOUSE EENA HAWS</b>	pg 20-21
<b>WILLIAM TEBEAU, OSU'S FIRST MALE AFRICAN AMERICAN GRADUATE</b> KELLEY COLLEGE OF ENGINEERING	pg 22-23
<b>LONNIE B. HARRIS BLACK CULTURAL CENTER</b>	pg 24-25
<b>ASIAN &amp; PACIFIC CULTURAL CENTER</b>	pg 26-27
<b>PHOTOS AND SOURCES CITED</b>	pg 28-37
<b>OSUL&amp;P'S OREGON MULTICULTURAL ARCHIVES</b>	pg 38-39

# INTRODUCTION

ALS 199 “Untold Stories: Histories of People of Color in Oregon” was a Fall Term 2013 OSU U-Engage class. The purpose of a U-Engage class is for first-year students to explore and study an area of interest and learn about campus resources available to them. For this course the topic was the histories of people of color in Oregon and one of the campus resources discussed and used was the Oregon State University Libraries’ Oregon Multicultural Archives.

In “Untold Stories” one of the main learning outcomes was to “Engage in inquiry including developing a research question; collecting, analyzing, and synthesizing information; and understanding citations.” In small groups students worked to research and write about ten significant people, events, and locations pertaining to the history of students color at OSU. The students learned what primary sources are; used critical thinking skills to locate, use, and cite various archival sources; and gained firsthand experience conducting archival research.

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The stories included in this tour highlight the impact and contributions that students of color have had on the OSU campus. The stories range from celebrating the lives of the first female and male African Americans to graduate from OSU, to documenting student led protests in an effort to raise awareness of important issues, to recounting the establishment of four of the campus cultural centers, to detailing the desegregation of the men’s basketball team, and finally, to honoring the Japanese American students who were forced to leave their studies during World War II.

While historically the state of Oregon and OSU have had a tumultuous relationship with people of color, learning about that history can act a method of reconciliation and a mechanism to move forward in partnership. The ALS 199 class and the Oregon Multicultural Archives invite you to learn these histories and encourage you to take an active role in your community and make your own histories as well. We hope you enjoy the tour!

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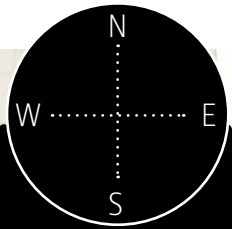
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## Map Legend

### Suggested Tour Route

#### BLACK STUDENT UNION WALKOUT OF 1969

**MG:** Main Gate  
SW Campus Way & SW 11th Street

#### CARRIE HALSELL OSU'S FIRST AFRICAN AMERICAN GRADUATE

**CH:** Carrie Halsell Residence Hall  
644 SW 17th Street

**CCCC:** Centro Cultural César Chávez  
691 SW 26th Street

#### 2008 HONORARY DEGREE CEREMONY FOR JAPANESE AMERICAN STUDENTS DURING WWII

**Resr:** Reser Stadium  
SW 26th Street & SW Washington Way

#### OSU'S ANTI-APARTHEID MOVEMENT

**SPC:** Sports Performance Center  
SW 26th Street & SW Washington Way

#### THE DESEGREGATION OF THE MEN'S BASKETBALL TEAM

**Gill:** Gill Coliseum  
660 SW 26th Street

#### NATIVE AMERICAN LONGHOUSE EENA HAWS

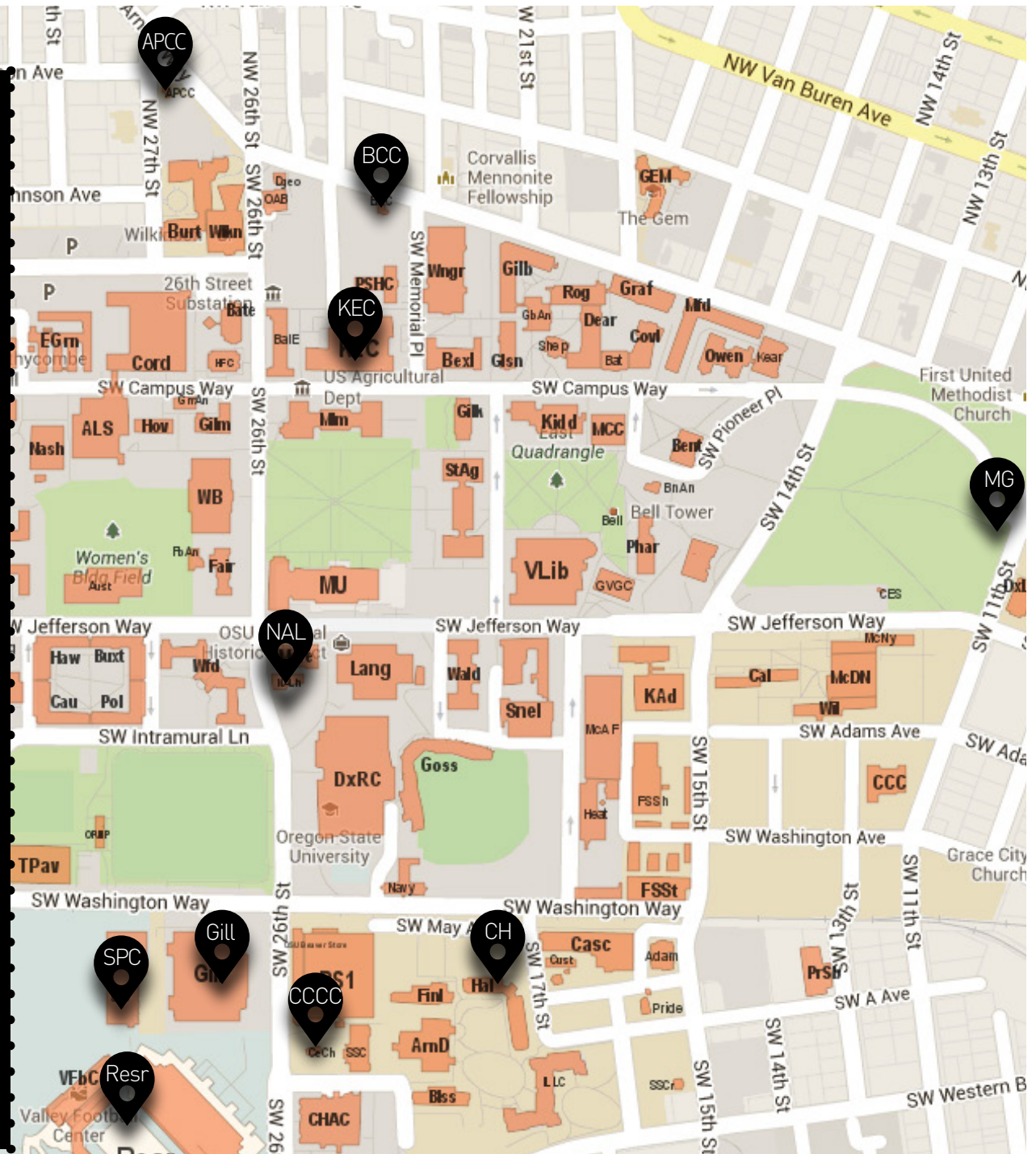
**NAL:** Native American Longhouse Eena Haws  
SW Jefferson & SW 26th Street

#### WILLIAM TEBEAU OSU'S FIRST MALE AFRICAN AMERICAN GRADUATE

**KEC:** Kelley Engineering Center  
Memorial Pl & SW Campus Way

**BCC:** Lonnie B. Harris Black Cultural Center  
2320 SW Monroe Avenue

**APCC:** Asian & Pacific Cultural Center  
2638 NW Jackson Street





Fred Milton & BSU Walk-Out, March 5th, 1969.



The Scab Sheet.



Oregon Daily Emerald Cartoon.



Main Gate, 2013.

## BLACK STUDENT UNION WALK-OUT OF 1969

MG: THE MAIN GATE // SW CAMPUS WAY & SW 11TH ST.

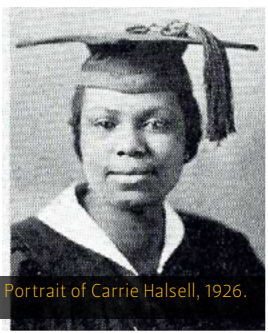
Sources cited are found on page 28 and are listed as (#) within the text

As a local embodiment of the national Civil Rights Movement during the 1960s, in October of 1968, fifty-five OSU students established the Black Student Union (BSU) with the mission to give African American students a united voice regarding their educational experiences and needs.<sup>(1)</sup> Just a few short months later, a controversy involving an African American student athlete sparked the newly formed organization into action. As a result, the BSU walk-out of 1969 forever changed race relations on campus.

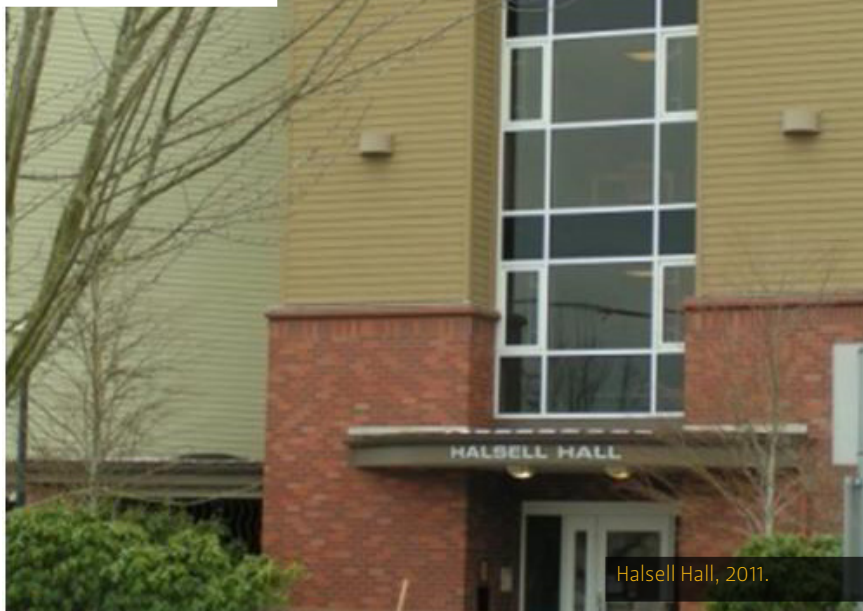
The controversy began on February 22, 1969, when head football coach Dee Andros told Fred Milton, a linebacker on the team, he needed to comply with the team's no facial hair policy and shave his "Van Dyke" mustache and beard. Andros threatened Milton that if he did not comply within 48 hours, he would be expelled from the team, which also meant that his athletic scholarship would be revoked. Milton refused because it was the team's off season, while Andros felt that as coach he should have authority over his players year-round.<sup>(2)</sup> It was then that the BSU took on the cause to support Milton.

In protest, and over the course of the next three weeks, the BSU organized a sit-in and a class boycott, led a walk-out, and created an underground newspaper. The peaceful protesting began on February 25th when the BSU staged a sit-in and took control of a centennial lecture to make their statement. In the next few days OSU President James H. Jensen attempted a reconciliation, but on March 1st the BSU issued a statement declaring they would stand firm in their cause of ensuring the rights of the African American students. On March 4th, with support from hundreds of students and numerous faculty and staff, the class boycotts began. On March 5th forty seven BSU students walked through the campus main gate and out of campus.<sup>(3)</sup> In opposition to the BSU's cause, several thousand students gathered in support of Andros and when the BSU felt that the *Daily Barometer* began to favor the Administration's perspective, the students created their own newspaper, *The Scab Sheet*, to give voice to their concerns and perspectives.<sup>(4)</sup>

Unfortunately, as a result of the controversy, several African American students, including Milton, transferred to other universities. However, the BSU's actions were not in vain; within the next few years OSU established the Educational Opportunities Program specifically designed to support students of color, and three cultural centers were established for minority groups on campus to build their own communities and educate the broader OSU community about their cultural heritages and histories.<sup>(5)</sup> The BSU students' actions symbolized the determination of students of color in their pursuit of equality and justice, and decades later OSU students are still benefiting from the changes initiated because of their actions.



Portrait of Carrie Halsell, 1926.



Halsell Hall, 2011.



Postcard Invitation for Halsell Hall Dedication, 2002.

## CARRIE HALSELL, OSU'S FIRST AFRICAN AMERICAN GRADUATE

CH: CARRIE HALSELL RESIDENCE HALL // 644 SW 17TH ST.

Sources cited are found on page 29 and are listed as (#) within the text

Carrie Beatrice Halsell Ward is Oregon State University's first known African American graduate. In 2002 the university named a residence hall, Halsell Hall, in her honor. Halsell Hall took two years to be complete; it has four stories, is L shaped, and houses about 210 students.<sup>(1)</sup> The university committee that proposed "Halsell" as the name for the hall was looking for a student from a traditionally under-represented group, specifically a "trail-blazer" that "had to overcome barriers to gain an education and who subsequently opened up opportunities for other students to achieve success."<sup>(2)</sup> Carrie Halsell not only met this criteria, she exemplified it.

Halsell was born in Boulder, Colorado, October 26, 1903, to William and Bessie Hall. In 1912, she and her family moved to Salem, Oregon, and in June 1921, she graduated from Salem High School. The next year the family relocated to Portland and in September of that year she enrolled at Oregon State University, then known as Oregon Agricultural College.<sup>(3)</sup> From 1922 until her graduation in 1926 with a B.A. of Science degree in Commerce, Halsell averaged 15-19 credits per term and maintained a "B" average.<sup>(4)</sup> After graduating, she moved to the East Coast and throughout her career worked in various positions at institutions of higher education. She first worked as an assistant to the registrar and later an instructor at Virginia State University (VSU). In 1932, she met and married Louis M. Ward and they moved to Oklahoma where she continued work as a teacher. The couple then moved to Orangeburg, South Carolina, and in 1945 she began a position as a faculty member in Business Administration at South Carolina State University (SCSU), where she worked until her retirement in 1968.

Throughout her career Halsell both continued pursuing her education and gave back to her community. In 1949 she earned a Master's Degree in Business Administration from New York University and worked with African-American sororities at both VSU and SCSU. Halsell outlived her husband and lived to the age of 85, passing away in July of 1989.<sup>(5)</sup> Because of her outstanding commitment to earn an education and share her knowledge, in 2011 President Ed Ray described Halsell as a role model for students when he said, "The challenge to each of us is to demonstrate the kind of courage and fortitude that Carrie Halsell surely did and for us to take up the dream, own it and do all we can to advance its realization."<sup>(6)</sup>



Design for the New CCCC. The Centro is temporarily located on the fourth floor of Snell Hall.



CCCC Building, 2008/2009.



Staff of the CCCC, then called the Hispanic Cultural Center, in 1992.

## CENTRO CULTURAL CÉSAR CHÁVEZ

CCCC: CENTRO CULTURAL CÉSAR CHÁVEZ // 691 SW 26TH ST.

Sources cited are found on page 30 and are listed as (#) with in the text

The Centro Cultural César Chávez (the “Centro”) was created by the Chicano Student Union in 1972. It was originally called the Chicano Cultural Center and later the Hispanic Cultural Center. Prior to having a physical building of their own, the original community met in the basement of Milam Hall.<sup>(1)</sup> Five years after its inception, on April 13, 1977, OSU President Dr. Robert MacVicar cut the ribbon to open the Centro to the public.<sup>(2)</sup> Established shortly after the Chicano Civil Rights Movement, also known as *El Movimiento*, the Centro was a symbol of political triumph for Chicano/a and Latino/a students at OSU.<sup>(3)</sup> It served as a safe space for Chicano/a Latino/a students to come together and discuss issues pertinent to their identities and communities without the danger of being ostracized.

Now the Centro, sometimes commonly referred to as “The 4Cs” or the “CCCC”, serves many purposes for OSU students. Nazario Rivera, who works at the Centro as the 2013-2014 Internal Coordinator, explains that for him, originally the Centro was just a “good spot to chill,” but after spending so much time at the Centro, he has learned much more about different aspects of Latino/a culture.<sup>(4)</sup> Academic, recreational, and social events are regularly organized by the Centro, with the purpose of educating students and community members about Chicano/a and Latino/a culture. Besides the positive social atmosphere, the Centro also functions as a studying location and resource for the academic success of many OSU students.<sup>(5)</sup>

The Centro also continues to maintain its legacy as a product of *El Movimiento*, which focused on protecting the civil rights of Chicano/as and Latino/as. In 2005, the Centro was involved in the re-investigation of the U.S. Senate Bill known as HR 4437. This bill proposed adding new policies regarding border protection, antiterrorism, and illegal immigration to federally regulate incoming immigrants. Members of the Centro participated in rallies and educated the Corvallis community about how the bill would negatively impact Latino/as, effectively doing their part to make sure the bill did not pass.<sup>(6)</sup>

Presently, there is much excitement across campus due to the various construction projects that are underway. The new building for the Centro is one of those projects and on behalf of the Centro’s staff Rivera states: “We are very excited about the new building because it will help us serve the community more.”<sup>(7)</sup>

The spirit of César Chávez, a civil rights leader who cared deeply about the liberation of Chicano/as and Latino/as, continues to survive at the Centro.<sup>(8)</sup> Students are able to learn and grow in a safe and supportive environment and the OSU community continues to be enriched with the various events the Centro puts on throughout the year.<sup>(9)</sup> Fortunately, the new building for the Centro Cultural César Chávez will allow for more student resources and events, which will simultaneously allow the legacy of César Chávez and other civil rights leaders to continue.



Letter to the OSU President from Japanese American Students, December 11, 1941 & (photos on right) Eight of the 36 students who signed the letter.



Jack Yoshihara, 1942.



Jack Yoshihara at the Honorary Degree Ceremony, 2008.

## 2008 HONORARY DEGREE CEREMONY FOR JAPANESE AMERICAN STUDENTS DURING WWII

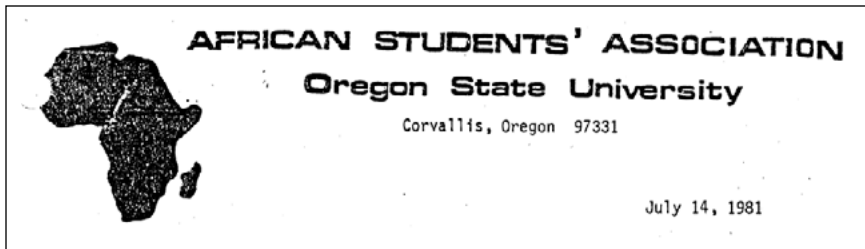
RESR: RESER STADIUM // SW 26TH ST. & SW WASHINGTON WAY  
Sources cited are found on page 31 and are listed as (#) within the text

The attack on Pearl Harbor on December 7, 1941, forever changed the lives of numerous Japanese Americans living in the United States. In February of 1942, President Roosevelt signed Executive Order 9066 which gave the military the power to forcibly remove American citizens of Japanese descent from their homes, leave their businesses, and make them abandon their education pursuits. Japanese Americans across the West Coast, including Oregon, were relocated to internment camps, and the students at OSU, at the time called Oregon State College (OSC), were no exception.<sup>(1)</sup>

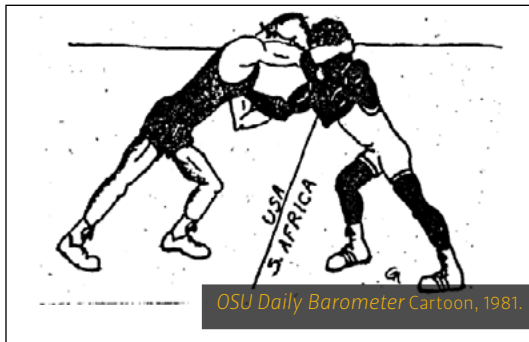
Just four days after the attack on Pearl Harbor, the Japanese American students of OSC wrote a letter to the college president, F.A. Gilfillan, to express their loyalty to the United States. President Gilfillan responded about a week later with appreciation for the students' sentiments; however, in the next six months, OSC, like many other college campuses, complied with Executive Order 9066.<sup>(2)</sup> The forced removal of the Japanese American students destroyed many dreams and goals. For example, student athlete Jack Yoshihara, a member of the 1941-42 season football team, was unable to travel with his teammates to North Carolina to play in the Rose Bowl due to travel restrictions placed on Japanese Americans. Yoshihara was eventually relocated to an internment camp in Minidoka near Twin Falls, Idaho. Most Japanese American families were gathered together at the Portland Assembly Center, while others were sent to the Pinedale Assembly Center near Fresno, California. Families had to leave behind their land, businesses, and homes – which in some cases were never recovered – and were only able to take a few personal possessions with them. Like Yoshihara, other OSC Japanese American students were relocated to internment camps in the region, while others joined and served in the military. After the war some students were able to resume their studies, a few even returned to OSC to complete their degrees. Unfortunately, not all of OSC's Japanese American Students were able to do so.<sup>(3)</sup>

It was not until fifty-five years later, in June 2008, that the students finally received their degrees during the university's 139th commencement ceremony at Reser Stadium. Twenty-three of the forty-two Japanese American students relocated during the war were presented with honorary degrees; the families of the students who had passed away received the degrees on their behalf. Happily, it was not just OSU students who were recognized. Thanks to two OSU undergraduate students who began a lobbying campaign in the spring of 2007, the state government passed a bill that enabled Japanese American students or their family members to request honorary degrees from Oregon's state universities. During the commencement ceremony President Ed Ray eloquently stated that during World War II, "As a nation, we lost sight of the fact the human rights must be guarded most vigorously in times of peril"; fortunately, as a campus community, we were able to honor those who we wronged and together, reconcile with our past.<sup>(4)</sup>

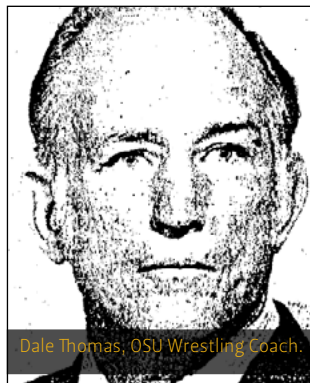




African Students' Association, 1978.



OSU Daily Barometer Cartoon, 1981.



Dale Thomas, OSU Wrestling Coach.



Dale Thomas Wrestling Room, located in OSU's Sports Performance Center.

## OSU'S ANTI-APARTHEID MOVEMENT

SPC: SPORTS PERFORMANCE CENTER // SW 26TH ST. & SW WASHINGTON WAY  
Sources cited are found on page 32 and are listed as (#) within the text

Apartheid in South Africa was the legalized policy of segregation and political, economic, and social discrimination based on race. From 1948 to 1994 the white population represented by the National Party controlled the government and used military and police to enforce the disenfranchisement of non-whites. Any groups or individuals who attempted to resist were labeled as terrorists.<sup>(1)</sup> In the 1970s the United Nations condemned apartheid as a violation of human rights and various organizations in the international and United States sports community barred South Africa from athletic competition. In the early 1980s the issue of apartheid and its connection to sports became a fierce debate at OSU.<sup>(2)</sup>

OSU's African Students' Association (ASA) voiced its opposition to the wrestling team's connections to the South African Wrestling Federation (SAWF). The wrestling team's head coach Dale Thomas began his career at OSU in 1957 and it lasted through 1990; the Dale Thomas Wrestling room is named after him due to his exemplary record with the wrestling team. Thomas not only led the team to numerous victories, he also traveled internationally to teach wrestling techniques in other countries, and often hosted workshops at his ranch so coaches could apply the techniques learned to their own teams. In September of 1980, one of his workshops became controversial when Thomas hosted seventeen South African coaches. He had traveled to South Africa several times before and had pre-existing relationships with the South African wrestling community. In the next two years, in 1981 and 1982, he arranged to take a group of student athletes to South Africa. In 1982 he also invited South African wrestling coaches and athletes to one of his workshops as part of an Oregon Cultural Exchange Program.

During these three years the ASA, which represented about one hundred and fifty students, wrote letters to the media, hosted prominent public figures representing the non-white South African perspective, and actively lobbied the university administration to oppose Thomas' relationships with the SAWF. The controversy sparked a great deal of interest and divided the local community. Numerous community members wrote letters to newspapers both in opposition and in support of Thomas. Those in favor of Thomas argued that sports and politics should remain separate while those in opposition argued that Thomas' actions were indirectly condoning apartheid. The university administration's stance on the matter was that the trips and workshops were not sponsored by the university and so it could not prevent Thomas and the students from going as private citizens rather than OSU representatives. Notably, within the sports community, the NCAA had strict rules regarding wrestling competitions during the off-season that would jeopardize a student athlete's eligibility to compete in seasonal events, and the Wrestling Division of the Amateur Athletic Union (AAU) upheld the international sports completion ban against South African. Due to the ASA's efforts, Thomas' activities were scrutinized and investigated by these organizations.

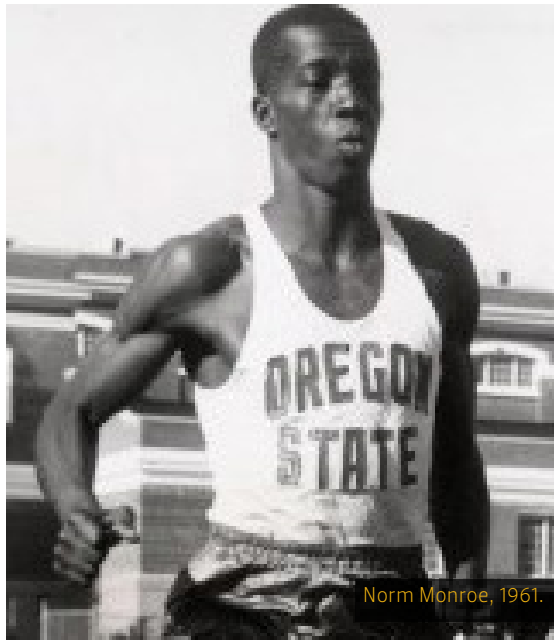
It was the work of the ASA that brought the issue of apartheid to the attention of the OSU and Corvallis community as well as the media, and after 1982, the exchanges between Oregon and South African wrestlers stopped. Unfortunately, it was not until the late 1980s that individual nations across the world began to officially pass sanctions against South Africa, and not until 1990 that the transition toward equality began. In 1994 apartheid finally came to an end with the election of Nelson Mandela.



Paul Valenti, Charlie White, Norm Monroe, Craig Robinson, and Larry Griggs, 2011.



Gill Coliseum 2010.



Norm Monroe, 1961.



Charlie White, 1965-1966.

## THE DESEGREGATION OF THE MEN'S BASKETBALL TEAM

GILL: GILL COLISEUM // 660 SW 26TH ST.

Sources cited are found on page 33 and are listed as (#) within the text

The OSU men's basketball program began in the 1901-1902 season and soon enjoyed many successful seasons. In 1928, Amory T "Slats" Gill became head coach.<sup>(1)</sup> In the last decade of Gill's thirty-five year tenure as coach there were other sports on campus that were becoming desegregated including football and track & field, but it was not until the 1960-1961 season that the men's basketball team had its first African American walk-on player and not until 1964, with a new head coach, that the team had its first African American recruit. The team's first two African American players were Norm Monroe and Charlie White.<sup>(2)</sup>

Norm Monroe, born and raised in Washington D.C., is OSU's first male African American basketball player. After attending Compton Junior College in California, Monroe was recruited for OSU's track and field team; however, he also liked playing basketball and joined the 1960-1961 basketball team as a walk-on player. In a 2011 interview, Monroe explained that he left the team half-way through the season because he was not used to playing with a college team and was no longer enjoying the game. Instead, he decided to focus on track and had a very successful record.<sup>(3)</sup> It would be another three years until another black player joined the team.

In 1964, Charlie White became the second male African American player to compete for the Beavers and the first black player to be recruited to the team on scholarship. White was born and raised in Detroit, Michigan. He played basketball overseas while in the military and afterwards attended junior college in Southern California.<sup>(4)</sup> White transferred to Oregon State as a junior to play for the Beavers; within his first year he won the team's "Attitude and Leadership" trophy and was the second leading scorer for the team. During his senior season, White became team captain and led OSU to the Pacific-8 Conference Championship game; he was awarded the 1966 Ed Lewis Trophy for his leadership. That same year White also won the John Wagner Trophy for MVP at OSU as well as the All-Pacific-8 Conference honor. In 1967, he became the basketball team's Assistant to the Freshman Coach.<sup>(5)</sup>

In a 2011 interview White explained that he was originally recruited by Coach Gill; however, he didn't feel right about coming to OSU because he was told from a number of different coaches that if he played for Gill he wouldn't get much playing time and would spend most of his time on his bench. Therefore, White decided not to come to Oregon State. However, the next year Paul Valenti was named head coach after Gill retired and he recruited White to OSU once again. This time White said he "felt it," especially because of Valenti's focus on his education and not just basketball, so he decided to attend.<sup>(6)</sup> Notably, Valenti himself, who was Coach Gill's assistant coach for seventeen years, stated that the basketball program "had a reputation for being sort of prejudiced." Signing White, not only changed that, but led to more African American recruits.<sup>(7)</sup>

In May 2011, OSU held a special event that included White, Monroe, and Valenti, alongside Craig Robinson, OSU Basketball Head Coach from 2009 to the present, and Dr. Larry Griggs, Director of OSU's Educational Opportunities Program from 1985 to 2008. As panelists, they shared their stories and reflected on the significance of their achievements, both as athletes and as social activists leading the OSU men's basketball team forward in the progress towards integration and equality.<sup>(8)</sup>



## THE NATIVE AMERICAN LONGHOUSE EENA HAWS

NAL: NATIVE AMERICAN LONGHOUSE // SW JEFFERSON & SW 26TH ST.  
Sources cited are found on page 34 and are listed as (#) with in the text

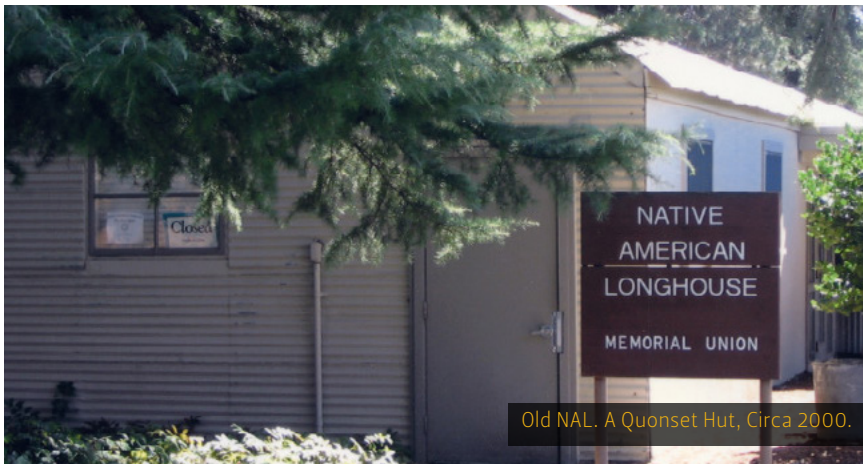
The Native American Longhouse, Eena Haws (NAL) was the first of the four redesigned campus cultural centers to be completed. The NAL's mission is to reflect the many Native American cultures represented at OSU; offer resources and support to help Native American students become part of the OSU community; and provide a gathering place for hosting cultural ceremonies, classes, conferences, lectures, performances, retreats, and community events.<sup>(1)</sup> The original NAL building, established in 1971 and moved to its current location in 1972, was a Quonset Hut, while the new building reflects the style and shape of a traditional Oregon Coast longhouse. Jones & Jones, a Seattle architectural firm, along with the input of Native American students at OSU, designed the new Longhouse.<sup>(2)</sup>

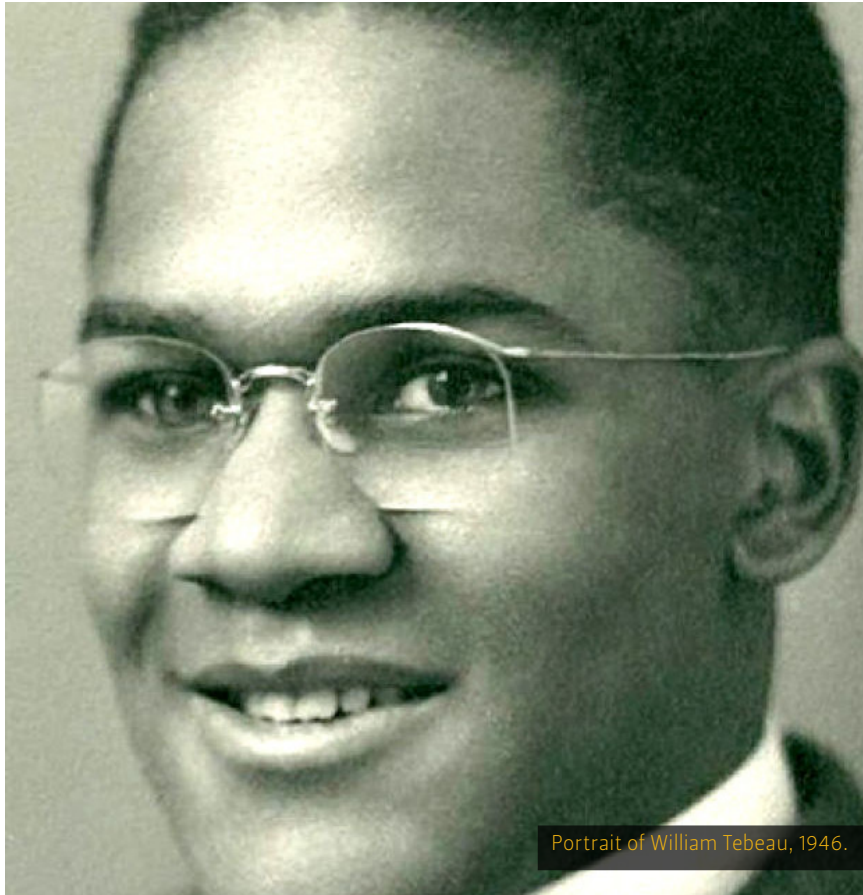
Since the NAL's establishment, Native American students and faculty have been striving to make their voices heard and support their community members. In 1971, OSU student and Klamath tribal member LaVonne Lobert gave an in-depth interview to *The Barometer* expressing both her struggles and her pride as a Native American.<sup>(3)</sup> In 1983, when Linc Kesler, of Oglala Lakota heritage and currently the Director of the University of British Columbia First Nations House of Learning, first arrived at OSU as a faculty member, he partnered with the Educational Opportunities Program to form OSU's Indian Education Office (later called the Office of American Indian Initiatives) to provide support and resources for Native students.<sup>(4)</sup> Notably, thirty years later, while Kesler says the situation is currently better for Native Americans, there is still more that can be done.<sup>(5)</sup>

In an effort to continue to share their stories, each year the NAL organizes various events, most notably in November for Native American Heritage Month and in May for a spring PowWow and Salmon Bake. All events are open to the OSU and local community. Heritage Month events often reflect the multi-faceted and diverse traditions of Native American communities and include educational lectures as well as crafting workshops on topics such as making dream-catchers and bead-weaving. The spring PowWow is sponsored by the Native American Student Association, which works in collaboration with the NAL, and is a two-day event featuring dancing, singing, and socializing. The annual spring salmon bake, a tradition with roots in the Pacific Northwest and practiced by many tribal in the region, is an opportunity to strength the relationships between OSU and Oregon's tribal communities.<sup>(6)</sup>

The NAL is a place for both Native American and non-Native American students. To express this sentiment, after the construction of the new NAL, staff member Carmen López shared the significance of the words "Eena Haws":

"Eena" means "beaver" and then "Haws" means "house." So it was kind of emphasizing that you don't have to be Native American to come to the Longhouse, because we're all Beavers. All OSU students, alumni are welcome into the community.<sup>(7)</sup>





Portrait of William Tebeau, 1946.



Kelley College of Engineering Building, 2013.

## WILLIAM TEBEAU, OSU'S FIRST MALE AFRICAN AMERICAN GRADUATE

KEC: KELLEY ENGINEERING CENTER // MEMORIAL PLACE & SW CAMPUS WAY  
Sources cited are found on page 35 and are listed as (#) within the text

Life was not easy for African Americans in the 1940s, yet William “Bill” Tebeau (pronounced “tee-bow”) proved that one could overcome any odds with hard work and perseverance. Known to be the first African American male to graduate from OSU, then known as Oregon State College (OSC), Tebeau was well regarded for his unwavering dedication and kind spirit.<sup>(1)</sup>

Born to Henry and Frances Tebeau of Baker City, Oregon, on November 23, 1925, Tebeau worked hard throughout his early academic career in order to achieve his dream of attending OSC. After graduating high school in 1943, Tebeau was accepted to study Chemical Engineering. Unfortunately, Tebeau encountered difficulties his first day on campus when he was refused a dorm room due to the color of his skin.<sup>(2)</sup> Tebeau had not mentioned his ethnicity on his application and upon learning the truth, administrators suggested he try attending the University of Oregon instead. Tebeau was adamant, however, and refused to leave.<sup>(3)</sup> A kind Corvallis resident, Alma Hamer, provided Tebeau meals in exchange for his help around the kitchen of her boarding house. Hamer also found Tebeau work at a nearby fraternity, where he was given a room in the basement.<sup>(4)</sup>

Despite the housing issue, Tebeau found his time at OSC to be both educational and enjoyable.<sup>(5)</sup> Highly involved in a number of organizations across campus, Tebeau dedicated himself to more than just academics. An active Eagle Scout, Tebeau served as a member of the first ever Alpha Phi Omega chapter on campus, a fraternity for former and current Boy Scouts of America.<sup>(6)</sup> Additionally, Tebeau belonged to the prestigious math organization on campus, Pi Mu Epsilon.<sup>(7)</sup> An avid trumpet and violin player, Tebeau also joined the OSC marching band and played for the KOAC radio station’s studio band.

Upon graduation, Tebeau discovered that few jobs existed for black chemical engineers in the western United States. Wanting to remain in Oregon, Tebeau earned his license as a civil engineer and went to work for the Oregon Department of Transportation (ODOT), then known as the Oregon State Highway Department.<sup>(8)</sup> There, Tebeau would work for over 30 years providing excellent expertise in construction, surveying, and city planning. In addition to his work at ODOT, Tebeau taught as a part-time engineering professor at Chemeketa Community College in Salem, Oregon.<sup>(9)</sup>

Tebeau was a highly commended and appreciated member of his community, and received many accolades throughout his lifetime. For his dedicated work as a civil engineer and teacher, Tebeau was named Teacher of the Year at Chemeketa Community College in 1970 and the State of Oregon’s Employee of the Year in 1971. Prior to his death in 2013, Tebeau was awarded the first ever Oregon Northwest Black Pioneers Trailblazer Award and was inducted into the OSU Engineering Hall of Fame in 2010.<sup>(10)</sup>



Design for the new BCC. The Center is temporarily located on the fourth floor of Snell Hall.



BCC Building, 1977/1978.



Lonnie B. Harris, 1969.

## LONNIE B. HARRIS BLACK CULTURAL CENTER

BCC: LONNIE B. HARRIS BLACK CULTURAL CENTER // 2320 SW MONROE AVE.  
Sources cited are found on page 36 and are listed as (#) within the text

Oregon's past concerning minority racial and ethnic groups has not always been in sync with the moderately progressive and accepting ideals which are instilled among many Oregonians today. When Oregon became a state in 1859, the constitution banned slavery; it also excluded blacks from permanently settling and in the 1920s there was a resurgence of the KKK across the state.<sup>(1)</sup> Fortunately, racial discrimination on the state scale and on campus, has come a long way. The Lonnie B. Harris Black Cultural Center (BCC) as an example of that progress. The mission of the BCC is to support OSU's African and African American students as well as to educate the campus and local community on issues and histories pertaining to African Americans.<sup>(2)</sup>

The BCC officially opened in April 1975, yet the roots of its establishment date to 1968 with the formation of the Black Student Union and the group's walk-out the next year.<sup>(3)</sup> In the early 1970s the BSU and groups representing Native American and Latino/a students on campus fought for equality. At first, a location was established for all cultural groups on campus; however, as time progressed these groups founded cultural centers of their own, including BCC.<sup>(4)</sup> The BCC was named after Lonnie B. Harris, the first director of OSU's Educational Opportunities Program. Harris was recognized and honored for his work in promoting retention and increasing African American student recruitment, which played a fundamental role the establishment of the BCC.<sup>(5)</sup>

Creating a strong and unified community for African American students, as well as educating the broader community, is a year-long endeavor for the BCC; however, there are certain times of year for special events and activities hosted or supported by the Center. At the beginning of each fall term the BCC hosts an open house for the OSU and local community, and in January and February the BCC celebrates Martin Luther King Jr. week and Black History Month.<sup>(6)</sup> The BCC also reflects and supports national endeavors; for example, in October 1995, the BCC hosted a special meeting reflecting the "Million Man March," a day when African American men gathered at the nation's capital to advocate for equality.<sup>(7)</sup> It is through these and countless other events, awareness gatherings, and alumni support that the BCC is strengthened. It continues to provide support and resources for African American students on campus, giving them a sense of pride and community.

Although the BCC and African American students have faced much opposition over the years, the BCC and its supporters were able to prevail during times of trial and continue to fight for a positive image and for the rights of the African American students on campus.<sup>(8)</sup> The Lonnie B. Harris Black Cultural Center is an integral aspect of our campus here at OSU, and will continue to prove itself resilient and powerful no matter what obstacles it may encounter.



Design for the New APCC.



APCC Building, 2010.



Winter Retreat 2001  
Diana Pan, Quan Vo, Jennifer Hirota, Antonette Advincula, Duy Nguyen, Chris Sahni, Jun Gawa

APCC Staff, 2001.

## ASIAN & PACIFIC CULTURAL CENTER

APCC: ASIAN & PACIFIC CULTURAL CENTER // 2638 NW JACKSON ST.

Sources cited are found on page 37 and are listed as (#) within the text

The Asian & Pacific Cultural Center (APCC) was established to provide a fun, safe, and welcoming facility and to help with the retention of students. It was built to provide academic, cultural, recreational, and social programs and activities featuring, but not limited to, the Asian & Pacific Island cultures and heritages.<sup>(1)</sup>

The APCC was established in 1991 as the Asian Cultural Center with the help and hard work of Asian/Pacific American (APA) staff and faculty.<sup>(2)</sup> For many years the Asian American community has been represented by various student groups and associations.<sup>(3)</sup> Often in collaboration with these other OSU APA groups and associations, the APCC works to uphold its mission to provide leadership development opportunities and to “educate students and members of the community about [its] various cultures.”<sup>(4)</sup>

Every May the APCC celebrates Asian/Pacific American Heritage month; the first celebration at OSU was held in 1994.<sup>(5)</sup> As explained in an APCC newsletter, “Asian Pacific American Heritage month is a celebration...a period where we commemorate the lives and achievements of APA citizens throughout US history.”<sup>(6)</sup> Each year the APCC staff plan various activities throughout the month and everyone is welcome to celebrate. In 2005, the APCC hosted a “Henna Night” as an opportunity for attendees to learn values and practices of the tradition. The center also hosted a session on the history of racism in Oregon. They educated the community of the 1925 incident in which the Asian mill workers were forced out of Toledo, Oregon.<sup>(7)</sup> Notably, the month of May is not the only time when the APCC contributes to OSU’s college community; the center regularly collaborates with other groups to raise awareness of specific issues and promote good causes. In 2011, the APCC collaborated with the other campus cultural and resource centers to contribute to OSU’s World AIDS Day event to pay tribute to all victims and survivors of AIDS.<sup>(8)</sup> In February 2012, the center promoted Sexual Health Awareness Week February 14th to 21st to raise awareness of human trafficking, one of the most pressing issues in Asia.<sup>(9)</sup>

The APCC is more than just a cultural center, it is a home. And, it is a welcoming home to more than just Asian and Pacific Islander community members. The goal of the APCC is to maintain APA communities’ cultural traditions alive while sharing them with others. In support of this idea, Michelle Lee, Internal Coordinator 2011-2012, stated:

What I enjoy most about working at the center is that everyday there’s always something interesting that happens...[and] we always have so much fun while doing our best to represent and promote diversity. Never be afraid to come in and join the fun! Because there’s always something special that goes on.<sup>(10)</sup>

## BLACK STUDENT UNION WALK-OUT OF 1969

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Sansan Sun

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Fred Milton. OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 153, Folder "Student Unrest" *Oregon Stater*, April 1969. Page 4.

BSU Walk-Out, March 5th, 1969. OSU Special Collections & Archives Research Center. Memorabilia Collection. P 57 News and Communication Services. Photo #2301.

*Oregon Daily Emerald* Cartoon. OSU Special Collections & Archives Research Center. RG 102 Student Affairs. Box 1, Folder "Milton/Athletic Department Dispute." Football Coach Dee Andros is depicted as a barber with OSU as his assistant.

*The Scab Sheet*. OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 181. *Scab Sheet* Vol 1 No. 9. On this Scab Sheet cover, the foes of the BSU, Dee Andros, OSU President Jensen, and Oregon Governor Tom McCall, are depicted as spearing BSU students. Gov. McCall supported the university administration's position against the students.

Main Gate. Photo by Sansan Sun, 2013.

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- (2) OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 153, Folder "Student Unrest." *Oregon Stater*, April 1969. This issue of the *Oregon Stater* contains various articles pertaining to the events which took place in late February to early March and includes a timeline.
- (3) Ibid. Photos of the events are also included in the Beaver Yearbook, 1969, Vol. 63, pages 28-31.
- (4) OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 181. *The Scab Sheet* is also available online via OSU's institutional repository ScholarsArchive <http://ir.library.oregonstate.edu/xmlui/>
- (5) Be sure to read through the OSU Cultural Centers' histories included as a part of this tour on pages 12-13, 20-21, 24-25, 26-27.

## CARRIE HALSELL, OSU'S FIRST AFRICAN AMERICAN GRADUATE

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### Authors

DeLana Wolfe and Chelsea Young

### Photo Sources

Portrait of Carrie Halsell. OSU Special Collections & Archives Research Center. Beaver Yearbook, 1927, Vol. 20, page 40.

Halsell Hall. Photo by Kelsey Ockert, 2011.

Postcard Invitation for Halsell Hall Dedication, October 16, 2002. OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 2, Folder "Buildings – Carrie Halsell Residence Hall."

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- (4) OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 80, Folder "Halsell Ward, Carrie Beatrice." Halsell, Carrie Beatrice OSU Transcript.
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## CENTRO CULTURAL CÉSAR CHÁVEZ

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### Authors

Marilu Solis and Natalie Vega-Juarez

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CCCC Building. OSU Special Collections & Archives Research Center. Beaver Yearbook, 2008/2009, Vol. 103, page 208.

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- (2) OSU Special Collections & Archives Research Center. Morre, Steve. “Chicano Cultural Center opens with quite ceremony.” *The Daily Barometer*. April 14, 1977.
- (3) For a basic explanation of *El Movimiento* see the “Chicano Movement” Wikipedia page: [http://en.wikipedia.org/wiki/Chicano\\_Movement](http://en.wikipedia.org/wiki/Chicano_Movement)
- (4) Rivera, Nazario, Internal Coordinator at the Centro Cultural César Chávez. Personal Interview conducted by the authors. November 26, 2013.
- (5) OSU Centro Cultural César Chávez Website, “About” page. <http://oregon-state.edu/cccc/about>
- (6) OSU Special Collections & Archives Research Center. Beaver Yearbook, 2005/2006, Vol. 100, pages 96–97.
- (7) Rivera, Nazario Interview.
- (8) For more information about the life of César Chávez see the OSU Centro Cultural César Chávez Website “César Chávez’s bio” page. <http://oregon-state.edu/cccc/césar-chávez039s-bio>
- (9) OSU Special Collections & Archives Research Center. RG 248 Centro Cultural César Chávez Records. The collection consists of 16 digitized photograph albums, 1990–2012, depicting Centro staff and events.

## 2008 HONORARY DEGREE CEREMONY FOR JAPANESE AMERICAN STUDENTS DURING WWII

SOURCES CITED

### Authors

Victoria Chavez and Chun-Tao Kuan

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OSU Special Collections & Archives Research Center. Letter to the President from Japanese American Students, December 11, 1941. RG 13 President’s Office Records, 1870–2002. Subgroup 6. General Subject File, 1903–1964. Series VIII. Oregon State College, 1905–1963. Reel 20, 22b Japanese - American Students, 1941–1942.

Eight of the thirty-six students who signed the letter. OSU Special Collections & Archives Research Center. Beaver Yearbook, 1942, Vol. 36, pages 261, 262, 264, 267, 276, 278, 280, 317.

Jack Yoshihara, 1942. OSU Special Collections & Archives Research Center. Beaver Yearbook, 1942, Vol. 36. page 177.

Jack Yoshihara at the Honorary Degree Ceremony, 2008. Photo by Andy Cripe, *Corvallis Gazette-Times*.

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- (3) OSU Special Collections & Archives Research Center. Memorabilia Collection. Box 167, Folder “World War II.” Article “Freedom Lost: The experiences of OSU students of Japanese Ancestry during World War II” by Rebecca Landis.
- (4) Odegard, Kyle. “Former Students Get Degrees At Last.” *Corvallis Gazette Times*. June 16, 2008. Notably, the “Long Last: Japanese American WWII-era OSU Students Receive Honorary Degrees” June 16th, 2008, post as part of the OSU Admissions Blog contains a 10 minute video of the ceremony: <http://oregonstate.edu/admissions/blog/>



## OSU'S ANTI-APARTHEID MOVEMENT

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### Authors

Tamara Lash and Ireland Massey

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African Students' Association Letterhead. OSU Special Collections & Archives Research Center. Ed Ferguson Oregon Anti-Apartheid Scrapbook. Page 21.

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*OSU Daily Barometer* Cartoon, 1981. OSU Special Collections & Archives Research Center. Ed Ferguson Oregon Anti-Apartheid Scrapbook. Page 38.

Dale Thomas, OSU Wrestling Coach. OSU Special Collections & Archives Research Center. Ed Ferguson Oregon Anti-Apartheid Scrapbook. Page 44.

Dale Thomas Wrestling Room. OSU Athletics. Facilities. Dale Thomas Wrestling Room. [http://www.osubeavers.com/ViewArticle.dbm?DB\\_OEM\\_ID=30800&ATCLID=208342871](http://www.osubeavers.com/ViewArticle.dbm?DB_OEM_ID=30800&ATCLID=208342871)

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The Ed Ferguson Oregon Anti-Apartheid Scrapbook documents the protest and educational campaign led by the OSU African Students' Association in response to OSU wrestling coach Dale Thomas' association with the South African wrestling community. Ed Ferguson, a specialist in African history, was a faculty member in the History Department at from 1979 to 1991. He was also the faculty advisor to the ASA.

The scrapbook consists of newspaper clippings and other related materials assembled by Ferguson. The clippings are primarily from the *Daily Barometer* and the local *Corvallis Gazette-Times*. The scrapbook also includes items from the *Oregonian* and newspapers published in Salem, Eugene, Roseburg, Redmond, Prineville, and John Day. The scrapbook is available online: <http://hdl.handle.net/1957/28107>

## THE DESEGREGATION OF THE MEN'S BASKETBALL TEAM

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### Authors

Kayla Arnot, Abraham Rodriguez, & Izaak Tobin

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Vanessa Marquez, Hagan Le, and Chloe Chen

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New NAL. Photo by Patch Leishman, 2013.

Old NAL, a Quonset Hut circa 2000. RG 232 Student Involvement Records.

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- (6) OSU Special Collections & Archives Research Center. OH 21 Oregon State University Cultural Centers Oral History Collection. As of Fall Term 2013, this collection includes seven oral histories with seven 2012–2013 NAL staff members. The interviewees describe their work at the NAL including the many events and activities the Longhouse has traditionally organized.
- (7) Ibid. Carmen López Interview. May 22, 2013.

## WILLIAM TEBEAU, OSU’S FIRST MALE AFRICAN AMERICAN GRADUATE

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Tori Hittner and Enjun Ren

#### Photo Sources

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Kelley College of Engineering. Photo by Patch Leishman, 2013.

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## LONNIE B. HARRIS BLACK CULTURAL CENTER

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Michaela Butner and Megan Wing

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Lonnie B. Harris, 1969. P57 News and Communication Services. Photo #04558.

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## ASIAN & PACIFIC CULTURAL CENTER

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Piper Davis and Karen Leon-Moreno

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# OSUL&P'S OREGON MULTICULTURAL ARCHIVES



The mission of the Oregon Multicultural Archives (OMA) is to assist in preserving the histories and sharing the stories that document Oregon's African American, Asian American, Latino/a, and Native American communities.

Established in 2005 by the OSU Libraries & Press, the OMA contains various collections showcasing how communities of color have contributed to the identity of the state of Oregon. The OMA also highlights significant people, events, and locations pertaining to the history of students, faculty, and staff of color in OSU's history.

OMA collections include a variety of primary sources such as textual documents, oral histories, photographs, ephemera, audio/visual materials, as well as electronic and born digital records. Primary sources are the first-hand accounts of stories by told by the people who lived them and function as the evidence used to write history.

If you are interested in learning more about any of the histories shared in this booklet, have a story of your own to add to the historical record, or are curious to find out what other stories within the archives are yet to be told, please contact the OMA!

# OMA LOCATION & CONTACT INFORMATION

## Location

OSU Libraries & Press  
Special Collections & Archives Research Center  
Reading Room, Valley Library, 5th Floor

## Contact Information

Natalia Fernández  
Oregon Multicultural Archivist  
(541) 737-3653  
[natalia.fernandez@oregonstate.edu](mailto:natalia.fernandez@oregonstate.edu)



<http://scarc.library.oregonstate.edu/oma>

# UNTOLD STORIES: HISTORIES OF STUDENTS OF **COLOR** AT OREGON STATE UNIVERSITY

*CAMPUS TOUR GUIDEBOOK*

MADE IN COLLABORATION BY OSU&P'S OREGON MULTICULTURAL  
ARCHIVES AND THE STUDENTS OF ALS 199: "UNTOLD STORIES:  
HISTORIES OF PEOPLE OF COLOR IN OREGON"  
U-ENGAGE COURSE, FALL TERM 2013

When you walk through the Oregon State University campus you are walking through history. In this one hour self-guided tour of OSU's campus, you will learn about ten significant people, events, and locations pertaining to the history of students of **color** at Oregon State University and how they strived to make OSU a more inclusive and equitable campus for us all.

