

REPORT

August 18, 2018

To: Marc Tessier-Lavigne, President, Stanford University

From: Advisory Committee on Renaming Junipero Serra Features

Dear President Tessier-Lavigne:

You charged our committee with applying the *Principles and Procedures for Renaming Buildings and Other Features at Stanford University* (hereafter, *Principles*) to buildings and the street (hereafter, “features”) named after Junipero Serra and to recommend whether all or some of them should be renamed because of Serra’s role as a missionary and leader of the mission system in Northern California during the last quarter of the 18th century in view of the missionaries’ treatment of Native Americans.

In going about our task, we read and extensively discussed materials pertaining both to the history of the mission system and the naming of features in the early years of Stanford’s history. (We include a bibliography of some key works in Appendix B.) To understand the implications of the named features and of renaming them, we met with various groups of students, staff, and alumni: Native Americans, Latinx, Roman Catholics, and current and former residents of Serra House within Stern Hall. We solicited comments on a website and met with a small number of community members who attended an open meeting at Tresidder Union. We also met with Muwekma Ohlone tribal leaders.

Summary of Recommendations

In applying the *Principles*, we have been guided particularly by Stanford’s goal of supporting “the full inclusion of people of all backgrounds and perspectives in our community.”¹ Because the mission system’s violence against California Native Americans is part of the history and memory of current members of the community, we believe that features named for Junipero Serra, who was the architect and leader of the mission system, are in tension with this goal of full inclusion.

¹ Provost Persis Drell’s blog post of February, 2018, furnishes a recent articulation of the University’s mission of inclusion. <https://quadblog.stanford.edu/2018/02/13/expression-and-inclusion-part-2/>. The report of the Advisory Committee on Renaming Principles can be found online at: <https://campusnames.stanford.edu/wp-content/uploads/sites/14/2018/03/Stanford-Renaming-Principles-final.pdf>.

We recommend that Serra's name be removed from Serra Mall (the portion of Serra Street blocked off to traffic), Serra House within the Stern Hall student residence, and the Serra House that is home of the Clayman Institute on Capistrano Way.²

We have, however, arrived at a different recommendation for Serra Street, which runs from the northeast end of the Mall to El Camino Real. In the committee's view, ordinary street names do not have the same symbolic salience as buildings or a central focal point of campus like Serra Mall. Furthermore, retaining a street with the Serra name avoids erasing the University's symbolic connection with Serra and, in conjunction with a plaque or other marker, can assist in reminding the campus community and the larger world of this aspect of the University's past.

Although the University has many other features named after Spanish missionaries and other figures, Junipero Serra has a unique role and stature as the founder and leader of the mission movement. For this reason and to avoid minimizing the role of the mission movement in Stanford's founding history, we recommend that, absent the discovery of major new evidence about a particular individual's misconduct, these other named features should not be subject to renaming. At the same time, we recommend that the University provide information and education about these features, which might include markers on the particular sites, but could also encompass classes and other activities that elucidate the University's history.

We recommend that the University seek opportunities to name streets and other features after people of all genders and ethnicities, including Native Americans and people of color, and that it consider other ideas for mitigation, including academic and community-wide education programs. Based on our conversations with the groups we consulted, we believe that it is important to their members and other stakeholders to participate in these mitigation decisions where appropriate.

Application of the Principles

The *Principles* call for renaming a feature when the person whose name it bears engaged in wrongful behavior so that "retaining the name is inconsistent with the University's integrity or is harmful to its research and teaching missions and inclusiveness." The *Principles* state that "renaming a feature because of the morally repugnant behavior of the person after whom the feature has been named represents a sufficiently serious expression of condemnation and change to the University's original decision that it should be undertaken only where warranted by all the circumstances." The *Principles* describe seven factors to be weighed. We apply them here to Junipero Serra, who was the architect and leader of California mission system at the end of the 18th century.

² Junipero Serra Boulevard, on the Southwest side of the Stanford Campus, is a Santa Clara County road, and its name is not within the University's control. Although, so far as we can tell, Junipero House within the Wilbur Hall student residence is not named after Serra but after the tree, many students believe it is named after Serra. We address its renaming later in our report.

1) The centrality of the person's offensive behavior to his or her life as a whole

The mission system was an integral part of Spanish colonialism in California. Whatever the underlying motivations, the mission system subjected Native Americans to great violence and, together with other colonial activities, had devastating effects on California's Native American tribes and communities. It contributed to the destruction of the cultural, economic, and religious practices of indigenous communities and left many tribal communities decimated, scattered, landless, and vulnerable to subsequent colonization. Between the last quarter of the 18th century and 1830, the California Native American population declined from between 133,000 and 300,000 to an estimated 98,000 to 200,000.³ Although it is not clear how much of this decline can be attributed to the mission system *per se*, diseases brought into California and spread by the Spanish settlers played a significant role in the decline. The mission system entailed, among other things, housing baptized Native Americans within the mission and not permitting them to leave. Those who tried to escape suffered harsh punishments, and the overcrowding at the missions exacerbated the spread of infectious diseases.

In 2015, Pope Francis publicly apologized for the Roman Catholic Church's injuries to indigenous peoples, asking "forgiveness, not only for the offense of the church herself, but also for crimes committed against the native peoples during the so-called conquest of America."⁴

Junipero Serra was a zealous proponent of the mission system and its leader in California. Historical references indicate that he combined piety, self-sacrifice, a love for Native Americans, and a religious passion for their salvation with strict and punitive paternalism, sometimes moderated by significant acts of leniency.

Referring to the factor in the *Principles* concerning *the centrality of the person's offensive behavior to his or her life as a whole*, we have considered whether Serra's wrongful behavior "was a central or inextricable part of his/her public persona—especially when [his] behavior was conventional at the time of the behavior or the naming, and when, despite the objectionable behavior, other aspects of [his] life and work are especially praiseworthy."

³ There is uncertainty about the initial population numbers in California, as described in David J. Weber, *The Spanish Frontier in North America* (New Haven: Yale UP, 1994), 263, 454 n. 105. We rely on Weber's figures as well as those of Sherburne Cook in *The Conflict Between the California Indian and White Civilization* (Berkeley: UC Press, 1976) and *The Population of the California Indians, 1769-1970* (Berkeley: UC Press, 1976).

⁴ Jim Yardley and William Neuman, "In Bolivia, Pope Francis Apologizes for Church's 'Grave Sins,'" *New York Times*, July 9, 2015. <https://www.nytimes.com/2015/07/10/world/americas/pope-francis-bolivia-catholic-church-apology.html>. "Some may rightly say, 'When the pope speaks of colonialism, he overlooks certain actions of the church,'" Francis said. "I say this to you with regret: Many grave sins were committed against the native people of America in the name of God." Although the Pope was focused on missionaries in Latin America, their behavior in California was not essentially different.

In canonizing Serra in 2015, Pope Francis stated that he “sought to defend the dignity of the native community, to protect it from those who had mistreated and abused it.”⁵ Though we have no doubt about Serra’s piety and good intentions, it is also a fact that the mission system pervasively mistreated and abused California’s Native Americans. His founding and leadership of that system was at the time and remains today a central and inextricable part of his public persona, and weighs in favor of renaming.

2) Relation to Stanford University History

Applying the second factor—“the case for renaming is weaker when the honoree has had an important role in the University’s history, and stronger when the honoree is a person without a significant connection to the University” – supports viewing the name of Junipero Serra as it appears on the Stanford campus as a symbol of the mission system as a whole.

In the late nineteenth century, the mission revival movement, galvanized partly by Helen Hunt Jackson’s novel, *Ramona*, offered a romanticized vision of Serra and fellow missionaries’ “civilizing” of Native populations, fostered a rosy view of the missions, and ignored the catastrophic consequences for Native Americans.⁶ Influenced by this perspective, as well as her conversations with Reverend Angelo D. Casanova, a priest at the Monterey Presidio, Jane Stanford sponsored a statue of Serra there.⁷

When it came time to name streets at the University, the first president, David Starr Jordan, “decided, with [Leland Stanford’s] approval, to commemorate thus modestly several fine figures in the early history of California.” In referring to Serra, Jordan notes that he “built the first missions.”⁸ Serra was therefore chosen not only for his personal characteristics but also as a symbol of the mission system and Spanish colonial history more broadly.

Of course, Serra, who died in 1784, had no direct role in Stanford’s founding a century later; his lack of a personal connection to the University makes the case for renaming strong on this factor. Nevertheless, the Committee believes that it is important to acknowledge that the mission system and the history of Spanish colonialism as a whole was a component of the University’s design. The Stanfords wanted to highlight California and differentiate their new university from the rest of the country – and therefore consciously embedded their concept of Spanish Californian

⁵ <http://www.latimes.com/nation/la-na-pope-visit-serra-20150923-story.html>

⁶ David Hurst Thomas, “The Life and Times of Fr. Junipero Serra: A Pan-Borderlands Perspective,” *The Americas*, vol. 71, no. 2 (Oct., 2014): 216.

⁷ From Julie Cain, *The Connections between Father Junipero Serra and Stanford University* (Unpublished Manuscript, Heritage Services, 2017), 6ff.. John Ott, *Manufacturing the Modern Patron in Victorian California: Cultural Philanthropy, Industrial Capital and Social Authority* (Burlington, VT and Surrey, England: Ashgate Publishing Company, 2014), 226. Jane L. Stanford to Hon. Roefield Proctor (17 May 1890), M0479, Dorothy Regnery Papers, B.2, F. Serra, SUA.

⁸ Cain, *Connections*, 13.

history and traditions in the University, from the style of architecture based on the missions⁹ to the massive frieze around the top of Memorial Arch¹⁰ to the naming of dormitories after the Spanish names for local trees.¹¹

The Stanfords also envisioned the University as having a Christian, albeit nondenominational, influence on its students. Whether or not she had the Spanish missionaries in mind, Mrs. Stanford's prepared (though undelivered) address to the first entering class concludes: "I hope each one of you will hold up this ideal [of a generous, unselfish and loving Christian spirit] before you and then you will go forth as Missionaries into the world. This is what we wish and what we hope and what we pray for."¹² This entanglement of Stanford with the idea of the mission system should not be forgotten in assessing renaming and mitigation.

3) Current Harms to Stanford Community Members

In addition to examining comments from community members received by the earlier Advisory Committee on the Use of Historical Names on Campus,¹³ we met with Stanford Native American students and staff who came from a wide variety of geographies (including Canada and Hawaii), tribes, and backgrounds.

The participants spoke personally and with passion about the harms they experienced from encountering Serra Mall/Street and Serra House, and from Stanford's seeming indifference to the history of oppression of Native Americans by the mission system. Some spoke of visceral feelings of harm, trauma, emotional damage, and damage to their mental health. Participants whose families had never set foot in California spoke of their emotional connection with the experience of California's Native Americans and their ancestors. Many, if not most, of the participants had grandparents or parents who had been forced to attend boarding schools, widely regarded as disastrous efforts to induce assimilation; some saw these boarding schools as

⁹ The Senator told the San Francisco *Examiner*: "When I suggested to Mr. [Frederick Law] Olmsted an adaptation of the adobe building of California with some higher form of architecture, he was greatly pleased with the idea...creating for the first time an architecture distinctively Californian in character." Also, "It was the desire of Senator Stanford to preserve as a local characteristic the style of architecture given to California in the churches and the mission buildings of the early missionary fathers." Quoted with sources in Cain, *Connections*, 11.

¹⁰ As originally planned, it was to have been "a sculptured frieze running around the top, illustrating the progress of California, starting with the aboriginal Indian with his 'wickiup,' and portraying the gradual development to its present stage of civilization." It finally became a depiction of the "Progress of Civilization in America," but though all thirteen original states were represented, the emphasis was on California, the Southwest and Mexico. *Ibid*, 11-12. The arch was destroyed in the 1906 earthquake and not rebuilt.

¹¹ Senator Stanford named the men's dormitory Encina and the women's Robles Blanco [later just Roble], both varieties of oaks. *Ibid*, page 13.

¹² https://sdr.stanford.edu/uploads/rr/050/nb/1367/rr050nb1367/content/sc0033b_s5_b2_f04.pdf

¹³ The committee was established by then president John Hennessy and provost John Etchemendy and chaired by history professor David Kennedy. It met during 2016-17, but was unable to reach a conclusion.

continuing in the legacy of the mission system. For many of the participants, Serra's name evokes the entire history of oppression of Native Americans. Some participants also spoke of Stanford's failure to acknowledge the history of the land that it occupies and the groups from whom the lands were taken.

Even taking into account the emotional dynamics of a group conversation of this sort, the committee members who attended this meeting left with no doubt about the harms experienced by Native American students, whether directly from encountering features named after Serra or indirectly from the University's failure to remove his name.

Members of the Committee met with five leaders of the Muwekma Ohlone Tribe, the indigenous people of the San Francisco Bay Area, and heard from representatives of other Native American groups affected by the mission system in the Carmel area as well. Several powerfully urged that the names of features named after Serra be changed because of the harms that he and the mission system inflicted on their tribe—harms that persist to the present day. One Muwekma Ohlone representative said that she would not judge Serra as a man as we are all imperfect, and share common bonds across religions and ethnicities. A representative from the Carmel area acknowledged the harm of the mission system but preferred to focus on cultural issues of the present rather than on arguing about the past. Virtually to a person, however the leaders spoke of the need for Stanford to engage its community in ongoing education about the Ohlone and other Native American tribes and to publicly recognize Native American figures.

4) Community Identification with the Feature

As the *Principles* observe, “The case for renaming is weaker where the feature is part of a valuable positive tradition or identification shared by a substantial number of Stanford community members, including alumni.” We considered whether these features “have a positive value for students, faculty, staff, or alumni, who may find renaming disrespectful of their views” or are “part of a valuable positive tradition or identification shared by a substantial number of Stanford community members, including alumni.”

The Director of the Clayman Institute for Gender Research, which is located in Serra House, wrote to the committee that she and her colleagues would prefer that the Serra name be removed.¹⁴

At the committee's request, the resident fellows of the Serra House dormitory in Stern Hall gathered together a representative group of its current residents to meet with a committee member. To a person, they thought the house should be renamed. Their comments included: the name of the house should not make Native American students uncomfortable; attachment to the name does not outweigh the harm to Native American students; and, they are not connected because of the name but because of living together in a community. A former resident, who is Native American, said that she had had serious reservations about living in Serra House. She would not want Native Americans to have to decide whether to reside there, let alone be randomly assigned to Serra House.

¹⁴ Email message from Shelley Correll to Paul Brest. May 29, 2018.

Committee members also met with a half dozen Serra House alumni, ranging from the graduating class of 1997 to 2012. They echoed the views of the current Serra House students. One analogized changing the name of Serra House to changing Manzanita Park to Gerhard Casper Quad—no big deal. The Serra House alumni emphasized the importance of going beyond renaming to explaining this history of its name—whether through a plaque or ongoing information and education programs.

Members of Stanford’s Roman Catholic communities have expressed concern about renaming features named after Serra, especially because in 2015, the same year in which Pope Francis apologized for the Church’s wrong to indigenous people, he canonized Serra.¹⁵

In addition to reading the comments submitted to the earlier committee, we met with Father Xavier Lavagetto, who ministers to the Roman Catholic community at Stanford, and with student members of the community. Their comments included:

- Granted Serra’s role as leader of the mission system, they hoped that the committee would not attack evangelism as such, or hold Serra personally accountable for aspects of the system that were beyond his knowledge and control.
- The renaming controversy is a learning experience for all Stanford community members, and the process or outcome should not damage relations. “I do not want students who advocate for expunging Serra’s name to lose their passion. Injustice was real and it is enduring. The question is how to make this a learning moment.”

Their overall view was summarized by one person’s comment that “I would be disappointed but not angry” if features named after Serra were renamed.

Although we acknowledge that some members of the Roman Catholic community may disagree with our recommendations, we emphasize that they are not based on a finding of animus on Serra’s part, but rather on the mission movement’s harm to indigenous people, for which, as mentioned above, Pope Francis has apologized.

Committee members met with Latinx students and staff at El Centro Chicano y Latino without any preconceptions of their views. Almost all our respondents self-identified as Roman Catholics, some practicing. To a person, they thought that we should recommend renaming features named after Junipero Serra. (We did not discuss whether all or some.) They did not press for the “erasure” of all vestiges of the mission history, but rather for a “contextualization” of it. For them, the history of the mission system coupled with the fact that the name carries particular negative “weight” for Native American members of the Stanford community was reason enough to rename. In supporting the removal of the name of an Hispanic saint, they thought that the pain of the Native American community should be prioritized over whatever harm they might feel about the renaming. They uniformly said that renaming is not sufficient in

¹⁵ <http://www.latimes.com/nation/la-na-pope-visit-serra-20150923-story.html>

itself, but must be accompanied by education and dialog to foster inclusion and empathy among different groups.

In sum, we believe that the harms avoided by renaming outweigh the harms of renaming, and that renaming is not disrespectful under these circumstances.

The committee also solicited comments on a website and met with a small number of community members who attended an open meeting at Tresidder Union. Many thoughtful comments were posted on the website, running the gamut from strong support for renaming to strong opposition; some community members commented critically or favorably on the *Principles* themselves. We found it noteworthy that everyone who took the time to attend the open meeting supported renaming.

5) Strength and Clarity of the Historical Evidence

The historical evidence and how it bears on the mission system as a whole, as well as Junipero Serra individually, has been discussed in applying the first factor above.

6) The University's Prior Consideration of the Issues

The *Principles* take into account the *University's prior consideration of the issues*, stating that "The original decision deserves some degree of respect if the decision makers considered the competing interests, but not if they made the decision in ignorance of relevant facts, or if they did not address the honoree's questionable behavior at the time of the naming."

With regard to Serra Street, we believe that President Jordan "made the decision [to name Serra Street] in ignorance of relevant facts ... [and therefore] did not address [Serra's] questionable behavior at the time of the naming." Even critics of the U.S. government's subsequent treatment of Native Americans romanticized the mission system,¹⁶ and it was not until well into the 20th century that general awareness of its violence spread to the non-Native population.

Stern Hall's Serra House was so named in 1957 by students. The Clayman Institute's home on Capistrano Way also bears the name "Serra House." The house was built on Serra Street in 1924-25 as David Starr Jordan's home when he retired as the University's president. Although we are not certain just when and why it was named, its naming is independent of Stanford's founding well over a quarter of a century earlier. The little information we have about the processes attending the naming of Serra House in Stern Hall and Serra House on Capistrano Way contains no evidence that they took account of the issues discussed above. Hence this factor too weighs in favor of renaming.

¹⁶ Helen Hunt Jackson was author of both *A Century of Dishonor* (1881), which criticized white Americans' treatment of Native Americans and the popular novel, *Ramona* (1884), which romanticized the Spanish mission system and played a significant role in the mission revival movement with which the Stanfords were taken.

7) Possibilities for Mitigation

Although we are recommending renaming most of the features that bear the name Serra, the committee would like to ensure both mitigation of (a) the harms of retaining the name of Serra Street and (b) the possible erasure of Stanford's history through renaming. The *Principles* state: "In considering whether to retain or eliminate a name, the University should take into account whether the harm can be mitigated and historical knowledge preserved by recognizing and addressing the individual's wrongful behavior. When a feature is renamed or when the name is retained but the committee considers it a close question, the University should consider describing the history in a prominent way—at the feature, where practicable, or in some other suitable location."

We recommend that, somewhere along what is now the Serra Mall, the University place a prominent description of the history and rationale for the renaming of Serra Mall, including the mission system itself. We also recommend that an explanatory plaque be placed on Serra Street.

We mentioned earlier that, although Junipero House (also known as JRo House) in the Wilbur Hall student residence complex is not named after Serra but after the tree, many students believe it is named after Serra. We leave it to the Administration to consider how and whether this erroneous but understandable belief can be corrected¹⁷ and what action to take if it cannot be.¹⁸

Granting that the naming of features for missionaries and Spanish settlers at the time of Stanford's founding was understandable at its time, we live in a very different time, with a broader understanding of both history and the importance of diversity and inclusion to the University's mission. We therefore also propose that the University actively seek opportunities to name streets and other features after people of all genders and ethnicities, including Native Americans and people of color.

Finally, there is no reason to assume that mitigation should focus only on physical features. We believe the Administration should consider opportunities to include Native Americans and other people of color and myriad ethnicities in both the naming of features and substantive aspects of Stanford's research, teaching, and community activities. Some of the groups with whom we met were emphatic and persuasive that renaming is not sufficient in and of itself, but should be accompanied by other significant measures. Several expressed the view that renaming should not

¹⁷ As noted above, Senator Stanford decided to give the first two dormitories the Spanish names for local trees (Encina and Robles [Blanco], varieties of oaks). *Id.*

¹⁸ If, for example, having an "explanation" itself becomes a complicated and divisive effort, it may be appropriate to rename it. The Palo Alto School District faced an analogous issue when it proposed naming a middle school after Fred Yamamoto, a Palo Alto resident who was held in a Japanese internment camp during World War II and later joined the U.S. Army. Chinese-Americans objected because the honoree's name could be confused with Isorolu Yamamoto, the architect of the Japanese bombing of Pearl Harbor.

<https://www.mercurynews.com/2018/03/19/palo-alto-renaming-of-schools-stirs-controversy/>.

be the end but the beginning of an engaged, ongoing conversation to educate students, community members, and the broader Stanford world about the history of colonialism in California and the United States more broadly as well as neglected aspects of the Native American heritage.

Summary of Recommendations Regarding Particular Features

1) Application to Serra House in Stern Hall and to Serra House on Capistrano Way

We do not believe that a Stanford student should be put to the choice of living in a residence that perpetuates the memory of harms done to Native Americans or forgoing living in that place. We therefore recommend that the name of Stern Hall's Serra House, named by students in 1957, be changed.

We have seen no indication that Serra House, the Clayman Institute's home on Capistrano Way, which has been moved twice to new locations, retains significance either because of its name or as David Starr Jordan's retirement residence. With the support of its director, we recommend that its name as Serra House be changed.

2) Application to Serra Mall and Serra Street

The Serra Mall is the University feature most closely tied to Serra from the time when David Starr Jordan settled on that name. It has occupied a prominent place on campus as, in Jordan's own words, "the road on which the Quadrangle fronts."¹⁹ Furthermore, the University's official address is now 450 Serra Mall.

Serra Mall sits at the end of Palm Drive, the formal entrance to the University. It is also the symbolic center of the academic enterprise. With all the physical improvements associated with the Mall, it is no longer just a street that runs in front of the Quad. It is the "Main Street" where many members of the community travel routinely from the Graduate School of Business on the east, to the main Quad, to the Science Quad and the Medical Center on the west. The visibility of the Mall both physically on campus and as the official address of the University, from which prospective students and campus community members as well as others affiliated with the University will receive correspondence, renders it especially contrary to Stanford's message of inclusiveness. The committee therefore recommends that the name of Serra Mall, and, consequently, the address of the University, be changed.²⁰

¹⁹ David Starr Jordan, *The Days of A Man: Being Memories of A Naturalist, Teacher and Minor Prophet of Democracy* (Yonkers-On-Hudson, NY: World Book Company, 1922), 383-384.

²⁰ If the University accepts our recommendations, we understand that this will require it to petition the County to permit the change of name of Serra Mall. We recognize that changing the name of Serra Mall, and therefore changing the University's official address as well as many other addresses, will not be without some bureaucratic complexities and costs. But we believe that they are justified by the importance of renaming, which, after all, will last long into the future.

With the Mall's extension, *Serra Street* will run from somewhat west of Campus Drive to El Camino Real on the northeast. The committee believes that removing all references to Serra Street would diminish the role that the mission movement played in the view of Stanford's founders. Granted that this street was not part of the original Serra Street but a later extension, the committee believes that retaining this name would maintain continuity with Stanford's founding and, in conjunction with the other mitigation measures noted above, ensure that history is not erased.

As the *Principles* suggest, the salience of the named feature is a crucial component of the assessment of the harms derived from it, so that the case for renaming "is generally weaker where the feature is a relatively impersonal public place." It is the committee's sense that, on this basis, the case for renaming ordinary streets will generally be quite weak given that they are often such relatively impersonal public places. The committee therefore believes it is important to distinguish between a feature like the Serra Mall and the remainder of Serra Street.

Renaming and Academic Freedom

The *Principles* admonish that "the university's intellectual mission requires that it acknowledge and assess the complexity of human actions before it reaches judgments. Historical evidence is typically complex and often ambiguous. Too-ready renaming, especially when passions are high, may oversimplify, revise, or erase history. Because of its commitment to academic freedom, the University must take care that neither renaming nor retaining a name inhibits research or otherwise restricts free and open inquiry ... [and that] renaming not establish a University orthodoxy with respect to particular opinions or otherwise inhibit free inquiry."

While acknowledging that reasonable people may disagree with our judgments about how the competing interests should be accommodated, we believe the historical facts on which our judgments and recommendations are based are sufficiently well established to not inhibit open academic inquiry about the mission system, aspects of which will doubtless be controversial for centuries to come.²¹

It is worth reiterating the obvious fact that Serra was not among Stanford's founders. Rather, he symbolized a naïve, romanticized, version of the history of the mission system that its founders incorporated by reference. Especially in light of our proposed mitigation measures, the proposal

²¹ The impetus for the University Administration's convening of our committee was a resolution by the Associated Students of Stanford University in Support of Reaffirming Stanford's Commitment to Indigenous and Native American Community, Identity, Dignity, and Space, UGS W2016-4, adopted on February 9, 2016. Although, as is evident from our recommendations, we endorse the motivation underlying the resolution, we do not endorse its summary history of the mission system, including its assertion that that the missions engaged in genocide, a term that the Genocide Convention defines as "intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such."

<http://www.un.org/en/genocideprevention/genocide.html>

to rename certain features named after Serra, far from erasing history, calls on the University to openly address and reckon with it.

Conclusion

The *Principles and Procedures for Renaming Buildings and Other Features at Stanford University* are not absolute, but rather call for the accommodation of competing values. Our recommendations reflect these accommodations. We hope that renaming the two Serra houses and Serra Mall will remove a significant hurt to Native Americans, other members of the Stanford community and the larger diverse world that Stanford seeks to embrace. We also acknowledge that respect for historic continuity with Stanford's founding reflected in our recommendation to maintain the names of other features named for Spanish missionaries and settlers may continue to cause concern for some.

At the same time, we recognize that the recommended renaming of Serra Mall may create a sense of loss among some community members, including alumni, who view it a Stanford landmark. In our view, however, the Mall's symbolic place as Stanford's "Main Street" is based on its prominence, which has increased over the years, and does not depend on its bearing a name that causes genuine pain and disaffection to members of the Stanford community both on campus and beyond.

Respectfully submitted,

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Appendix A. Brief Biographies of Committee Members

Fred Alvarez is Of Counsel with the international law firm of Jones Day, specializing in labor and employment law. He is a Fellow of the College of Labor and Employment Lawyers and a member of the American Law Institute. He graduated from Stanford Law School and received a B.A. in Economics with honors from Stanford University. He currently serves as Chair of the Board of Governors of Public Advocates Inc. He is a former member of the Stanford Board of Trustees, a former Chair of Stanford Law School Board of Visitors, a former Chair of the American Bar Association Commission on Racial and Ethnic Diversity in the Profession and a former President of the Bar Association of San Francisco. His prior government service includes serving as a Commissioner of the U.S. Equal Employment Opportunity Commission and as Assistant Secretary of Labor of the U. S. Department of Labor.

Paul Brest is former Dean and Professor Emeritus (active), at Stanford Law School, a lecturer at the Stanford Graduate School of Business, a faculty co-director of the Stanford Center on Philanthropy and Civil Society, and co-director of the Stanford Law and Policy Lab. He was president of the William and Flora Hewlett Foundation from 2000-2012. He attended Swarthmore College (A.B. 1962) and Harvard Law School (LLB 1965), and worked as a staff attorney for the NAACP Legal Defense and Educational Fund in Jackson Mississippi from 1966-68.

Loren Kieve (Cherokee) practices law in San Francisco. He attended Stanford and received his law degrees from Oxford and the University of New Mexico, after which he was a law clerk for two federal judges on three courts. He chairs the board (and has been a trustee since 1994) of the Institute of American Indian and Alaska Native Culture and Arts Development or “IAIA” as a U.S. Presidential appointee with Senate confirmation. He also chairs the National Advisory Board of Stanford’s Center for Comparative Studies in Race and Ethnicity. He has served on the Board of Governors of the State Bar of California and on the Board of Directors of the National Native American Bar Association. He is also a California State Bar appointee in the American Bar Association’s governing body, its House of Delegates. He is an inductee into Stanford’s Multicultural Alumni Hall of Fame and has received UNM’s Bernard S. Rodey Award, given to an individual who has “devoted an unusual amount of time in a leadership capacity and whose efforts have contributed significantly to the field of education.”

Bernadette Meyler is the Carl and Sheila Spaeth Professor of Law at Stanford Law School and a member of the committee in charge of the Program in Modern Thought and Literature. She received her JD from Stanford in 2003 and also holds a PhD in English from UC Irvine and an AB from Harvard University. Prior to returning to Stanford, she was a Professor of Law and English at Cornell University. Her work focuses on constitutional law and law and humanities. Recent and forthcoming scholarship includes two monographs—*Theaters of Pardoning* (Cornell UP, forthcoming 2019) and *Common Law Originalism* (under contract, Yale UP)—and two edited collections—*New Directions in Law and Literature* (co-edited with Elizabeth Anker, Oxford UP, 2017) and *The Oxford Handbook of Law and Humanities* (co-edited with Simon Stern and Maks Del Mar, Oxford UP, forthcoming 2019). She has held fellowships from the Mellon Foundation and the Law and Public Affairs Program at Princeton University. At Stanford, she has served on the Faculty Senate for four years and has chaired the Faculty

Appointments Committee at the Law School. Beginning in the fall, she will be the Associate Dean for Curriculum at the Law School.

Brett Salazar is a first-year medical student at Stanford Medical School. He also attended Stanford as an undergraduate from 2012-2017, majoring in Biomechanical Engineering.

Dan Shevchuk is a first-year student at Stanford. He is majoring in History with a minor in Creative Writing. On campus, he is involved with the Jewish Student Association and AEPi. As a first-generation immigrant from Ukraine and a filmmaker, he is passionate about giving voice to unheard world narratives and advancing LGBTQ+ and minority causes.

Claude Steele is the Lucie Stern Professor Emeritus of the Social Sciences in the Stanford Psychology Department (full-time active). He has served as the Dean of Stanford's Graduate School of Education and as Provost of both Columbia University and the University of California at Berkeley. He is a member the National Academy of Sciences, as well as other professional/honorary organizations.

Wendi Wright is Stanford University's Chief Privacy Officer. Prior to joining Stanford in April 2016, she was Vice President/Chief Privacy and Security Counsel for Allscripts Healthcare, LLC a healthcare IT company. She has more than 15 years of experience in law, policy, and compliance, and has worked in the public, private, and government sectors. She holds both a Master of Jurisprudence and a Juris Doctor from Loyola University School of Law (Chicago), is CIPP certified for the US and the EU, and is certified in de-identification methodologies.

The committee was staffed by *Laura Jones* (A.M. '84, Ph.D. '91), University Archaeologist and Director of Heritage Services. She previously served as Senior Scholar and Director of The Community Program at the Carnegie Foundation for the Advancement of Teaching.

Appendix B: Selected Bibliography

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