

Received at HPC Hearing 2/21/18
S. Cisneros - ARC

Cisneros, Stephanie (CPC)

From: CASTRO MERCHANTS <info@castromerchants.com>
Sent: Tuesday, February 20, 2018 9:53 AM
To: Cisneros, Stephanie (CPC)
Subject: Castro Merchants - File No. 2018-002022COA Path of Gold Light Standards Replacement

Follow Up Flag: Follow up
Flag Status: Flagged

Stephanie Cisneros, S.F. Planning Department

Thank you for speaking this morning with Castro Merchants' Administrator Richard Magary about the Path of Gold Light Standards Replacement proposal being considered at tomorrow's (Wednesday 2/21, 11:30am, CH Room 400) Historic Preservation Commission's Architectural Review Committee Meeting.

Thank you also for accepting this last-minute email on the topic and for reflecting our comments in your presentation to ARC Members. I apologize that we are unable to attend this ARC Meeting in person.

Castro Merchants SUPPORTS the staff recommendation we understand that you plan to make to the ARC at tomorrow's meeting, to extend the scope of the Path of Gold Light Standards Replacement Project from a currently-proposed western end at Octavia Blvd., to also include the balance of the existing Path of Gold Lights on Upper Market Street to just west of Castro Street.

We understand that the currently-proposed Replacement Project scope ending at Octavia Blvd. developed out of that boundary for the Better Market Street Plan. But Castro Merchants believes strongly that extending the scope to the western end of the Path of Gold Lights at about Castro Street makes sense, so that all of these special, stately Light Standards have modern structural integrity and lighting technology. That seems to us to be the best infrastructure practice. It also will assure consistency, continuity, and visual uniformity of all Path of Gold Lights along all of Market Street. That, in turn, will also further benefit aesthetics and the Lights' presence and contribution to the special nature of the Upper Market/Castro's neighborhood retail area.

Castro Merchants represents over 325 current dues-paying Members who are business owners and managers in San Francisco's Castro-Upper Market area. CM's service area is generally along Upper Market Street from Octavia Blvd. to west of Castro Street; Castro from north of Market Street to south of 19th Street, and commercially-zoned portions of cross streets throughout the area, including Duboce Triangle, the western slope of Twin Peaks, and southwest to Church-18th Streets.

Please share these comments with ARC Members at Wednesday's Meeting and include this message in the matter's permanent file. Please also place Castro Merchants on all mailing lists for the Project, so that we receive future notices and reports.

Please let Castro Merchants Administrator (contacts below) know if there are questions regarding this SUPPORT Letter and our interest in and support for extending this Project.

Respectfully
Daniel Bergerac, President
contact: Richard Magary, Administrator
Castro Merchants

8/1/18
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2/20/2018 9:50pst

OFFICE OF THE MAYOR
SAN FRANCISCO



PUBLIC COMMENT
- IN FAVOR

MARK E. FARRELL
MAYOR

Received at HPC Hearing 2/14/18
E. Tuffy

February 14, 2018

Andrew Wolfram, President
Historic Preservation Commission
San Francisco Planning Department
1650 Mission Street, Suite 400
San Francisco, CA 94103

Dear President Wolfram and the members of the Historic Preservation Commission:

I am writing today to urge the Historic Preservation Commission to approve the removal of the insensitive "Early Days" sculpture of the Pioneer Monument by Frank Happersberger, located on Fulton Street between Larkin and Hyde streets in the Civic Center Landmark District.

We should not condone symbols of oppression on our City streets. This statue does not reflect our values and should not remain in the heart of our City. Before his passing, Mayor Lee publicly called for the removal of this statue and I am proud to carry this effort forward.

San Francisco is a City of diversity and we celebrate it every day. We are a City that is welcoming to everyone and we must take affirmative steps—such as removing this statute—to ensure residents and visitors feel welcome.

As Supervisor, I championed legislation to increase representation for women, including the installation of a full size statue of Maya Angelou in front of the Main Library. Now as Mayor, I urge you to continue the work to represent diversity in our civic art collection. Please remove the designated landmark status of the "Early Day" sculpture in the Pioneer Monument.

Best regards,

A handwritten signature in cursive script that reads "Mark E. Farrell".

Mark E. Farrell
Mayor

- IN FAVOR

Tuffy, Eiliesh (CPC)

From: Frye, Tim (CPC)
Sent: Wednesday, February 21, 2018 9:53 AM
To: Tuffy, Eiliesh (CPC)
Subject: FW: Removal of the Pioneer Statue

From: M Villaluna [<mailto:marivillaluna@gmail.com>]
Sent: Wednesday, February 21, 2018 9:47 AM
To: andrew@tefarch.com; RSEJohns@yahoo.com; jonathan.pearlman.hpc@gmail.com; Frye, Tim (CPC); aaron.hyland.hpc@gmail.com; ellen.hpc@ellenjohnckconsulting.com; dianematsuda@hotmail.com
Subject: Removal of the Pioneer Statue

Dear commissioners,

Today you have an agenda item to discuss to support the removal of the racist pioneer statue. I urge you to swiftly vote to remove the racist pioneer statue as soon as possible and to cover it up while we are waiting for it to be removed.

For decades NAtive Americans and thier allies have askedm7m888883e33f e

Tuffy, Eiliesh (CPC)

From: Frye, Tim (CPC)
Sent: Wednesday, February 21, 2018 10:18 AM
To: Tuffy, Eiliesh (CPC)
Subject: FW: Removal of the Pioneer Statue Letter

From: M Villaluna [<mailto:marivillaluna@gmail.com>]
Sent: Wednesday, February 21, 2018 10:17 AM
To: andrew@tefarch.com; RSEJohns@yahoo.com; jonathan.pearlman.hpc@gmail.com; Frye, Tim (CPC); aaron.hyland.hpc@gmail.com; ellen.hpc@ellenjohnckconsulting.com; dianematsuda@hotmail.com
Subject: Removal of the Pioneer Statue Letter

(This is the actual letter)

Dear commissioners,

Today you have an agenda item to discuss to support the removal of the racist pioneer statue. I urge you to swiftly vote to remove the racist pioneer statue as soon as possible and to cover it up while we are waiting for it to be removed.

For decades Native Americans and our allies have demanded for the Pioneer Statue to come down. This was brought up in the 90s, and the Arts Commission decided to put a plaque instead. Today no one reads that plaque or see it but they do see that racist statue.

Before Mayor Lee passed away he said, "That symbol continues to be a symbol that bothers [Native Americans], and it bothers all of us if it bothers them." He was being an ally in supporting the removal of the pioneer statue. Today I ask you all to be that ally in supporting the first peoples of this land in removing the statue and placing in off-site storage.

All around the country especially in the South people have lead the way for removign Racist statues, even San Jose will be removing a statue as well. LETs make sure that San Francisco supports our Native American Community on the Ohlone land this city was built on.

I am a Native American parent who is born and still lives here in the city, and I don't want my baby to grow up with statues that grossly shows images of us as savages, less than human, and as extinct. Please remove this statue not just for my native child but for all children to not grow up wondering why a human is subjugating another human within a promient statue in downtown statue.

Lastly I leave you with this quote by Marcus Arana, Ohlone, Chief Principal Writer for the Human Rights Commission's Discrimination by Ommission Report in 2007, "Removing the statue is long overdue! The SF HRC called for that in 2007. City leaders need to explain to the indigenous population of SF, why they chose to do absolutely nothing to help indigenous people during those eleven years. In the meantime, don't wait another decade to do the right thing - remove that statue at once!"

Please vote to remove the statue today!!!!

Sincerely,

Mari

PUBLIC COMMENT
- IN FAVOR

Tuffy, Eiliesh (CPC)

From: Frye, Tim (CPC)
Sent: Tuesday, February 20, 2018 11:46 AM
To: Tuffy, Eiliesh (CPC)
Subject: FW: Remove the Pioneer Statue

-----Original Message-----

From: sasha harris-cronin [<mailto:sasha@mortalspaces.com>]
Sent: Tuesday, February 20, 2018 11:14 AM
To: Frye, Tim (CPC)
Subject: Remove the Pioneer Statue

Dear Commissioner Frye

Please vote in support of the removal of the Pioneer Statue.

San Francisco talks about being a leader in civil rights and anti-racism. If this is true, we need to remove the Pioneer Statue, which represents the genocide of indigenous peoples and the subsequent long years of brutality. The city's own HRC recommended "removing culturally inappropriate or offensive artwork, statues, and/or monuments" in their 2007 Issues of Concern for Native Americans in San Francisco report. I recommend the report. You will see that the issues they cite have not gone away:

[http://sf-hrc.org/sites/default/files/Documents/HRC Publications/Articles/Discrimination by Omission Issues of Concern for Native Americans in San Francisco.pdf](http://sf-hrc.org/sites/default/files/Documents/HRC_Publications/Articles/Discrimination%20by%20Omission%20Issues%20of%20Concern%20for%20Native%20Americans%20in%20San%20Francisco.pdf)

San Francisco needs to take a stand to support indigenous people living in San Francisco and stop ignoring the inequity they face. This is just the first step. Bring down the Pioneer Statue.

Sincerely,

Sasha Harris-Cronin.

.. sasha harris-cronin ..
.. sasha@mortalspaces.com .. 415.516.2049..



DISCRIMINATION BY OMISSION

*Issues of Concern for
Native Americans in San Francisco*

A REPORT OF THE SAN FRANCISCO HUMAN RIGHTS COMMISSION

August 23, 2007



SF Human Rights Commission - 25 Van Ness Avenue, Suite 800, San Francisco, CA 94102-6033 - (415) 252-2500
www.sfgov.org/sfhumanrights



“...I will speak to a major form of discrimination that affects Native Americans in the urban areas, particularly in San Francisco. This discrimination is a very subtle form of discrimination – it is discrimination by omission, or we can call it “exclusion from the process,” or it can be called a ‘lack of voice,’ and ‘invisibility.’

...Being invisible, and denying us a voice creates a space where American Indians - who are already suffering from historical and intergenerational trauma, grief, violence, racism - truly become hopeless. When we believe, or internalize the message, that our government officials send us indicating that we don’t count, we’re not important, then drugs, alcohol, homelessness, lack of self-esteem, lack of confidence and [lack of] self-worth are the result.”

- Michele Maas
Bad River Band of Lake Superior Chippewa Indians
Born and raised in San Francisco



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PREFACE

The San Francisco Human Rights Commission (“Commission”) is the department of the City and County of San Francisco that enforces its nondiscrimination laws. In addition, the Commission investigates issues of concern as they pertain to protected categories and the impact of discrimination. Often, these investigations take the form of a public hearing in order to inform the Commissioners and the public about important issues facing affected communities. On October 12, 2006, the San Francisco Human Rights Commission held a public hearing to identify and investigate concerns facing Native American people in San Francisco. The public hearing and this report resulted from requests for the Commission to investigate issues of discrimination that specifically affect Native American people.

In order to be as inclusive as possible, this report employs the term *Native American* to describe people with indigenous North, Central, and South American heritage as well as Native Hawaiians, Samoans, and the indigenous people of Guam (whether enrolled, federally or nationally recognized, or not). Some people refer to their heritage as “American Indian” and others use “First Nation” to describe their indigenous roots. Some people prefer the term “Native American” and other individuals prefer to use their tribal affiliation to describe their heritage. Some people use the phrase “Alaska Native” as their descriptor, while others refer to themselves as “California Indians” or the “First Families.” The Commission recognizes and respects that some people may feel alienated by *Native American* being used as the defining label, some people may disagree with the definition, or some people may object to the use of any labels to describe their identities and/or experiences. However, for the purpose of this report, the Commission determined that this was the most widely understood and accepted definition.

ACKNOWLEDGEMENTS

The Commission is very grateful to the many people required to produce the public hearing and to publish the report. In all, more than 130 people contributed to this process, including staff, interns, students, faculty, and community members. The Commission is particularly grateful to the Ohlone people for welcoming us to their land by allowing the Commission to convene the meeting in Ohlone territory, and to members of the Native American community for their generous donation of time, resources, and information that made the hearing and report a successful reflection of their concerns.

The Commission especially acknowledges and appreciates the contribution made by staff member natoyiniinastumiik (Holy Old Man Bull, Blackfeet - Pikuni) toward making the public hearing and report successful. He is the principal editor and author of this report.



CHAPTER 1

**EXECUTIVE AND PROCESS
SUMMARIES
AND
INFORMATIONAL ESSAYS**



EXECUTIVE SUMMARY

Native American communities have been systematically excluded in conversations about racism. Native American people also feel left out of processes – that they are only seen as an afterthought, or that they are completely ignored and invisible – and that they lack a voice, even within communities of color in San Francisco. Still others complain that the government systems - local, state, and federal - are out of touch with the realities of modern Native American life and culture, and that these systems do not serve the Native American communities well. The culture that creates invisibility and exclusion for Native Americans has many contributing components including being misclassified as *White*, *Latino* or *Other*; government-imposed blood quantum standards that became incorporated into tribal policies; a lack of federal recognition as a tribe or as a member of a tribe; erroneous notions about tribal extinctions and the complete genocide of all Native Americans; cultural appropriation of Native American symbols, ceremonies, likenesses, and culture; offensive images of mascots and stereotypes that perpetuate a mistaken idea of what a “Native American” looks like; relocation from tribal homelands in other states; and intra-tribal and inter-tribal tensions.

Examples of discrimination by invisibility and omission are abundant: complete lack of federal recognition for the indigenous people of San Francisco, the Bay Area, and many other places in California; lack of complete demographic data collected by the City government and other jurisdictions about Native American people; disenrollment among tribes that are federally recognized or are seeking such recognition; exclusion from City demographic statistics, such as birth and death records, and health statistics; ongoing recommended budget cuts for federally funded Native American Urban Health Centers; proliferation of offensive mascots, stereotypical images, artwork, and statues; lack of appointments to City Boards, Committees, and Commissions; misinformation being taught in public and private schools that California tribes are extinct; not being invited to participate in and inform conversations about racism, etc.

Recommended solutions are as numerous as the examples of omission and exclusion, including: designating some San Francisco-owned land as accessible to the Ohlone people for their use; creating a Native American Studies program at San Francisco Community College; re-naming streets and boulevards to honor the indigenous people of the Bay Area; removing culturally inappropriate or offensive artwork, statues, and/or monuments; appointing more Native American people to City Boards and Commissions; funding more Native American health and wellness programs; addressing issues of homelessness through City resources; and creating a greater public awareness of the historical and modern contributions of Native American people to the culture of San Francisco and the Bay Area.

PROCESS SUMMARY

Since 1995, the San Francisco Human Rights Commission has been working with Native American people to identify important issues and to assess the Commission’s ability to respond to concerns about civil rights violations in San Francisco. In 2005, HRC staff and key Native American community members made several detailed educational presentations to the