

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

584 Castro Street #333; San Francisco CA 94114

415-431-2359

Info@CastroMerchants.com

www.CastroMerchants.com

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



TABLE OF CONTENTS

PREFACE	PAGE 1
ACKNOWLEDGEMENTS	PAGE 1
CHAPTER 1	
EXECUTIVE SUMMARY	PAGE 3
PROCESS SUMMARY	PAGE 3
INFORMATIONAL ESSAYS	
• THE HISTORY OF BLOOD QUANTUM REQUIREMENTS FOR FEDERAL RECOGNITION	PAGE 6
• THE HISTORY OF TRIBAL SOVEREIGNTY	PAGE 8
• POLICIES OF TRIBAL TERMINATION AND NATIVE AMERICAN RELOCATION	PAGE 10
• THE TWO-SPIRITS	PAGE 13
CHAPTER 2	
FINDINGS AND RECOMMENDATIONS	PAGE 16
CHAPTER 3	
ORAL AND WRITTEN TESTIMONY	
• ORAL TESTIMONY	PAGE 32
• WRITTEN TESTIMONY	PAGE 74
APPENDICES	
A. ESSAY: AN OHLONE PERSPECTIVE ON THE STATE OF INDIGENOUS LIFE IN SAN FRANCISCO	PAGE 81
B. ARTICLE: EXAMINING THE REPUTATION OF CHRISTOPHER COLUMBUS	PAGE 86
C. IMAGES OF CONQUEST IN PUBLIC ART	PAGE 88
D. IMAGES OF MASCOTS	PAGE 93
E. RESOURCES	PAGE 95
F. PRESS RELEASE	PAGE 101



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



15. The Native American display at the De Young Museum has been reduced in size to a passageway and a small space underneath a stairway. It is not known if other Native American historical or contemporary artifacts are available for public education in San Francisco.
16. There is a statue in the San Francisco Civic Center (between the Public Library main branch and the Asian Art Museum on Larkin Street) that glorifies the conquest of California Native Americans. It depicts a naked "Plains Indian" on the ground, intimidated by a priest who is gesturing at the sky with one hand while pointing down at the Native American with the other. A Spanish vaquero brandishes his fist in a conquering, menacing gesture.
17. The light poles along Market Street and at the Legion of Honor in San Francisco, which are intended to glorify the conquest of Native Americans, are brass bas-relief sculptures depicting naked "Plains Indians" on horseback and are entitled "Winning of the West."
18. There is a large statue of a Spanish conquistador at Lake Merced in San Francisco, glorifying the conquest of Native Americans.

H. RECOMMENDATIONS: CULTURAL, POLITICAL, AND SOCIAL

The Commission recommends that:

1. The City consult with the Native American community on identifying statues and other symbols that represent the conquest and genocide of the Native American people, with the goal of removing them and placing them in an appropriate location, such as a museum where the public can be educated on why such representations are offensive.
2. The City establish an annual Indigenous People's Day (a City holiday), to increase Native American visibility and pride.
3. The City explore a way to celebrate the contributions of Italian Americans and their heritage without honoring Christopher Columbus.
4. The City observe an "International Day of Reconciliation" to acknowledge the sacrifices of Native American people.
5. The City change the names of Junipero Serra Boulevard and Columbus Avenue to names that do not honor people who conquered or brought great harm to Native Americans.
6. The City create street names to honor Native American people, such as Richard Oakes Boulevard and Ohlone Avenue.
7. The San Francisco Art Commission include Native Americans in the process of identifying funding for and approval of public art projects that contain images of or pertain to Native Americans.

The Pioneer Monument (Civic Center Plaza)



The image (above) shows a Catholic priest gesturing to heaven with one hand while motioning to the Native American person to stay down on the ground. Although this is a statue that glorifies the conquest of California, the Native American person is a Plains Indian (when considering the feathers and hair style) and not a California Indian, which reinforces the notion that all Native Americans look like Plains Indians. The Native American person is naked (except for a blanket), is barefoot, and is in an inferior, helpless position on the ground with the conquerors standing in a superior position over him.



In the original rendition of this statue, the Vaquero (rancher), was brandishing a gun. It was removed when the statue was relocated to its current location in 1993.



The close-up (above) is of one of the bas-relief panels that encircle the pillar of this monument. The Native American people are all naked and barefooted, and the woman's breast is exposed. The central figure of a European trader is in a superior position to the Native American subjects, one of whom is kneeling at the feet of the trader.



The plaque (left) gives a history of the origin of the statue as well the different locations where it has been erected. It neither offers an explanation of the historical context of the images, nor does it extend any apology for the subjugation and near-annihilation of Native American people.

PUBLIC COMMENT
— OPPOSED

Tuffy, Eiliesh (CPC)

From: Adrian <adrian@berrysausage.com>
Sent: Wednesday, February 14, 2018 3:43 PM
To: Tuffy, Eiliesh (CPC)
Subject: Civic Center Landmark hearing

re: Case #: 2017-015491COA

Certificate of Appropriateness for the statues between the Library and Asian Art Museum.

I would like to attend this meeting and show support for keeping the statues in place.

I need to know what time I need to be there and if there is a list I can sign up for to speak out in support of leaving these statues in place ?

Thanks!

Adrian Maestas
Resident SF 9th District

PIONEER MONUMENT
PUBLIC COMMENT
— OPPOSED

Tuffy, Eiliesh (CPC)

From: Frye, Tim (CPC)
Sent: Wednesday, February 07, 2018 3:53 PM
To: Eric Heisdorf
Cc: Tuffy, Eiliesh (CPC)
Subject: RE: Historic Preservation Committee meeting regarding "Early Days" Statue at Civic Center

Hi Eric.

Thanks for your message. I am forwarding your comments to the planner assigned to the project. Eiliesh Tuffy. Your comments will be forwarded to the Historic Preservation Commission along with all other comments we receive regarding the proposal.

Best,

Timothy Frye
Principal Planner | Preservation—Historic Preservation Officer
San Francisco Planning Department
1650 Mission Street, Suite 400 San Francisco, CA 94103
Direct: 415.575.6822 | www.sfplanning.org
[San Francisco Property Information Map](#)

From: Eric Heisdorf [<mailto:ehesidorf@ccsf.edu>]
Sent: Wednesday, February 07, 2018 1:28 PM
To: Frye, Tim (CPC)
Subject: Historic Preservation Committee meeting regarding "Early Days" Statue at Civic Center

Good afternoon Mr. Tim Frye,

I wanted to submit a public comment for the Historic Preservation Committee:

In short, please do not kowtow to a very vocal minority whose intention are well meaning but rather shortsighted.

I have been a San Francisco resident for at least 15 years now. I am a descendant of the Yaqui people. Of course 23andme only indicated Native American, but that is beside the point.

My ethnic makeup is as much Native American and Mexican as it is European, but I don't believe any of that really matters when it comes to the decision at hand.

I am concerned that you may vote to remove a statue that depicts the subjugation of Native American peoples ("early days"). If we wipe away the traces of injustice, we will forget that injustice and we will repeat it. Maybe not in our lives, but 100 years from now, there will be even less to remind us of the atrocities that were inflicted on the natives.

This is not to say that I believe that every statue ever created should stand, but this one should. The statues that should be removed are the statues that LIONIZE individuals who persecuted others. This statue does not identify any one individual nor does it seek to lionize any person or action. Please don't erase what few cultural memorials we have here. Let history stand. Do not try and erase the injustices by hiding them from our collective memories.

The preceding was my strong opinion as an interested party who does not have the ability to attend the Commissions meeting in person to give public comment. Anything that you can do to pass my comments along to the committee members will be great appreciated.

Thank you.

PIONEER MONUMENT

PUBLIC COMMENT
- CONCERNS
- OPPOSED

Tuffy, Eiliesh (CPC)

From: Marvis Phillips <marvisphillips@gmail.com>
Sent: Saturday, February 03, 2018 10:29 PM
To: Tuffy, Eiliesh (CPC)
Cc: alliaon.cummings@sfgov.org
Subject: Case No. 2017-015491COA-Fulton Street right-of-way

Dear Eiliesh,

Thank you for the "Notice of Public Hearing" on this item. As a resident of the Tenderloin/District 6 this sculpture has always been a part of our communities values, and without having been given k a heads up that a major icon is going away and for how long or that the project to alter this area was in the works at all. I'm concerned that a part of this "historical district" will lost to our future generations. I remember the fight to keep the structure originally when the new library was proposed and the settlement was to put it on Fulton, even though several government types wanted it totally removed as out-dated, our history is never out of date it is who we are!

So without more information as to what the project is, what the plans for the space are, what the future plans for the sculpture are and the time line for the project I cannot take a position at this time, if more information can be forward to me at [\(marvisphillips@gmail.com\)](mailto:marvisphillips@gmail.com) I would appreciate it. Thank you.

Sincerely,

Marvis J. Phillips
Interim Board Chair
District 6 Community Planners

--

Thank you for your time and consideration. Please contact me if you have any questions or concerns.

Sincerely,
Marvis J. Phillips
President, ABD6
<http://abd6.cfsites.org/>

PIONEER MONUMENT

PUBLIC COMMENT
— CONCERNS
— OPPOSED

Tuffy, Eiliesh (CPC)

From: Marvis Phillips <marvisphillips@gmail.com>
Sent: Saturday, February 03, 2018 11:30 PM
To: Tuffy, Eiliesh (CPC)
Subject: Case No. 2017-015491COA-Fulton Street right-of-way

Dear Eiliesh,

I'm not sure my original email got to you as it does not show up on my "sent" page, but your email address was recorded, so just in case I'm sending another one. Also the cc: I had sent to Allison did go through so I sent her one directly.

I'm writing about the removal of the sculpture located on Fulton Street next to the Main Library, as I stated in the email to Allison, I never received any notice that any work was being planned for or to the sculpture or to Fulton Street, even though I've been on the Planning Department's mailing list as a community organizer and planner within District 6 for many years, so I have no information on this project's purpose, or what the proposals are. I have asked for additional information be sent via my email, so I can decide what position I want to take and if I have any concerns. Thank you for your assistance.

Sincerely,

Marvis J. Phillips
Interim Board Chair
District 6 Community Planners

--

Thank you for your time and consideration. Please contact me if you have any questions or concerns.

Sincerely,
Marvis J. Phillips
President, ABD6
<http://abd6.cfsites.org/>

