

Recognizing, Protecting and Memorializing South of Market LGBTQ Social Heritage Neighborhood Resources

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TABLE OF CONTENTS

FINDINGS and PURPOSE	1
JUSTIFICATION	3
FEATURES and INDIVIDUAL ASSETS	9
BOUNDARIES and PROPOSED TREATMENTS	13
STANDARDS and GUIDELINES for REVIEW of NEW CONSTRUCTION	15
Appendix 1-Types of Designation	19
Appendix 2- LGBTQ Heritage SUD Mitigation Measures	20
Appendix 3—LGBTQ Social Heritage Special Use District Survey	24

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FINDINGS and PURPOSE

After many small meetings with members of the Lesbian Gay Bisexual Transgender Queer (LGBTQ) community, the Western SoMa Task Citizens Planning Task Force is proposing to celebrate the LGBTQ neighborhood legacy. Using creative means to educate, acknowledge diversity and the value of LGBTQ neighborhood resources, the community proposes to memorialize and recognize the living LGBTQ social heritage and fabric of this San Francisco neighborhood.

The places of everyday urban life are, by their nature, mundane, ordinary, and constantly reused, and their social and political meanings are often not obvious. It takes a great deal of research, community involvement and inventive signing and mapping to bring these meanings out, but this process can lead from urban landscape history into community-based urban preservation, as understanding the past encourages residents to frame their ideas about the present and future” (The Power of Place”, Dolores Hayden)¹

For the LGBTQ community within SoMa, social heritage is valuable and an important part of local, regional and world history. Therefore, LGBTQ assets have been identified and mapped according to grassroots methodologies for identification and analysis. The community has also provided recommendations for celebrating these past and present neighborhood resources.

¹ Dolores Hayden, *The Power of Place*, Cambridge, Mass: MIT Press, 1995.

Using the Urban Landscape to Celebrate Social Heritage

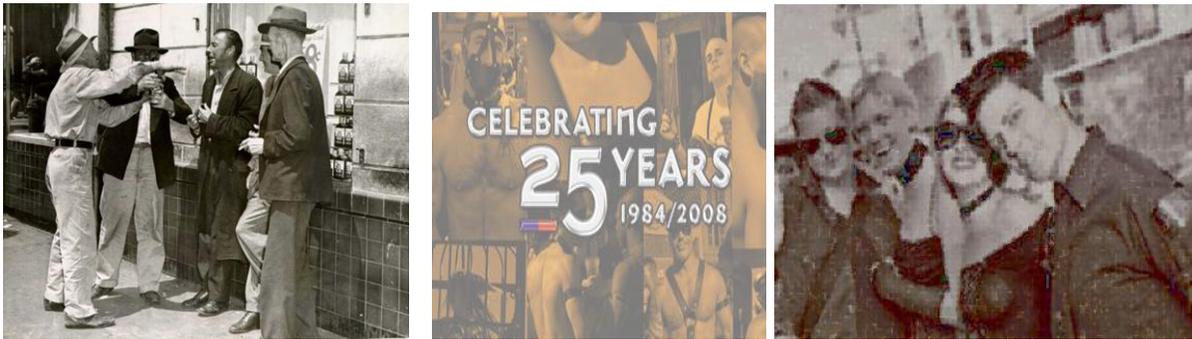
The **DRAFT Western SoMa Community Plan**, (August 14, 2008) includes policies encouraging the preservation of social heritage.

- Policy 6.1.1: **Survey, identify and evaluate historic and cultural resources in a manner that is consistent with the context statement prepared for the Western SoMa area.**
- Policy 6.2.9: **Support the retention of “social heritage” values, properties and historic preservation districts within Western SoMa.**

The LGBTQ community in SoMa is proposing the following:

1. To establish boundaries for a LGBTQ Social Heritage Special Use District (SUD) that demarcates core social heritage assets.
2. To identify and classify individual assets.
3. To sustain on-going research and policies that encourages the preservation of local social heritage and local culture through the Western SoMa Plan and other means.
4. To use the urban landscape to celebrate public history, using public features as a way to educate and accept diversity, leaving an important legacy at the heart of the neighborhood.
 - a) Honor a handful of LGBTQ sites which have embodied the essence of the neighborhood legacy with individual commemorative inscription and symbols.
 - b) Create a social-heritage path or tourist trail which celebrates collective important and valuable events and traditions such as festivals and street fairs still growing into local, regional and even world-wide history.
 - c) Seek funding to produce a booklet on important LGBTQ sites South of Market. Published by Labor Archives, *The San Francisco Labor Landmarks Guide Book: A Register of Sites and Walking Tours* (edited by Susan Sherwood and Catherine Powell) could serve as a model.
 - d) Propose renaming streets and alleyways after some of the major figures of local leather history.

JUSTIFICATION



South of Market has long been one of the major neighborhoods for San Francisco's LGBTQ populations. Before the 1960s, much of this LGBTQ activity was concentrated along the old waterfront. Historian, Allan Berube, has noted the extent to which local gay life overlapped and intermixed with the San Francisco world of sailors, merchant seamen, longshoremen, and others who worked the wharves and shipyards and lived nearby. The Embarcadero was known as a gay male cruising area at least as far back as the 1920s. Berube writes, "Along the waterfronts in port cities were complex sexual cultures that incorporated... erotic arrangements between men.... On the Embarcadero in San Francisco, for example, before the 1960s, were hundreds of cheap hotels, taverns, lunch rooms, cafeterias, union halls, and the YMCA where maritime and waterfront workers and servicemen hung out and interacted with others outside their worlds." Berube explains that by the 1950s, "what might have been described as the early gay bars and nightlife in San Francisco might more appropriately be called the homosexual aspects of waterfront culture. These often attracted gay men from other parts of the city."

²

Police crackdowns along the Embarcadero in the mid-1950s and early 1960s pushed gay bars and their patrons west. The Polk Street and Folsom Street neighborhoods became densely and visibly gay during the 1960s. Before the emergence of the Castro in the 1970s, Polk Street was the major gay residential and commercial center, while Folsom and South of Market drew the "leather" crowd.

The Tool Box, a bar that opened at 399 Fourth Street at Harrison in 1962, was the first gay leather bar South of Market. The leather scene moved to what would become its "main street" in 1966, when Febe's and the Stud opened on Folsom Street between 11th and 12th Streets. The Ramrod followed in 1968, and soon several other bars soon opened

² Berube, Allan. 1993. "Dignity for All": The Role of Homosexuality in the Marine Cooks and Stewards Union (1930s-1950s)." Paper presented at the conference Reworking American Labor History: Race, Gender, and Class. Madison.

along a three-block strip of Folsom Street, establishing a core area economy which continued to expand in the 1970s that anchored a burgeoning “leather” district.³

By the end of the 1960s, San Francisco leather bars had become heavily concentrated along Folsom Street, and leather bars and businesses sprouted in the surrounding blocks. By the late 1970s, South of Market had become one of the most extensive gay leather neighborhoods in the world. As a result, gay South of Market acquired a number of nicknames, including the “Folsom”, the “Miracle Mile”, and the “Valley of the Kings.” While the Castro was unquestionably the center of local gay politics, the Folsom had become the sexual center. The same features that made the area attractive to leather bars made it hospitable to other forms of gay sexual commerce. Most of the local gay bathhouses and sex clubs also nestled among the warehouses South of Market. ⁴

The gay and leather occupation South of Market reached its zenith by 1982 then shrank dramatically in the mid 1980s before stabilizing by the early 1990s.⁵ Today, the gay and leather presence is still significant, most visibly in the small concentration of gay leather bars, shops, and sex clubs bounded by Folsom, Harrison, Fifth and Twelfth Streets, and in the annual *Folsom Street Fair* and the *Up Your Alley* fair.

Folsom Street Fair



As Dolores Hayden has observed, “Festivals and parades also help to define cultural identity in spatial terms by staking out routes in the urban cultural landscape. Although their presence is temporary they can be highly effective in claiming the symbolic importance of places. They inter-mix vernacular arts traditions (in their costumes, floats, music, dance, and performances) with spatial history.”⁶

³ Rubin, Gayle, 2000: “Sites, Settlements, and Urban Sex: Archaeology And The Study of Gay Leathermen in San Francisco 1955-1995,” in Robert Schmidt and Barbara Voss, eds., *Archaeologies of Sexuality*, London, Routledge. 62-88.

⁴ Rubin, Gayle, 1998 “The Miracle Mile: South of Market and Gay Male Leather in San Francisco 1962–1996,” in James Brook, Chris Carlsson, and Nancy Peters, eds., *Reclaiming San Francisco: History, Politics, Culture*, San Francisco, City Lights Books. 247-272.

⁵ Rubin, Gayle. 1997. “Elegy for the Valley of the Kings: AIDS and the Leather Community in San Francisco, 1981-1996,” in Martin P. Levine, Peter M. Nardi, and John H. Gagnon, eds., *In Changing Times: Gay Men and Lesbians Encounter HIV/AIDS*, Chicago, University of Chicago Press. 101-143

⁶ Hayden, *The Power of Place*, 38.

As LGBTQ presence South of Market began to shrink in the 1980s, two street fairs that would continue to define the neighborhood were founded. These Fairs have become important in claiming the gay and leather past South of Market, and in maintaining a gay and leather presence in the neighborhood.

The *Folsom Street Fair* began in 1984. It has become California's third largest spectator event. It is the world's largest leather event and showcase for BDSM products and culture.⁷ It has grown as a non-profit charity, and local and national non-profits benefit with all donations at the gates going to charity groups as well as numerous fundraising schemes within the festival including games, beverage booths and even spankings for donations to capitalize on the adult-themed exhibitionism.

According to the organizers, over its 17 year history, a conservative calculation is that the *Folsom Street Fair* has returned over four million dollars in earned revenue to local and national charities.

The *Up Your Alley Fair* was started in 1985. Originally held on Ringold Alley, it later moved to Dore Alley. *Up Your Alley* is a smaller and more local event, but it too is an important annual festival. The *Up Your Alley* and *Folsom Street* fairs are now run by the same organization, and both raise funds for many community charities and organizations.

Special Challenges of Moral Regions - Identification and Preservation

Throughout the 20th century, large industrial cities such as San Francisco were major locations where gay, lesbian, and transgender communities were able to form and occupy territory. This process of sexual concentration and territorialization was recognized by the early urban sociologists, such as Robert E. Park, who famously coined the terminology of "moral regions." In a city, said Park, "the population tends to segregate itself, not merely in accordance with its interests, but in accordance with its tastes or its temperaments... Every neighborhood, under the influences which tend to distribute or segregate city populations, may assume the character of a moral region."

Such, for example, are the vice districts, which are found in most cities. A moral region is not necessarily a place of abode. "It may be a mere rendezvous, a place of resort.... We must then accept these 'moral regions' and the more or less eccentric and exceptional people who inhabit them, in a sense, at least, as part of the natural, if not the normal, life of a city. It is not necessary to understand by the expression 'moral region' a place or a

⁷ http://en.wikipedia.org/wiki/Folsom_Street_Fair

society that is either necessarily criminal or abnormal. It is intended rather to apply to regions in which a divergent moral code prevails, because it is a region in which the people who inhabit it are dominated, as people are ordinarily not dominated, by a taste or a passion or by some interest.... It may be an art, like music, or a sport, like horse-racing...Because of the opportunity it offers, particularly to the exceptional and abnormal types of man, a great city tends to spread out and lay bare to the public view in a massive manner all the human characters and traits which are ordinarily obscured and suppressed in smaller communities." Clearly, gay neighborhoods are such "moral regions."⁸

Clearly, gay neighborhoods are such "moral regions." Such neighborhoods, however, do not tend to inhabit or produce a built environment of particular architectural significance. They tend to be located in relatively undercapitalized neighborhoods with small scale investment in the built environment. Their importance lies in the uses to which those buildings are put rather than the buildings themselves, and this creates special problems for the social preservation of sexual landscapes. These difficulties are similar to those that have been identified for other populations with limited resources.

"A socially inclusive urban landscape history can become the basis for new approaches to public history and urban preservation. This will be different from, but complimentary to, the art-historical approach to architecture that has provided a basis for architectural preservation. A more inclusive urban landscape history can also stimulate new approaches to urban design, encouraging designers, artists, and writers, as well as citizens, to contribute to an urban art of creating a heightened sense of place in the city." (The Power of Place", Dolores Hayden)⁹

In The Power of Place, architectural historian Dolores Hayden notes the challenges of social heritage preservation that is focused on uses, meanings, and memories rather than on the architectural significance of individual structures, and she observes that these issues are particularly salient with respect to ethnic minorities, working class populations, and women. Hayden comments that "urban landscapes are storehouses for these social memories, because natural features such as hills or harbors, as well as streets, buildings, and patterns of settlement, frame the lives of many people and often outlast many lifetimes. Decades of 'urban renewal' and 'redevelopment' of a savage kind have taught many communities that when the urban landscape is battered, important collective memories are obliterated." She observes that "The power of place–

⁸ Park, Robert E and Ernest W. Burgess. 1925. The City. Chicago: University of Chicago Press.

⁹ Hayden, Dolores. 1995. The Power of Place: Urban Landscapes as Cultural History. Cambridge, MA: MIT Press.

the power of ordinary urban landscapes to nurture citizens' public memory, to encompass shared time in the form of shared territory— remains untapped for most working people's neighborhoods in most American cities, and for most ethnic and most women's history."¹⁰

Hayden suggests that for preservation efforts to be inclusive of gender, race and class, they must claim "the entire urban cultural landscape as an important part of American history, not just its architectural monuments. This means emphasizing the building types— such as tenement, factory, union hall, or church— that have housed working people's everyday lives." While Hayden briefly mentioned gay and lesbian territories, her discussion did not symmetrically address the histories of minority sexual communities.¹¹ in her discussion, but her framework can and should be extended to articulate the specific challenges of preserving the sense of sexual place. In the case of LGBTQ populations, this means recognizing the ways in which quite ordinary buildings have been utilized as important social locations. This in turn requires understanding the inventory of institutions of LGBTQ social life, which for most of the 20th century, consisted of the following: bars, bath houses and sex clubs, retail shops, small scale production facilities, publications and press, cruising areas, residential concentrations, locations of special events, and organizational headquarters. South of Market is dense with such sites.¹²

Finally, many, if not most, of the gay sites South of Market are also part of the history of San Francisco's working class. In a 1982 article on gay South of Market, Mark Thompson called the neighborhood "the city's backyard." He commented that "An early morning walk will take a visitor past dozens of small business manufacturing necessities; metal benders, plastic molders, even casket makers can all be seen plying their trades. At five they set down their tools and return to the suburbs.... A few hours later, men in black leather...will step out on these same streets to fill the nearly 30 gay bars, restaurants and sex clubs in the immediate vicinity. Separate realities that seldom touch and, on the surface at least, have few qualms about each other."¹³

What Thompson did not realize at the time is that most of the places patronized by those men in black leather had once been part of the neighborhood's industrial past. As the city increasingly lost industry after World War II and as the port declined, much of the built environment of small scale production was vacated and available to be recycled

¹⁰ Hayden, Dolores. 1995. The Power of Place: Urban Landscapes as Cultural History. Cambridge, MA: MIT Press.

¹¹ *Ibid.*, 23.

¹² Thompson, Mark. 1982. "Folsom Street." The Advocate, 8 July, 28-31, 57.

¹³ Thompson, Mark. 1982. "Folsom Street." The Advocate, 8 July, 28-31, 57.

into new uses. Timothy Stewart-Winter has noted that the emergence of the Castro as a gay neighborhood was made possible by the exodus of the working class population to the suburbs, which made working class housing, bars, and retail venues similarly available.¹⁴



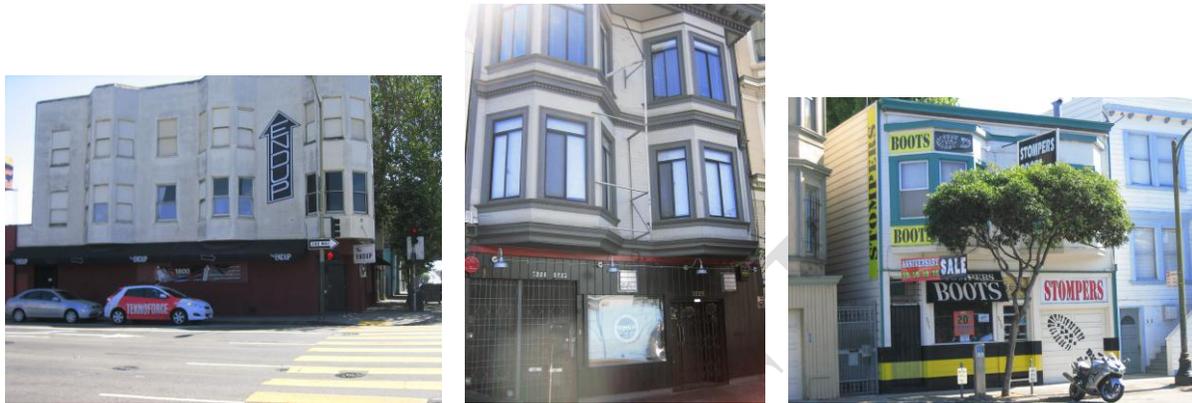
Photos from the left: The Eagle (bar), Hide (nightclub), Mr. S Leather Co. (retail) provided by Derek Abrego

A similar process created the LGBTQ South of Market. Because of its industrial character, the industrial dispersion after World War II was especially pronounced South of Market, and gay re-utilization of its vacated landscape was especially dramatic. Thus, memorializing the gay history of South of Market will also highlight some aspects of its working class history. It will also demonstrate the extent to which urban history is a richly layered with consequence of the residues of meaning and memory that many populations and diverse activities leave along streets that look ordinary and in buildings that appear to be nondescript. Much of this underutilized industrial built environment was recycled as gay social space: factories and tenement buildings became sex clubs and bathhouses, machine shops became leather shops, and lunchrooms and taverns that had fed and watered the local working class population became gay bars.

While South of Market has had a particularly strong association with gay male leather, it was also a significant neighborhood for other elements of the local LGBTQ population. Although LGBTQ individuals have been well represented among the residential population, the LGBTQ presence in the neighborhood has been expressed more through commercial and social institutions than by residential concentration. The same features that made the area attractive to leather bars made it hospitable to other forms of gay sexual commerce. Most of the local gay bathhouses and sex clubs also nestled among the warehouses South of Market. Similarly, the availability of relatively low cost office space drew a substantial portion of the gay press as well as organizational headquarters. In addition, there have been numerous gay owned businesses that served a broad clientele,

¹⁴ Timothy Stewart-Winter, "The Castro: Origins to the Age of Milk," *The Gay and Lesbian Review*, January-February 2009, 12-15.

ranging from printers to shops that cleaned commercial cooking equipment. While lesbian businesses, organizations, and residents have clustered more densely in other areas, such as the Mission and Bernal Heights, there have been a number of significant lesbian sites South of Market. And despite the centrality of the Tenderloin as the focal neighborhood for San Francisco’s transgender population, South of Market has also had a transgender presence. For example, Alexis Muir, a transsexual, owned the buildings that housed several major leather bars.



Photos from the left: The End-Up (bar), Chaps II (nighclub), Stompers Boots (retail) provided by Derek Abrego

FEATURES and INDIVIDUAL ASSETS

Honoring and acknowledging the presence of LGBTQ businesses is acknowledging gathering places, such as bars and public baths with educational plaques, noting them as important to gay/leather SoMa history. Recognizing individual assets in context is recognizing a collection of resources of collective memory, despite some of them being located outside the boundaries of Western SoMa Plan area and the associated Western SoMa Special Use District (SUD).

Bars

- The Tool Box--399 4th at Harrison
- Febe’s--1501 Folsom
- The Ramrod--1225 Folsom (also My Place, now Chaps II)
- The Brig-- 1347 Folsom (also the Inbetween, the No Name, the Bolt, the Powerhouse)
- The Arena – 399 Ninth Street (also the Stud)

- The Ambush – 1351 Harrison Street
- The Lone Star – 1098 Howard; 1354 Harrison Street
- The Black and Blue -- 198 Eighth Street
- The BayBrick Inn – 1188-1190 Folsom (lesbian bar; also Clementina's, Headquarters)
- The Bootcamp – 1010 Bryant Street
- The Red Star Saloon – 1145 Folsom Street
- The Cave – 280 Seventh Street (also the Rawhide II)
- Chaps – 375 Eleventh Street
- Cocktails and The Pit – 201 Ninth Street
- The Leatherneck – 280 Eleventh Street (also the Covered Wagon, Dirty Sally's, The Plunge, the Gold Coast, Drummmaster, the Compound).
- The End Up – 401 Sixth Street
- The Watering Hole – 298 Sixth Street (also the Gas Station, the Round Up)
- San Francisco Eagle/Eagle Tavern – 398 Twelfth St
- The Stables – 1123 Folsom Street
- The Stud – 1535 Folsom (aka Holy Cow)
- Hole in the Wall – 289 Eighth Street (now 1369 Folsom Street)

Bathhouses/Sex Clubs

- The Folsom Street Barracks-- 1147 Folsom
- The Slot-- 979 Folsom also the Hula Shack, Rama, The Lumberyard
- The Cauldron--953 Natoma
- The Sutro Baths -- 1015 Folsom (also Big Town, Folsom Street Baths, Colossus, Product, 1015)
- Mr. B's Ballroom – 224 Sixth St
- Blowbuddies -- 933 Harrison
- The Hothouse – 374 Fifth Street
- The Handball Express – 973 Harrison Street
- Animals – 161 Sixth Street
- The Club Baths aka Eighth and Howard – 201 Eighth Street
- The Club Baths aka The Ritch Street Baths – 330 Ritch Street
- The Folsom Street Club – 1389 Folsom Street (also Cornholes)
- 890 Folsom -- 890 Folsom Street
- Mack – 317 Tenth Street? (now at 1285 Folsom Street)
- South of Market Club/Gloryholes – 225 Sixth Street

Retail and Small Production Facilities

Leather Shops

- Mr. S. 4 locations: 227 Seventh Street, 1779 Folsom Street, 308-310 Seventh Street, 385 Eighth Street Madame S. 321 Seventh Street, not at 385 Eighth Street.
- A Taste of Leather -- 1501 Folsom, 960 Folsom, 336 Sixth Street, 317 Tenth Street, 1285 Folsom Street (also Mack)
- 768 Clementina – Taylor of San Francisco

Clothing and Apparel

- Stompers Boots -- 323 10th Street
- Worn Out West -- 1158 Howard (also Stormy Leather)

Art Galleries

- Fey–Way -- 1287 Howard Street
- 544 Natoma – 544 Natoma

Restaurants

- Hamburger Mary's – 1582-1590 Folsom Street
- Canary Island Diner – 1270 Harrison Street
- Off the Levee/527 – 527 Bryant Street

Publications and Press

- Drummer Magazine (aka Alternate Publications, Desmondus, Inc) -- (At 3 locations: 15 Harriet, then 285 Shipley, then 24 Shotwell.
- Bay Area Reporter – 395 Ninth Street
- Brush Creek Media – 367 Ninth Street
- Bay Times – 288 Seventh Street
- The Sentinel – 285 Shipley
- Pan-Graphic Press - 689 Mission Street

Hotels

- Folsom Street Hotel – 1082 Folsom Street

Alleys

- **Ringold Alley** was a major site of gay male cruising, especially after the bars closed. The original “Up Your Alley” Fair was held on Ringold in honor of that history. After the leather bars closed, men would congregate on the alley, which was right behind the Ramrod. Cars, bikes, and vans would circle the block to go

up the one way street. Before the empty lots were fenced in, other people would use them to park vans, some of which were fitted out with entire playrooms complete with slings and other sex equipment as well as sound systems and refrigerators and other amenities.

Organizational Headquarters

- Templar Hall – 1127 Folsom Street
- The Fifteen -- 254 Ritch Street, then 249 Capp Street, also 191 Post Street.

National Political Organization Headquarters

- National Leather Association – 1250 Folsom Street
- The Mattachine Society--689 Mission Street
- Frameline-- 145 Ninth Street

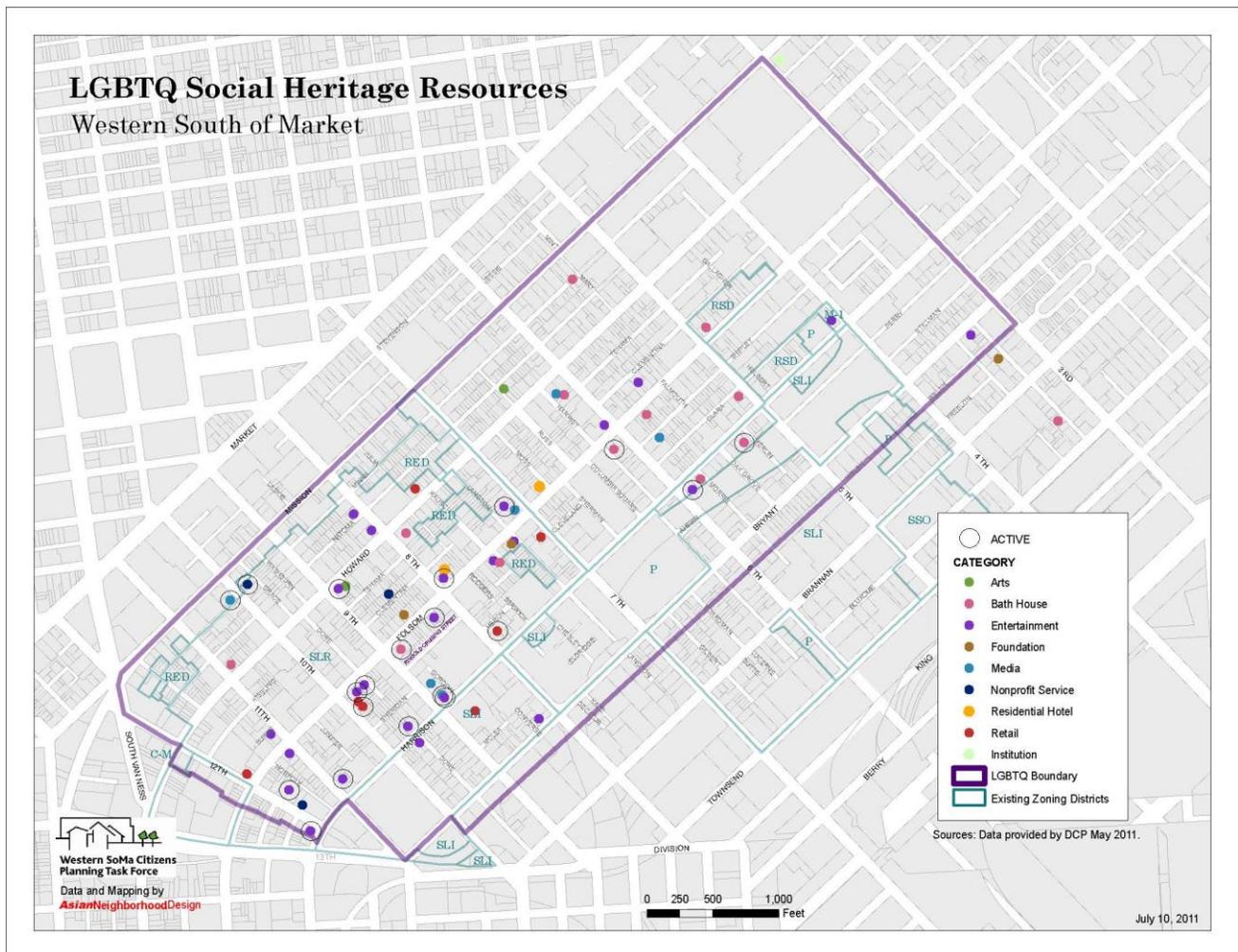
Religious Organizations

- Service of Mankind Church 367 Twelfth (heterosexual)
- Church of the Secret Gospel – 744-746 Clementina (also 735 Tehama, 340 Sixth Street)



Photos from the left: The Stud (bar), Power House (bar), A Taste of Leather (retail) provided by Derek Abrego

BOUNDARIES and PROPOSED TREATMENTS



The Western SoMa Citizens Planning Task Force and City sponsored surveys have already recognized a potential historic district largely inside the Western SoMa SUD. The community also recognizes that many of the individual LGBTQ cultural assets are located throughout SoMa.

HERITAGE PATH

The LGBTQ community is proposing a “heritage path.” This path traces places and events that took place at these streets and alleys during the latter half of the 20th Century through today, as fairs, festivals, social services and continued business operations. Exact path location and designation is to be determined through further discussion with the community.

RENAMING OF THE STREETS

Renaming of some streets has been suggested by the community and a partial list of suggestions follows. A process nomination and careful evaluation of potential honorees will have to be developed.



A comprehensive list of suggestions will be determined through further discussion with the community.

Marcus Hernandez, whose decades of writing a weekly leather column helped define and publicize South of Market as a gay neighborhood.

All of these individuals are deceased.

- ✓ Chuck Arnett, the artist who painted the mural in the Tool Box that was featured in Life Magazine in 1964. This image more than any other came to represent leather South of Market
- ✓ Alan Selby, who owned Mr. S. Leather, became one of the most active fundraisers during the AIDS crisis
- ✓ Anthony DeBlase, who as publisher of Drummer designed the Leather Pride Flag and established Leather Pride Week in San Francisco

- ✓ And Michael Valerio, who along with Kathleen Connell founded the Folsom Street Fair, primarily as a way to protest against rampant and uncontrolled redevelopment of South of Market and to show that South of Market was indeed a vital and viable neighborhood that deserved to be preserved rather than demolished.

THE MUSEUM AND BOOKLET

The greater LGBTQ community is also proposing a museum or series of smaller permanent exhibition sites. Designation and location of the proposed museum is to be determined through further discussion with the community.

STANDARDS and GUIDELINES for REVIEW of NEW CONSTRUCTION

The LGBTQ community is proposing to follow the general social heritage resource policies in the cases a current LGBTQ asset could be changed by a mode of restoration, remodeling or demolition. However, the community wishes to add a set of strict policies to follow in the cases of remodeling including change of use as follows. The recommendations, which include urban design, economic, and zoning programs, are:

- a. To establish a Social Heritage Citizens Advisory Committee that will provide guidance and advice to the Planning Department regarding the preservation, protecting and memorialization of identified social heritage resources.
- b. To perpetuate LGBTQ business by requiring to replace business in-kind with special Certificate of Heritage Compliance.
- c. To work with the Department of Public Works and support the perpetuation of the Parol Lantern Festival with permanent urban design elements in the form of street lights and pavement.
- d. To establish Floor Area Ratio (**FAR and/or Height**) exemptions for the replacement of LGBTQ Social Heritage SUD assets.
- e. Whenever replacement in-kind is impossible, dedicate a portion of the new development to community arts projects or dedicate a portion of the new development for community public events and the arts, following specific criteria for Certificate of Heritage Compliance.

- f. To place commemorative inscription in the sidewalks corresponding to some of the most significant social heritage assets in the District, similar to that of the Barbary Coast¹⁵, for educational walking tours.

The community is recommending celebrating public history, using public features as a way to educate and recognize diversity accepting this Social Heritage SUD as leaving an important legacy at the heart of the neighborhood. When new construction proposals are made for sites containing identified neighborhood social heritage resources, the following table summarizes the proposed treatments.

For additional details and explanations of the programs summarized below, please refer to Appendix 2 of this report.

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¹⁵ Barbary Coast was a pleasure quarter in old San Francisco CA. The neighborhood quickly took on its seedy character during the California Gold Rush (1848 - 1858). It was known for gambling, prostitution, and crime. It is now overlapped by Chinatown, North Beach, Jackson Square, and the Financial District

Tools for Recognizing, Protecting and Memorializing Identified Social Heritage Resources in Proposed Western SoMa Social Heritage SUDs

	Resource Status	Programs	Historic Resource Only	Heritage Resource Only	Historic and Heritage
			plenty of tools apply to historic resources	social heritage resources	if social resource is located in a historical structure
Urban Design Tools streetscape, street lighting, special pavements, commemorative plates, etc	Retention	Administrative Certificate of Heritage Compliance (TBD) <small>(given to development who voluntarily include new urban design elements that commemorate social heritage)</small>	NO	YES	YES
	Retention	Streetscape improvement & public/cultural art elements (lighting, pavement, murals, etc)	NO	YES	YES
	Retention or Loss	Commemorative Plate	NO	YES	YES
Zoning Tools these tools consist of changes in the zoning code	Retention	FAR Exemption (TBD)	NO	YES	YES
	Retention	Height Bonus (TBD)	NO	YES	NO
	Retention	TDRs - either as private transaction to pay for TIs or mediated to go to a fund for business TA in the district	YES	YES	YES
	Retention	Community Benefit Exemption	YES	YES	YES
	Loss	Elimination of Height Bonus	YES	YES	YES
Economic Incentives/ Fees Tools local economic incentives, fees,	Retention	Historic/Cultural & Local Tax Credits (negotiated w/OEWD)	YES	YES	YES
	Retention	Tenant & Façade Improvements and other technical assistance (TA) to help existing business expand or improve - marketing, lease negotiation, etc	YES	YES	YES
	Loss	Community Benefit/Business Relocation Fee - to pay for relocation assistance such as brokers, lease negotiation, tenant improvements in new space, moving assistance, etc.	NO	YES	YES
	Loss	Enrollment in business incubator program (Mission only perhaps) - to create matches between developers and incubating businesses early in the development process	NO	YES	YES
	Loss	Must provide a first right of refusal to a displaced business; or select a non-formula retail principally permitted local business; or a master lease; or provide a community-use based on need (childcare, nonprofit), etc..	NO	YES	YES

Appendix 1-Types of Designation

The National Park Service has a set of standards for preservation, rehabilitation, restoration and reconstruction of historic assets. These standards are neither technical nor prescriptive, but are intended to promote responsible preservation practices that help protect US irreplaceable cultural resources. They cannot, in and of themselves, be used to make essential decisions about which features of the historic building should be saved and which can be changed. But once a treatment is selected, the Standards provide philosophical consistency to the work. They are conceptual, and therefore, they need to be reinforced with specific Design Standards, Economic Development Incentives and Review Processes that provide tangibility.

Types of Treatment addressed in National Register

Preservation is the first treatment and it places a high premium on the retention of all historic fabric through conservation, maintenance and repair. It reflects a building's continuum over time, through successive occupancies, and the respectful changes and alterations that are made.

Rehabilitation is the second treatment, emphasizes the retention and repair of historic materials, but more latitude is provided for replacement because it is assumed the property is more deteriorated prior to work.

Restoration is the third treatment, focuses on the retention of materials from the most significant time in a property's history, while permitting the removal of materials from other periods.

Reconstruction is the fourth treatment, establishes limited opportunities to re-create a non-surviving site, landscape, building, structure, or object in all new materials.

Appendix 2- LGBTQ Heritage SUD Mitigation Measures

FAR EXEMPTION

Floor Area Ratio is the ratio obtained by dividing the floor area of a building by the total area of the parcel upon which the building is erected. Floor Area Ratio is the minimum to maximum proportional development that could occur in a parcel. Different FAR is required in all different zoning districts. Example: in an NC, NC-T or NC-S zoning, the FAR is 1.8 to 1, meaning that in a parcel or lot of 4,500 square feet, a maximum development of 8,100 square feet could occur.

In Chinatown, the FAR requirement for total development is waived in the form of moving the use to another location. Code Section and Interpretation 124.1 (d) explains that the floor area ratio normally applying to the Chinatown Mixed use district shall not apply to uses which must relocate as a result of acquisition by the City.

Typically, if a community wants population and economic growth to continue, then land must be used more intensively. Using land more intensively will result in changes to height and density within the existing parts of the city. Some cities propose to direct growth in certain parts of the city, such as in major nodes and public transit oriented intersections, where heights increase should occur only, under specific design guidelines, limitations of density, specific community needs and urban principles hierarchies.

The LGBTQ Social Heritage SUD is proposing to grant FAR exemption for “replacement in-kind” of a traditional retail business

- In order to maintain and keep the business local as it was originally intended.
- Whenever replacement in-kind is not possible, a second mitigation is allowed, dedicating a portion of the new development to community arts projects, public events and arts, following specific criteria for Certificate of Heritage Compliance.

CERTIFICATE OF HERITAGE COMPLIANCE

A proposed Certificate of Heritage Compliance (COHC) is a document approving work on local properties in social heritage districts based on consistency with applicable design guidelines or standards. The procedures for COHC will need to be codified.

The LGBTQ Social Heritage SUD is proposing to establish an Administrative Certificate of Heritage Compliance to be granted by the Zoning Administrator for replacement in-kind of an identified at-risk LGBTQ business. Administrative Certificate of Heritage Compliance can be granted if certain conditions are established and followed.

- Certificate of Heritage Compliance would be given to new development that allows at least 2,500 square feet to replace traditional LGBTQ business that contributed to the local LGBTQ history in South of Market.
- Certificate of Heritage Compliance would be given whenever replacement in-kind is not possible, and a portion of not less than 2,000 square feet is dedicated to community arts projects, public events and local artists.

ECONOMIC DEVELOPMENT, TAX EXEMPTIONS and TAX INCENTIVES

In the case of Colonial Heights, Virginia, partial exemption from real estate taxes (tax relief) is allowed for qualifying rehabilitated or renovated structures. For those properties that qualify, the initial increases in real estate taxes resulting from rehabilitation or renovation is excused for ten (10) years. As an economic incentive, a partial tax exemption for restoration and retention of identified resources and other local economic incentives should be analyzed and considered.

In San Francisco, existing financial incentives that can be applied for preservation include:

Property Tax Reduction: The Mills Act is perhaps the best preservation initiative available to private property owners in San Francisco.

Loans: The city has several loan programs administered the Mayor's office of Housing (MOH) and the Mayor's office of Economic Development (MOED) to assist in the rehabilitation of residential resources.

- Code Enforcement Rehabilitation Fund (CERF) The CERF program offers a hardship loan for a minimum of \$4,250 and maximum of \$15,000 to correct any

conditions, which the City has determined in violation of the existing building code.

- Unreinforced Masonry Building (UMB) Loans: In 1992, San Francisco voters authorized the issuance of \$4,350 million in bonds to make loans available to owners of UMB buildings.

URBAN DESIGN and HEIGHTS EXEMPTIONS

Regarding heights, a proposed height exemption could be considered under the following circumstances:

- a. Restoration or replacement in the neighborhood of an in-kind of a LGBTQ identified resource.

VISION, MISSION AND PUBLIC PARTICIPATION

It may prove very helpful in guiding mitigation determinations that a local advisory Committee be established to review new proposals for restoration or the application of mitigation measures in the cases of demolition.

VISION: The vision should support a comprehensive program of social heritage preservation at all levels of community and government to promote the use and conservation identified social resources for the education, inspiration, pleasure and enrichment of the public in a spirit of stewardship and trusteeship for future generations.

MISSION: The statement should provide leadership in preserving, restoring and maintaining social heritage resources through activities, plans and programs that support the preservation and protecting of these resources.

PUBLIC PARTICIPATION: If Western SoMa social heritage resources are to be preserved, the neighborhood representatives of Western SoMa must actively promote their preservation.

WORKING WITH OTHER AGENCIES

Interagency work is vital in the process of social heritage preservation, protecting and memorialization. Many times, a social heritage landscape being saved from development is a success story because of grassroots activism, and common ground between land conservation and historic preservation efforts.

The LGBTQ Social Heritage SUD Proposal for Western SoMa proposes to work with the Department of Public Works and support the perpetuation of the Parol Lantern Festival with permanent urban design elements in the form of street lights and pavement.

Also, working with both the Department of Public Works and the Chamber of Commerce would be ideal to place commemorative inscriptions in the sidewalks corresponding to some of the most significant social heritage assets in the District, similar to that of the Barbary Coast¹⁶, for educational walking tours.

INTERPRETIVE PROGRAM

Many times the wish to preserve a place offers unique opportunities to develop educational and interpretive programs that integrate environmental and social heritage history together.

The LGBTQ Social Heritage SUD Proposal for Western SoMa proposes development of a Certificate of Heritage Compliance for development proposals that cannot replace LGBTQ traditional business in-kind, and a portion of not less than 2,000 square feet is dedicated to community arts projects, public events and local artists. This space would serve for education of local history by a socially appropriate artist.

¹⁶ Barbary Coast was a pleasure quarter in old San Francisco CA. The neighborhood quickly took on its seedy character during the California Gold Rush (1848 - 1858). It was known for gambling, prostitution, and crime. It is now overlapped by Chinatown, North Beach, Jackson Square, and the Financial District

Appendix 3—LGBTQ Social Heritage Special Use District Survey

From 1941 to 1945, more than 9,000 gay servicemen and women were discharged, and many were processed out in San Francisco.¹⁷ From 1940 to 1950, workers in World War II-related industries increased the population of SOMA by 37%.¹⁸ World War II saw a jump in the gay population.

Physically in the 1950s San Francisco planning trend was to tear down huge areas of the city and replace them with modern construction. Many buildings located in South of Market disappeared and people were displaced. Culturally, during the 1950s, City Lights Bookstore in the North Beach neighborhood was an important publisher of Beat Generation literature. During the latter half of the following decade, and the 1960s, San Francisco was the center of hippie and other alternative culture.

Since the 1960s, South of Market has been a center for the leather subculture of the gay community. At the end of each September the Folsom Street Fair is held on Folsom Street between 7th and 12th Streets. The smaller and less-commercialized but also leather subculture-oriented Up Your Alley Fair (commonly referred to as the Dore Alley Fair) is also held in the neighborhood, in late July on Folsom between 9th and 10th Streets and in Dore Alley between Folsom and Howard.¹⁹

The late 1960s brought in a new wave of lesbians and gays who were more radical and less mainstream and who had flocked to San Francisco not only for its gay-friendly reputation, but for its reputation as a radical, left-wing center.

¹⁷ (Wikipedia, History of San Francisco)

¹⁸ (<http://www.smhcsf.org/soma.html>)

¹⁹ ([http://en.wikipedia.org/wiki/South_of_Market_\(San_Francisco\)](http://en.wikipedia.org/wiki/South_of_Market_(San_Francisco)))

The properties identified as part of the LGBTQ Social Heritage Special Use District proposal, are:

BLOCK LOT	STREET NUMBER	STREET NAME	OTHER ADDRESS	LGBT	CATEGORY	NAME	HISTORIC AND OTHER NAMES	YEAR BUILT	ACTIVE OR INACTIVE
3510003	128	10th			Media	Damron Company			ACTIVE
3509015C	131	10th			Nonprofit Service	Folsom Street Events			ACTIVE
3519043	323	10th		Fetish	Retail	Stompers Boots		1906	ACTIVE
3520021	375	11th		G	Entertainment	DNA Lounge	Chaps Bar	1900	ACTIVE
3522014	398	12th		Leather	Entertainment	Eagle Tavern	The Eagle	1906	ACTIVE
3760125	401	6th		LGBTQ	Entertainment	The End Up		1970	ACTIVE
3730009	280	7th			Entertainment	Rawhide II	The Cave	1906	ACTIVE
3730028	239	8th		G	Entertainment	Wicked Grounds	The Hole in the Wall	1907	ACTIVE
3755136	385	8th			Retail	Mr. S			ACTIVE
3729082	201	9th		T	Entertainment	Asia SF		1907	ACTIVE
3756005	395	9th		LGBT	Media	Bay Area Reporter		1908	ACTIVE
3756004	399	9th		G	Entertainment	The Stud Bar	Arena	1906	ACTIVE
3754057	1015	Folsom		G	Bath House	Sutro Baths	Big Town, Folsom Street Baths, Colossus, Product	1932	ACTIVE
3756045	1225	Folsom			Entertainment	KOK	Shaft, Chaps II, Ramrod	1909	ACTIVE
3756034	1287	Folsom			Bath House	Mack Club & Baths		1923	ACTIVE
3519053	1347	Folsom		G	Entertainment	The Powerhouse	In Between, Bolt, Brig, No Name	1907	ACTIVE
3519050	1369	Folsom			Entertainment	Hole in the Wall	Night Gallery, Folsom Street Club, Cornholes		ACTIVE
3521021	1585	Folsom			Entertainment	Holy Cow	The Stud		ACTIVE
3760135	933	Harrison		G	Bath House	Blow Buddies		1953	ACTIVE
3519013	1354	Harrison		G	Entertainment	The Lone Star Saloon		1907	ACTIVE
N/A					Street Fest	Up your Alley	Ringold Alley		ACTIVE
N/A					Street Fest	Folsom Street Fair			ACTIVE

BLOCK LOT	STREET NUMBER	STREET NAME	OTHER ADDRESS	LGBT	CATEGORY	NAME	HISTORIC AND OTHER NAMES	YEAR BUILT	ACTIVE OR INACTIVE
3519045	317	10th			Retail	Taste of Leather			INACTIVE
3516010	280	11th		G	Entertainment	Caliente	Covered Wagon, Dirty Sally, The Plunge, The Gold Coast, Drummaster, The Compound, The Leatherneck, Hot Rocks, Drummer Key Club	1929	INACTIVE
3722257	593	Mission		G	Nonprofit Service	St. Regis	Williams Building, housed the national headquarters of the two major homophile organizations—The Mattachine Society and Daughters of Bilitis—as well as Pan Graphic Press (one of the first gay printers/small presses in the US).	1950-1965	INACTIVE
3521019	367	12th		Het	Nonprofit Service	Service of Mankind Church		1907	INACTIVE
3752011 A	399	4th		G	Entertainment	The Tool Box		1924	INACTIVE
3753008	374	5th		G	Bath House	The Hothouse		1906	INACTIVE
3725001	161	6th		G	Bath House	Animals		1907	INACTIVE
3731002	224	6th			Bath House	Mr. B's Ballroom		1914	INACTIVE
3731002	225	6th		G	Bath House	Gloryholes		1914	INACTIVE
3731011	298	6th		G	Entertainment	The Watering Hole	Ges Station, Round Up	1913	INACTIVE
3754120	336	6th			Retail		Taste of Leather		INACTIVE
3730011	288	7th		LGBT Q	Media	Bay Times		1926	INACTIVE
3755004	310	7th		LGBT SF	Retail	Mr. S	Also at 227 7th St; currently 385 8th	1913	INACTIVE
3728006	164	8th			Entertainment	The Trench			INACTIVE
3730038	201	8th		G	Bath House	Club Baths		1900	INACTIVE
3728008	198	8th St.			Entertainment	The Black & Blue		1920	INACTIVE
3756009	367	9th		G	Media	Brush Creek Media		1930	INACTIVE
3776098	527	Bryant		G	Entertainment	Off the Levee Bar	also a restaurant, also known as the 527 Club and Chez Mollet	1907	INACTIVE
3757008	1010	Bryant		G	Entertainment	The Boot Camp		1915	INACTIVE
3729048	744	Clementina			Nonprofit Service	Church of the Secret Gospel		1909	INACTIVE
3733028	890	Folsom			Bath House	890 Folsom			INACTIVE
3732025	960	Folsom			Entertainment	Taste of Leather			INACTIVE
3753130	979	Folsom		G	Bath House	The Slot		1906	INACTIVE
3731125	1082	Folsom			Residential Hotel	Folsom St. Hotel		1906	INACTIVE
3755101	1123	Folsom		G	Entertainment	The Stables		1910	INACTIVE
3755100	1127	Folsom			Foundation	Templar Hall		1906	INACTIVE

BLOCK LOT	STREET NUMBER	STREET NAME	OTHER ADDRESS	LGBT	CATEGORY	NAME	HISTORIC AND OTHER NAMES	YEAR BUILT	ACTIVE OR INACTIVE
3755078	1145	Folsom			Entertainment	The Red Star			INACTIVE
3755079	1147	Folsom	10 Hallam	G	Bath House	Folsom Street Barracks	Bar entrance on Folsom and bath house entrance at 10 Hallam	1983	INACTIVE
3729015	1250	Folsom			Foundation	National Leather Association		1923	INACTIVE
3756034	1285	Folsom		LGBT S	Retail	A Taste of Leather		1923	INACTIVE
3521058	1501	Folsom		G	Entertainment	Febes Bar	Taste of Leather (upstairs)	1926	INACTIVE
3516018	1582	Folsom		G	Retail	Hamburger Mary's		1916	INACTIVE
3730027	1188-1190	Folsom			Residential Hotel	Baybrick Inn		1914	INACTIVE
3731116	15	Harriet		L	Media	Drummer Magazine		1921	INACTIVE
3760122	973	Harrison		G	Bath House	Handball Express Baths			INACTIVE
3757067	1279	Harrison			Retail	Canary island Diner			INACTIVE
3525074	1351	Harrison		G	Entertainment	The Ambush		1907	INACTIVE
3727022	1158	Howard		LGBT	Retail	Stormy Leather	Worn Out West	1924	INACTIVE
3729803	1287	Howard		G	Arts	Fey-Way		1908	INACTIVE
3726046	544	Natoma			Arts	544 Natoma		1908	INACTIVE
3510020	953	Natoma		G	Bath House	The Cauldron		1939	INACTIVE
3776106	254	Ritch			Fondation	The Fifteen		1915	INACTIVE
3787040	330	Ritch		G	Bath House	Ritch Street Baths		1919	INACTIVE
3753082	285	Shipley			Media	Drummer	The Sentinel	1907	INACTIVE