

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

July 13, 2011



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FINDINGS and PURPOSE

The proposed Filipino Social-Heritage Special Use District (SUD) is a portion of the greater South of Market neighborhood that possesses concentrations of local Filipino social heritage assets. For the Filipino community within SoMa, social heritage is valuable and an important part of local, regional and world history. Filipino assets have therefore 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.

USING THE URBAN LANDSCAPE TO CELEBRATE HISTORY

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 proposed designation of a Special Use District (SUD) is intended to promote the health, safety, prosperity and welfare of the people of the City and the maintenance of the scale and character of the area. The local Filipino community is proposing the following.

- (a) Protection and preservation of the basic cultural values of assets insofar as these values are compatible with the greater Western SoMa Special Use District:
- (b) Providing scope for the continuing vitality of the new social heritage district through private renewal and sensitive creativity, within appropriate controls and standards. It is intended to foster a climate in which the Filipino Social Heritage SUD may thrive as a prime Bay Area ethnic social heritage district.
- (c) Maintaining an identity separate from other districts.

Philippine Cultural Preservation District

Philippine District

There is an on-going proposal to designate and dedare a Philippine Cultural Preservation District, **Philippine District** for short, in San Francisco. It is an eight by six blocked area on the western region of South of Market; bounded by 9th Street to 2nd Street and from Market Street to Brannan Street.

The **Philippine District** is the heart and nerve center of Filipino community San Francisco; it highlights the vibrant Filipino community and long-standing cultural institutions in the South of Market neighborhood.

As in the Philippines, Filipino community in San Francisco revolves around a central plaza that functions as a community space of inter-villages and multi-generational activities such as cultural events, trade and commerce, political, social and religious activities. It is also where people come for basic health, social, educational and government services. It is a pivotal place for personal, family and community replenishment and enrichment.

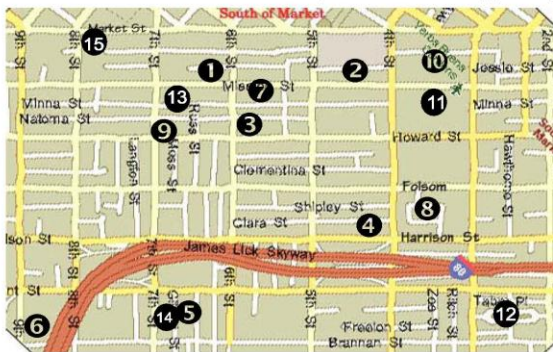
NORTHERN CALIFORNIA FILIPINO COMMUNITIES



The **Philippine District** is in the midst of major urban renewal and development in South of Market, Mid-Market, Transbay, Rincon Hill in downtown San Francisco. It has many important historical and cultural assets that need to be preserved, developed, reclaimed and enhanced for today and future generations.

Community Center is a project of the Filipino American Development Foundation.

San Francisco Cultural Center. Located on the fifth floor of the soon-to-open world class Westfield Bloomingdale Shopping Center on Market and Mission, SFCC will showcase and exhibit the best of Filipino American and Philippine arts,



The **Philippine District Walking Tour** seeks to highlight and promote the significance of the historical and cultural spaces to the Filipino and San Francisco community.

Bayanihan Community Center at the Bayanihan House at 1010 Mission Street. It is one of the soon-to-open cornerstones of the Philippine District. The Center includes a multi-use community room, a community technology center, a veterans and senior center, a craft and book store and a restaurant. The Bayanihan

trade and culture.

Bindlestiff Theater, renowned as the epicenter of Filipino American performing arts in the Bay Area, will have a bigger and better theater space at the Plaza Hotel Housing on the corner of Sixth and Howard. The Bindlestiff is temporarily housed at 505 Natoma Street for their continuous programming.

Filipino Education Center at 824 Harrison Street has been an educational institution for newcomers and bilingual students since the 1970s. Since the merging of FEC K-5 to Bessie

Carmichael School in 2001, the Harrison site has housed the Galing-Bata After-School Program.

Victoria Manalo Draves Park. An open space recreational park in the old site of the Bessie Carmichael School. The one-block location on Folsom and Harrison Street was originally the Columbia Square Park before the school was built. The SoMa and Filipino community are spearheading the naming of the Park after the 1948 Two time gold medalist Victoria Manalo, a SoMa native.

SoMa Cultural Center- a 30,000-square-foot warehouse arts facility that SomArts operates under contract to The San Francisco Art Commission.

Mint Mall and Hall - a Filipino owned property comprised of 135 residential units and 25 commercial suites, including the popular Arkipelago Book Store, offices of the three Filipino Centers Collaborative and Parol Lantern Festival

San Lorenzo Ruiz Center-a senior housing facility located on the square where streets are named after Philippine national heroes.

West Bay Filipino Multi-service Center, (also SoMa Teen Center and Ed dela Cruz Apartment, on 7th and Natoma St.) is one of oldest community service agencies in the City that caters to Filipino children, youth and their families.

Other Important places in the Philippine District

- 10 St. Patrick's Church (756 Mission St)
- 11 Yerba Buena Gardens (bet. 3rd & 4th)
- 12 Gran Oriente Filipino (South Park)
- 13 SoMa Health Center (551 Minna St.)
- 14 Bessie Carmichael School (7th St.)
- 15 Trinity Plaza

Also include

- 16 Historic Manilatown (Kearny St)
- 17 Dewey tower at union Square
- 18 The Presidio

The proposed Filipino Social Heritage Special Use District (SUD) aims to perpetuate the Filipino heritage in Western SoMa. The proposed SUD highlights the long-standing cultural institutions in the neighborhood as they have served as places of worship, for community services, for arts expression, and as sites for cultural activities and events in the same manner "a plaza" would function for towns in the Philippines. The proposed SUD includes several sites that host folkloric events, and streets named after Philippine national heroes. The local Filipino community working with the San Francisco Planning Department and Western SoMa Citizens Planning Task Force has proposed the following:

1. To establish boundaries for a Filipino 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 utilize the urban landscape;

5. To celebrate a social history by 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 Filipino 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 worldwide history;
 - c) Propose renaming streets and alleyways after some of the major figures of local Filipino history.

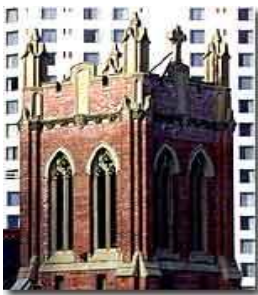
The Filipino Social Heritage Special Use District, referenced by the community as ***SoMa Philippines***, has evolved as a territorial-based ethnic identity in America. *SoMa Philippines* has emerged as a framework of uniting the Filipinos in the Bay area into one community system or an ideation of whole community, which in Filipino is called *sambayanan*, particularly linking the Filipinos to the center or plaza, or *kabayanan* (i.e. the heart of the community), which is strategically located in South of Market.

The Filipino Social Heritage SUD (*SoMa Philippines*), as a reference to a Filipino community in a neighborhood that is strong, visible and consolidated, with a compact and critical mass of community members and leaders, is becoming a living cultural landmark worth sharing. It is connected to the Filipino community's rich heritage from their homeland (Philippines) as well in their new homeland (USA).

JUSTIFICATION

Filipino people arrived in San Francisco and made South of Market their home, as well as their place of work, recreation and worship around the 1940s. In the early 1970's, the Filipino population in South of Market had grown to 5,000. Many of the families lived in the alleys of Natoma and Minna. In 1975, author Lemuel Ignacio describes in his book, Asian Americans and Pacific Islanders, 1976 a neighborhood festival, the Barrio Fiesta. Minna Street was blocked off from Eighth Street to Ninth Street and a large parking lot at the corner of 8th and Minna was the central gathering place for the fiesta. The Filipino American Friendship mural at the Howard Langton Community Garden depicts the grand neighborhood festival that brought the Filipino community together with Filipino food, dancing, and music. Community organizing in the Filipino community was at it's height during this time, so community pressure brought about the removal of no parking signs on Minna Street, a primarily Filipino residential neighborhood.

Today the Filipino community maintains important traditions such as the Parol Lantern Festival, which provides and upholds a strong sense of identity in the neighborhood, and in their places of worship. Churches were important to Irish, Filipino and other Catholic immigrants as a bedrock institution of traditional culture and identity. St. Joseph's Parish (pictured in the center below) for example is not only the oldest Catholic Church in South of Market and a city landmark, but it also served for decades as a place of worship for the Filipino community. The parishioners moved to St. Patrick's Church when St. Joseph's Church was permanently closed after the 1989 earthquake.



The Plaza and the typical Filipino Town

It was the church with *convento* (building where priests, religious brothers, sisters or nuns live); that endowed *the plaza*. The *plazas* were Spain's urban legacy that came with many other architectural elements, such as patios and fountains, from the Islamic World and spread throughout many countries ruled by the Spanish Empire.

The traditional grid pattern of the colonial Latin American city (and the Philippines), placed the main *plaza* at the center of the political, religious, and social life of its inhabitants. The Spanish colonial elite enjoyed the newly constructed plazas and gardens as spaces for

socializing, gossiping, and ostentatiously demonstrating their wealth and power.¹ The different uses of these *plazas* by many cities' residents set significantly different cultural meanings associated with dramatic changes that took place in urban Latin America.

Plazas served as the symbolic manifestation of Spanish power, as each plaza had buildings representing the two main colonizing institutions: the church and the crown. Therefore, plazas were typically a central square surrounded by a church, government buildings, and bordered by arched walkways.



Unlike Chinatowns where you can find an array of Chinese commercial establishments, institutions and restaurants, a *Filipino Town* (shown above) has this distinct set-up - a central area, usually square or plaza, with an imposing Roman Catholic church, a friar's *convento*, a municipal hall, residences of rich and powerful leaders, a school, social service centers, a transportation terminal and a market place or commercial center.

Although the *plaza* was modeled after those of Spain and the New World, in accordance with Philipp II's ordinance of July 3, 1573 regulating the foundation of colonial settlements, it was not anything new to Filipinos.

In the 13th century, Chao Ju-kua found that certain port towns of the archipelago contained a public square in front of the ruler's residence. Ferdinand Magellan's chronicler Antonio Pigafetta reported the presence of a large square in Cebu, apparently parallel to the waterfront, where Magellan planted the cross and baptized several hundreds of *Visayans*

¹ *On the Plaza: The Politics of Public Space and Culture*. by Setha M. Low. Austin: University of Texas Press (2000), xv, 274 pp

(ethnolinguistic groups in the Philippines, living in the region of Visayas). Among the *Bontocs*, (a mountain tribe in the North), the square was and still is an essential feature of the village, for on it the community rituals for the *anitos* (Pre-Hispanic in the Philippines) were held. It is also recorded that two missionaries who traveled to Ituy in Upper Cagayan “went about through the villages...setting up in the public squares large crosses.”

The colonial *plaza* was therefore, in a sense, a continuation of the old community square; with an important difference. The church complex took place of the *datu's house* (*datu* is the title for tribal chiefs, and monarchs in the Philippines) as the focus of community activity. Henceforth it would become increasingly common practice to recite prayers at the foot of the tall wooden cross that priests specified as a feature of the plaza.

A Spanish historian and missionary to the Philippine Islands in 1632, *Diego Aduarte*, noted in *Pangasinan* (one province in the Philippines) that the men gathered together every evening and recited prayers before a cross, “usually set-up in the plaza of the village, the women doing the same by themselves in another place.” After the mass, parishioners from the *cabecera* (primary mission) and the *visitas* (visiting stations of the '*cabecera*' or primary mission) lingered at the plaza to meet friends and relatives. During processions, fiestas and other religious festivities, the people quite naturally congregated on the plaza. (Source: Tadhana: The History of Filipino People, Ferdinand Marcos 1976, pp 154-155).

The institutions in the plaza were designed to pacify and resettle the subjects of colonial masters. The Spanish friars' policy of *reduccion*, (which is defined as gathering of converts into one big settlement), is actually a systematic colonial strategy of pacification and deterring native resistance. "Without doubt, the epic of the *reduccion* gave the friars a great measure of that influence, for their constant presence in the rural community assured them the role of effective intermediary between the Spanish colonial authority and its native base.”

During the Philippine-American War (1899-1913), a new version of *reduccion* was implemented by US military strategists in their pacification campaign. During the pacification campaign, the *cabeceras* or town centers became "protected zones" and forcibly transformed into real centers of power. Replacing the priests and civil officials, the real power of the town centers were now in the hands of the US Army and troops of Volunteers who administered the affairs of the town and supervised the fight against cholera. Hence, public health, health centers, and public schools became emerging institutions in most Filipino municipalities during the American Occupation (1899-1946).

Before the inception of a Filipino Social Heritage Special Use District (***SoMa Philippines***), a number of Filipinos, generation after generation, came to live and work in South of Market.

FEATURES and INDIVIDUAL ASSETS

(For more details specific Survey and tabulation of these community assets, see Appendix 3)

The local Filipino community has identified the following independent individual assets.

INSTITUTIONS

- ✓ The Bessie Carmichael Elementary School/Filipino Education Center (55 Sherman Street) (375 Seventh Street at Harrison) is the first school with a curriculum in the Filipino language in the United States. It is a pre-K to 8th grade school.
- ✓ Bessie Carmichael School Filipino Education Center Campus (824 Harrison Street) the second school campus for grade 6 to 8 students. The Filipino Education Center was one of the three language schools for newcomers (the others are Mission Education Center and Chinatown Education Center) established by the San Francisco Unified School District in the early 1970s.
- ✓ The St. Joseph's church was the 2nd Catholic parish created in San Francisco, and became a predominantly Filipino parish in the 1960s and 1970s. It is San Francisco **Landmark #120**, and along with the Rectory at 1415 Howard, it is listed in the National Register. (After the earthquake of 1989, the St. Joseph's parish was transferred to St. Patrick's Church)
- ✓ St. Patrick's Church (756 Mission Street and 4th Street)
- ✓ Various Service Agencies such as
 - South of Market Health Center (551 Minna Street) including Children & Women clinic
- ✓ South of Market Health Center (551 Minna Street) including the Children & Women clinic has a significant number of Filipino patients and staff, which is located on 551 Minna Street and expected to move to a new facility on 7th Street by the Fall of 2010. It also has a branch at the South of Market Senior Clinic at 317 Clementina Street.
 - West Bay Pilipino Multi-Service Center is the oldest non-profit and community-based service agency that primarily serve Filipinos and residents of South of Market .(175 7th Street)
 - Bayanihan Community Center (1010 Mission Street) is a multiuse space that houses non-profit organizations – the San Francisco Veterans Equity Center and the Filipino American Development Foundation - and a commercial space – SF Print and Arkipelago Books.
 - The SoMa Employment Center (288 Seventh Street), is a project of Mission Hiring Hall that offers employment services to low-and moderate-income San Francisco residents. The Center was established as part of the agreement with developers and businesses to hire locals in their work force.
 - Canon Kip Senior Center – (705 Natoma Street)
 - SoMa Filipino Senior Nutrition Program c/o Centro Latino at Eugene Friend Recreation Center (270 Sixth Street)
 - United Playaz at Eugene Friend Recreation Center (270 Sixth Street)
 - South of Market Action Network (SoMCan) (1070 Howard Street)
 - Galing-Bata @Filipino Education Center (824 Harrison Street)
 - Filipino Senior Resource Center (953 Mission Street, Suite 60)
 - Filipino American Counseling and Treatment Team @ South of Market Mental Health Services (760 Harrison Street).
 - Filipino Senior Citizens Club (83 Sixth Street)

- Filipino American Arts Exposition (965 Mission Street, Suite 518)
- South of Market Child Care Center (1) Yerba Buena Child Development Center (790 Folsom Street) and (2) Judith Baker Child Development Program (685 Natoma Street).
- Veterans Equity Center @ Bayanihan Community Center (1010 Mission Street)

BUSINESSES

- ✓ A long list of Filipino businesses such as:
 - The Arkipelago bookstore @ Bayanihan Community Center (1010 Mission Street)
 - Celia's In and Out Cleaners (150 Seventh Street)
 - The Filipinas Restaurant (953 Mission Street)
 - Manila Market and Produce (987-989 Mission Street)
 - Philippine Grocery (156 8th Street)
 - Unimart (1201 Howard Street corner Eight Street)
 - Seventh Street Hair Cutter (8 Seventh Street)
 - Jollibee (200 Fourth Street corner Howard Street)
 - Mint Hall businesses-
 - Everlasting Shop
 - Manila Market
 - Pal Fashion and Beauty Shop
 - New Filipinas Restaurant
 - 777Worldwide maker of Aeroskin Diving Suits
 - Super Reproduction,
 - FAMAS
 - Bindlestiff Theater
 - Manilatown Heritage Foundation
 - Lucky Money (1026 Mission Street)
 - Launderland Coin-Op Wash & Dry (118 Sixth Street)
 - Mercury Lounge (1582 Folsom Street@ 12th Street)
 - Zebulon Café and Bar (83 Natoma Street)
 - Papa Beard (@Yerba Buena Lane and Food Court of West Field)
 - Brother's Hair Cuts 2 (109 6th Street)
 - Intra-Manila (991 Mission Street)
 - OTB Builders, Inc (1010 Mission Street)

HOTELS AND AFFORDABLE HOUSING

- ✓ Various Residential Hotels Filipino owned properties and Affordable Housing such as:
 - San Lorenzo Ruiz Center formerly Dimasalang House on 50 Rizal Street
 - The Gran Oriente Filipino Hotel (2 residential properties at South Park) (106 South Park)
 - Gran Oriente Masonic Temple (95 Place Center, South Park)
 - Bayanihan House (88 Sixth Street)
 - Mint Hall (957 Mission Street)
 - Ed dela Cruz Apartment (587 Natoma Street)
 - Alexis Apartments
 - De Vera Apartment
 - Rene Medina Building (1026 Mission Street)

ARTS

- ✓ Various public art activities and spaces such as:
 - Fil-Am Friendship Mural (at Langton Alley Garden on Langton Street and Howard)
 - Lipi ni lapulapu Mural (at Lapu-Lapu Street, Northwall of San Lorenzo Ruiz Apartment)
 - The annual Parol Lantern Festival and Parade (at Jessie Square)
 - The annual Pistahan Festival (at Yerba Buena Gardens) a Filipino American Arts Exposition (FAAE) – a –two- day outdoor arts and culture festival at the Yerba Buena Gardens, usually held on the second weekends of August, an annual event since 1994.
 - The annual SoMa Fest (at Victoria Manalo Draves Park)
 - The annual San Francisco Filipino American Jazz Festival (at Yerba Buena Center for the Arts Forum, 701 Mission Street)
 - San Francisco Filipino Cultural Center (at Westfield Metreon, 3rd floor)
 - Bindlestiff Theater (165 Sixth Street, Hotel Plaza Housing)
 - Dr. Mario Borja Barangay Hall at the Bayanihan Community Center, Kul-arts Inc. and Bayanihan Krew
 - Flores de Mayo / Multi-Cultural Celebration – a Bessie Carmichael School led annual celebration with a parade around the School and the Victoria Manalo Draves Park.
 - Tutubi Park Mural and Fence Designs (Russ Street corner Minna Street)

RECREATION

- ✓ Various green areas for public recreation such as:
 - Tutubi Children's Park (535 Minna St corner Russ Street)
 - Yerba Buena Gardens (Mission St, Third, Howard and 4th Street)
 - Alice Street Community Gardens (At the intersection of Bonifacio and Lapu Lapu (in the blocks bordered by Fourth and Third, Folsom and Harrison)
 - Dimasalang House /San Lorenzo Ruiz Community Garden (Bonifacio cor Tandang Sora)

STREET AND STREET NAMES

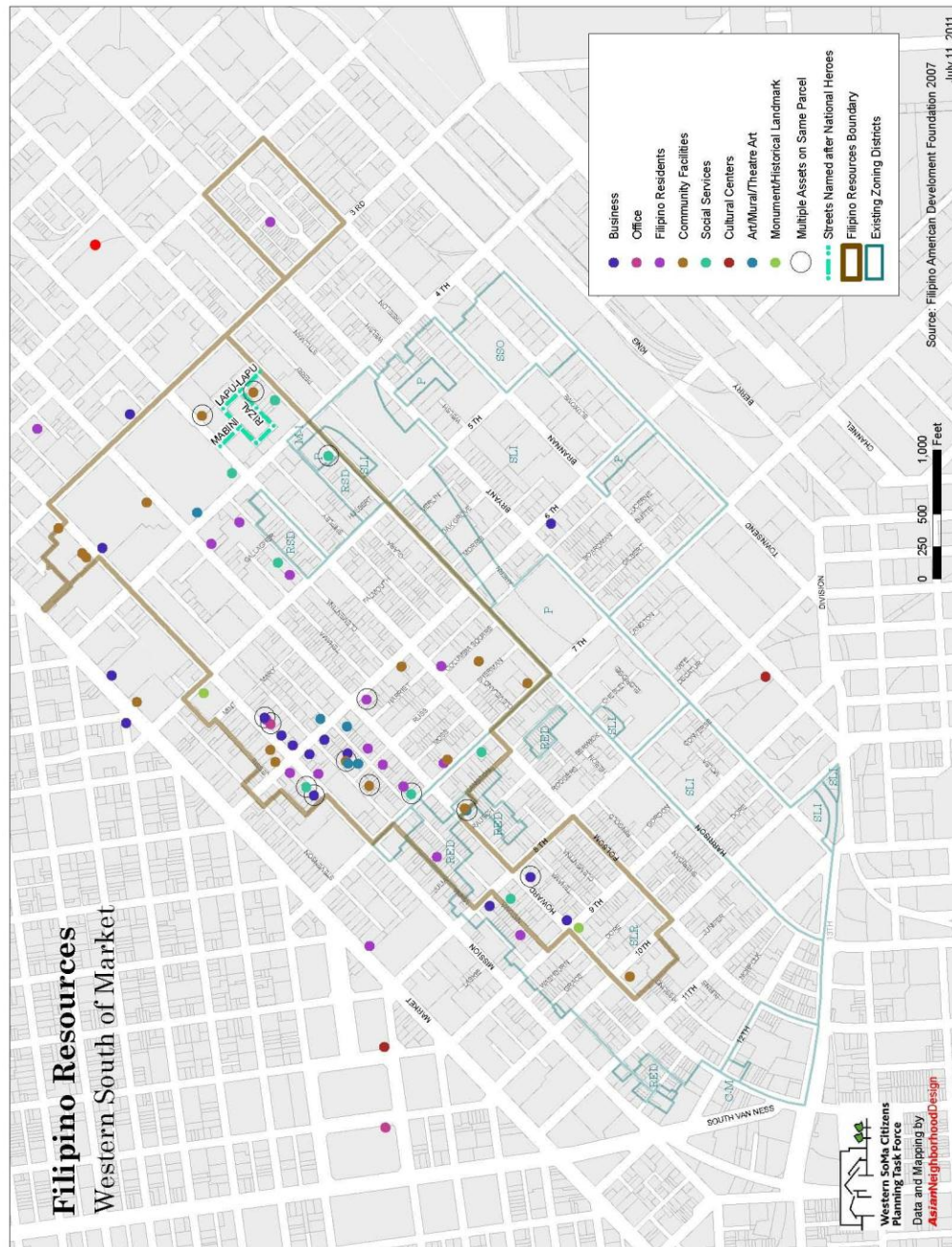
- ✓ Streets named after Philippine National Heroes include:
 - Mabini Street (after Apolinario Mabini, known as the “Brain of the Philippine Revolution)
 - Bonifacio Street (after Andres Bonifacio founder and Supremo of the Katipunan, a revolutionary secret society against Spain)
 - Lapu-Lapu Street (After warrior Lapu-lapu who killed Ferdinand Magellan in Mactan Island who was expected to be the first European to circumnavigate the world.)
 - Rizal Street (After Dr. Jose P. Rizal, the Philippine National Hero and martyr.)
 - Tandang Sora Street (After Melchora Aquino, the mother of the 1896 Philippine Revolution)

IMPORTANT PLACES

- ✓ Places with historical connection with Filipinos include:
 - Victoria Manalo Draves Park (Folsom, Columbia, Harrison and Sherman Street) – Two Gold medalist of the 1948 Olympics in Diving. She was born and raised in South of Market. Her father was a musician who lived on 10th Street in the 1920s. Before Bessie Carmichael School was built at this location, it was also already a park, the Columbia Park, where there stood at the north end of the square an historical marker, a Spanish-American War cannon taken from the Philippines in 1899. The Cannon was moved to Presidio, its current location.
 - Palace Hotel and Jose P. Rizal's marker (2 New Montgomery) – The Philippine national hero stayed at this Hotel in 1888, he wrote his impressions of San Francisco and the United States in his diary and letters to his parents and friends.
 - Dimasalang House/San Lorenzo Ruiz – (#50 Rizal Street, between Folsom and Harrison Street, Fourth and Third Street) - In 1970s the Caballeros de Dimasalang, a Filipino Masonic lodge, joint ventured with TODCO to obtain funds from the U.S. Housing and Urban Development to build the Dimasalang House, a 149 apartment unit housing for seniors in the area.
 - Martin Luther King Water Fall (San Francisco-Manila-Sister City) at Yerba Buena Gardens – one of the famous quotes of Dr. King was translated in Tagalog and mounted underneath the Waterfall.
 - Dewey Monument at Union Square – commemorating the Battle of Manila Bay in 1898.
 - Maiden Lane formerly named Manila Avenue – as recognition of the war that brought prosperity to San Francisco at the turn of the 20th century -
 - St. Patrick's Church – archdiocese's Filipino Ministry and the devotion to Black Nazarene (similar to the Black Nazarene of Quiapo Church), Sto. Nino De Cebu and San Lorenzo Ruiz (a Filipino Saint).
 - Gran Oriente Filipino Hotel (106 South Park, 2 more properties on South Park) – when the Filipinos were forbidden to purchase property in the U.S. in the 1920, the Gran Oriente Filipino as a Masonic entity was able to purchase this property.
 - Masonic Temple (95 Place Center) – The sacred place of the Gran Oriente Filipino. The Filipino Masonic lodges traced their roots in the Philippines' secret societies during the revolution.

BOUNDARIES AND PROPOSED TREATMENT

The attached map shows identified Filipino social heritage resources and proposed SUD boundary.



LOCATION AND BOUNDARIES

The ongoing proposal to designate and declare a Filipino Social Heritage Special Use District is a Western SoMa Community Plan recommendation.

Although some of the Filipino assets will fall outside the Western SoMa SUD boundary, the Western SoMa Draft Community Plan supports the creation of SoMa Philippines, the Filipino Social Heritage Special Use District as part of a broader recognition of social heritage resources embedded in the history and urban landscape of Western SoMa.

The identified resources also extend to key sections in South of Market and downtown San Francisco, particularly South Park (for Gran Oriente Filipino Hotel and Masonic Temple), Union Square (Dewey Tower and Maiden Lane formerly named Manila Avenue) and Market and New Montgomery (Palace Hotel and Dr. Jose Rizal's Marker).

Citywide Filipino assets have historical significance and cultural contexts. The North of Market (Dewey Tower at Union Square) commemorates the entry of the U.S. in the Pacific War (Spanish-American 1898 and Philippine American War 1899-1913) that brought enormous prosperity to the City of San Francisco while the South of Market significantly establishes the coming and continuous settlement of Filipinos in San Francisco.

The Filipino Social Heritage SUD proposes to be differentiated from other districts with urban design elements such as:

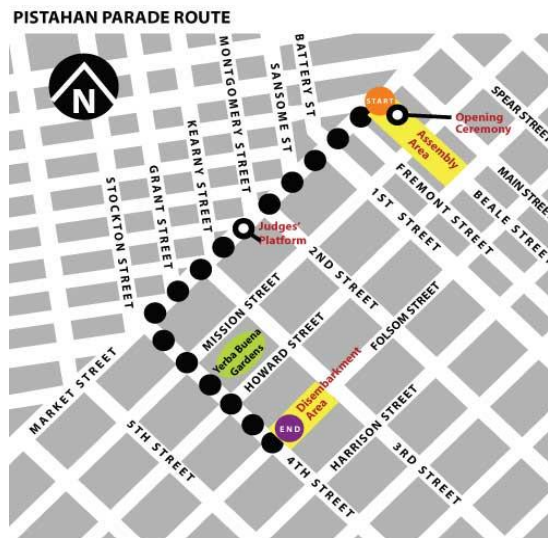
- gateway treatment defining portions of the social heritage district;
- street lighting standards, delineating a path of the Parol Lantern Festival and highlighting various streets that carry names from Filipino heroes;
- pavement treatments and other similar urban elements to identify specific location of events.



The Path: Lantern Festival: The Philippines take great pride in celebrating Christmas. The Parol Lantern is the quintessential Filipino symbol of hope, blessings, peace and light during the holiday season. In the Philippines, parol adorns the houses, commercial establishments, churches, public places and street lamp posts. The San Francisco Lantern

Parade began in 2003 in South of Market. It is the Filipino community's gift and contribution to the multicultural fabric of San Francisco. The parade of lights stretches from the Bayanihan Community Center at 6th and Mission, and culminates in a celebration with performances at Yerba Buena Gardens. The Festival is a special point of pride not only to the Bay Area's Filipino community but also to the South of Market neighborhood

The Filipino community is proposing to perpetuate the Parol Lantern Festival as a tourist-ritualistic path with permanent lanterns in the public lighting features along the path.



ASSEMBLY AREA:
Beale Street, between Market and Howard St.
Saturday, August 9
» Street closed from 6:00 am - 1:00 pm
» No parking during same date and hours

PARADE ROUTE:
Start on Beale heading north
Left on Market
Left on 4th Street
Left on Folsom Street
End on 2nd Street
Parade begins at 11:00 am, Saturday, Aug 9

JUDGES' PLATFORM:
Market Street, between 3rd St and New Montgomery
» 10:30 am - 3:00 pm
» No parking during same date and hours

DISSEMBARKMENT AREA:
Folsom Street, between 4th St. and 3rd St.
» 2 north lanes of Folsom Street closed from
11:00 am - 3:00 pm
» No parking on both sides of the street
during same date and hours



STANDARDS and GUIDELINES for REVIEW NEW CONSTRUCTION

The Filipino community is proposing to follow the general social heritage resource policies in the cases a current Filipino 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 Filipino 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 Filipino 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 Coast², 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.

² 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 cultural 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) (given to development who voluntarily include new urban design elements that commemorate social heritage)	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, 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, 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, the fourth treatment, establishes limited opportunities to re-create a non-surviving site, landscape, building, structure, or object in all new materials.

Appendix 2-Philippines, Filipino 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 Filipino 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 Filipino 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 Filipino 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 Filipino business that contributed to the local Filipino 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:

1. Restoration or replacement in the neighborhood of an in-kind of a Filipino 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 Filipino 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 Coast³, for educational walking tours.

³ 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

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 Filipino Social Heritage SUD Proposal for Western SoMa proposes development of a Certificate of Heritage Compliance for development proposals that cannot replace Filipino 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.

DRAFT

Appendix 3- Filipino Social Heritage SUD Survey

The Filipino cultural pattern in Western SoMa can be better understood in the context of local and national Filipino history, legacy, tradition, and social heritage. The social heritage assets listed below represent beliefs, values, and practices learned from family, friends, and schools, generation after generation. The time frames used in this Appendix reflect standard locally recognized historic preservation epochs.

1906 to 1920s and the San Francisco earthquake in South of Market

The South of Market Area (SOMA) has always been a mixed-use commercial, industrial and residential neighborhood. In 1847, early Gold Rush settlers and Chinese immigrants inhabited the area. These settlers pitched their tents and opened shops to serve the city's growing residential and business community.

Significant immigration to the United States began with the need for agriculture laborers in the 1900s, with Filipinos settling primarily in Alaska, and what was then, the territory of Hawaii and California. This immigration would stop to a trickle during the 1930s due to multiple factors, including the United States' recognition of independence of the Philippines in 1946.⁴

Filipino American communities developed around United States Navy bases, whose impact can still be seen today. In areas with sparse Filipino populations, Filipino Americans often form loosely-knit social organizations aimed at maintaining a "sense of family", which is a key feature of Filipino culture. Such organizations generally arrange social events, especially of a charitable nature, and keep members up-to-date with local events.⁵

During the immediate San Francisco post-quake period, insurance settlements led to the South of Market construction of many new and reconstructed light-industrial-buildings such as stables and warehouses. These buildings were often constructed in brick masonry. The properties identified in the Filipino Social Heritage SUD Draft Survey that best relate to local Filipino history and best represent the events within this time period are presented below.

⁴ http://en.wikipedia.org/wiki/Filipino_Americans

⁵ <http://en.wikipedia.org/wiki/Filipino-American>

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3704/011	88 5 th St	1900	Monument in Old Mint Bldg.	MONUMENT	A	Landmark No. 236; Downtown Plan; Cat. I Building; CA Register; AS: 5; Heritage: A
3725/086	965 Mission	1900	Festival office	INSTITUTION/ C. FACILITY	A	
3706/068	756 Mission	1900	St. Patrick Church, Residence, Playground, etc	INSTITUTION RESIDENCE and C. FACILITIES	A	CAT Build: V; Landmark No.4; CA Reg: Y;UMB: Y; AS:3 ; Heritage: A
3726/095	535 Minna	1900	Tutubi Children Park & Playground	C. FACILITY	A	
3706/068	748 Mission	1900	Yerba Buena Explanade Park	C FACILITY	A	CAT Build: V; Landmark No.4; CA Reg: Y;UMB: Y; AS:3 ; Heritage: A
3754/062	375 7 th St	1906	B. Carmicheal School	C.FACILITY /INSTITUTION	A	
3704/025	83 8 th St.	1906	Filioino Senior Club	C.FACILITY	A	SOMA Area Plan.Rating: NS; CA Reg.UMB: Y

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3775058	106 South Park	1907	Gran Oriente Apartment ONE, Senior Housing	RESIDENCE	A	
3775058	106 South Park	1907	Gran Oriente Apartment TWO, Senior Housing	RESIDENCE	A	
3775058	106 South Park	1907	Gran Oriente Apartment THREE, Senior Housing	RESIDENCE	A	
3705042	865 Market St.	1908	SF Filipino Cultural Center	C.FACILITY	A	Hist. Surv. 3S. Cons. Dist. KEARNY-MARKET-MASON-SUTTER
x	200 4th St	1907	Jollibee	REATIL BUSS		
3703029	88 8 th St.	1912	Bayanihan HUD Housing	RESIDENCE	A	Hist. Survey Rating 511. SOMA Area Plan
3726010	505 Natoma St.	1913	Bindlestiff Theater	ART/THEATER	A	SOMA Area Plan; CA Reg. UMB:Y; Heritage B
3721029	83 Natoma St.	1914	Zebulon Café	REATIL BUSS	A	CAT Build: V; CA Reg. UMB: Y; Heritage: C
3725081	109 6 th Street	1915	Lulu's Barbershop	REATIL BUSS	A	SOMA Area Plan; CA Reg. UMB: Y; Heritage: C

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIV E /NON (A/N)	CURRENT RATING
3518001	1301 Howard St	1915	Old St. Joseph Church	LANDMARK	A	SOMA Area Plan; CA Reg. UMB: Y; Heritage: C
3725088	953 Mission St	1916	Filipino Senior Resource Center	C. FACILITY	A	CA Reg. AS:Y ; Heritage: C
3725088	957 Mission St	1916	Mint Hall Residence	RESIDENCE	A	CA Reg. AS:Y ; Heritage: C
	953 Mission St/ 957 Mission St.	1916	Mint Mall	REATIL BUSS	A	CA Reg. AS:Y ; Heritage: C
	953 Mission St/ 957 Mission St.	1916	Mint Mall- Super reproduction	REATIL BUSS	A	CA Reg. AS:Y ; Heritage: C
3729001	1201 Howard St	1917	Unimart Supermarket	REATIL BUSS	A	

1920s to 1936 in South of Market

During this period, industrialists and developers constructed hundreds of concrete two-story and three-story industrial loft structures on the plentiful empty lots, largely building South of Market neighborhood by 1929. Most large warehouses in SOMA were constructed during the 1920s and into the 1930s. According to Page & Turnbull preliminary report, there were about 15 large warehouses occupying quarter of city blocks on the west side of SOMA.

On the other hand, in the early 20th century, Filipino Americans were in many states barred by anti-miscegenation laws from marrying many White Americans (including Hispanic Americans). Racial strife was prevalent, culminating in the Watsonville riot of 1930, where Fermin Tobera⁶ was murdered in one of the first recorded hate crimes against Filipino Americans. Despite, many Filipino men secretly married or cohabitated with White American women in California and the South during the 1920s and 1930s.

Locally, in the 1920's and 1930's the Pilipino immigrants who settled in San Francisco were mostly single men who formed a bachelor community called Manilatown, in a three block radius around Kearny and Jackson Streets, next to Chinatown. A migrant labor community, they lived

⁶ Labor Organizer lynched in Watsonville 1930.

in several low-cost residential hotels such as International Hotel, the Palm Hotel the Temple Hotel, the San Joaquin, the Stanford, and the Columbia Hotel.⁷

The properties identified in the Filipino Social Heritage SUD Draft Survey that best relate to local Filipino history and best represent the events within this time period are:

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/CATEG ORY	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3752014	824 Harrison St	1923	Filipino Ed Center	SOCIAL SERVICES	A	NONE
3754041	1065 FOLSOM St	1923	Victoria Manalo Drakes Park	PARK / C. FACILITY	A	
3704022	990 Mission St	1924	IntraManila Entertainment Hall	C. FACILITY	A	
3728005	156 8th St	1925	Philippines Grocery	RETAIL BUSS	A	
3730008	288 07th St	1925	SOMA Employment Center	SOCIAL SERVICES	A	
3725060	165 06th St	1926	Bindlestiff Art Studio/Plaza	ART/THEATER	A	
3726046	543 Natoma St	1927	DeVera Apartment 1	RESIDENCE	A	
3726067	25 Russ St	1927	DeVera Apartment 2	RESIDENCE	A	Hist. Survey Rating 3S
3726003	118 06th St	1928	Laundroland	RETAIL BUSS	A	

The identified potential Western SoMa Light Industrial and Residential Historic District developed primarily between the years of 1906 and 1936, and consist of a group of resources that are cohesive in regards to scale, building typology, materials, architectural style, and relationship to the street

Late 1930s to 1945 and post war migration in South of Market

During WWII over 200,000 Filipinos served with the United States Military. However, in 1946, the United States Congress passed the Rescission Act of 1946, which stripped Filipino veterans who served during WWII of the benefits as promised. Of the sixty-six countries allied with the United States during the war, the Philippines was the only country that did not receive military benefits from the United States. Since the passage of the Rescission Act, many Filipino veterans

⁷ (http://www.bayanihancc.org/pilipinos_southofmarket1.html)

have traveled to the United States to lobby Congress for the benefits promised to them for their service and sacrifice.⁸

After World War II, San Francisco made plans to expand its downtown business sector, particularly the area around the Financial District from 1940 to 1950, workers in World War II-related industries increased the population of SOMA by 37%.⁹

Filipino people arrived in San Francisco and made South of Market their home, as well as their place of work, recreation and worship around the 1940s. Churches were important to Irish, Filipino and other Catholic immigrants as a bedrock institution of traditional culture and identity. St. Joseph's Parish for example is not only the oldest Catholic Church in South of Market and a city landmark, but it also served for decades as a place of worship for the Filipino community.

The social heritage assets that best represent local Filipino history in this period are:

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIV E /NON (A/N)	CURRENT RATING
3775058	106 South Park St	1940	Gran Oriente Masonic Temple	FILIPINO RESIDENTAIL HOTEL /TEMPLE		
0314001	233 Geary St	1946	Dewey Tower	MONUMENT	A	Downtown Plan; Article 11: Cat :V building; Cons. Dist
3726093	551 Minna St	1946	SOMA Health Center	C FACILITY	A	
3733106	366 Clementina	1949	SOMA Child Care Center	SOCIAL SERVICES	A	CA Reg. AS. Y
3751150	760 Harrison	1958	SOMA Fil-Am Counseling	SOCIAL SERVICES	A	

In the 1940s and 1950s, South of Market was home not only to warehousing and light industry, but also to a sizable population of transients, seamen, other working men living in hotels, and a working-class residential population.

⁸ http://en.wikipedia.org/wiki/Filipino_American

⁹ <http://www.smhcsf.org/soma.html>

The 1960s, 1970s and 1980s in South of Market

During the turbulent 1960s when American blacks were championing their civil rights on the streets and in the courts, Filipino Americans began benefiting from anti-discrimination laws and an increased sense of national tolerance to racial diversity.

Often mistaken for Vietnamese during the 1970s, racial epithets invoking Vietnamese were popularly used against Filipino Americans. Filipino Americans living in the states in the latter half of the 20th century, racial discrimination was a daily existence. With the infamous deposing of President Ferdinand Marcos in 1986, the Philippines and Filipino Americans in general came to the forefront of the American consciousness through popular media.

While the 1960s and 1970s brought diversity to the South of Market, Filipinos in the US, had an imperative need to culturally assimilate, this effectively exacerbated cohesion efforts among different generations of Filipino Americans. From 1962 until 1982, the gay community grew and thrived throughout South of Market, most visibly along Folsom Street.¹⁰

The social heritage assets that best represent local Filipino history in this period are:

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3730091	11133 Howard St	1970	Filip-American Friendship Mural	ART	A	NONE
3733107	380-390 Clementina	1970	Alexis Apartments (HUD)	RESIDENCE	A	NONE
	LAPU-LAPU St /Between 3 rd & 4th	1972	Alice Community Garden	C FACILITY	A	NONE
3726037	587 Natoma St	1977	Ed Dela Cruz Apartments (HUD)	RESIDENCE	A	NONE
N/A	Lapu Lapu Street	1979	LIPINILAPUL APU Mural	ART	A	NONE
3751169	50 Rizal St	1979	San Lorenzo Center (HUD)	RESIDENCE	A	NONE

¹⁰ [http://en.wikipedia.org/wiki/South_of_Market_\(San_Francisco\)](http://en.wikipedia.org/wiki/South_of_Market_(San_Francisco))

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
	50 Rizal St	1979	San Lorenzo Center (Community Room)	C.FACILITY	A	NONE
N/A	YB Gardens	1980	MLKing Waterfall	ART	A	NONE
3731010	270 6 th St	1980	Eugene Friend Park & Rec Facility	C.FACILITY	A	SOMA Area Plan
		1980	Bonifacio Street	STREET NAME	A	
		1980	Lapu Lapu Street	STREET NAME	A	
		1980	Maiden Lane	STREET NAME	A	
		1980	Rizal Street	STREET NAME	A	
		1980	Tandang Sora Stret	STREET NAME	A	
3725082	987 Mission St	1982	Manila Meat Market	RETAIL BUSS	A	NONE
3723113	763 Mission	1983	Papa Bear Cafe	RETAIL BUSS	A	NONE
3705049	845 Market	1983	Papa Bear Cafe	RETAIL BUSS	A	NONE
3723115	760 Howard	1983	Yerba Buena Gardens Facility	C.FACILITY		
3734091	790 Folsom		Yerba Buena Child Dev. Center	C.FACILITY	A	NONE
3703026	1010 Mission	1985	Arkipelago Books	RETAIL BUSS	A	NONE
3516018	1582 Folsom	1985	Mercury lounge	RETAIL BUSS		
3703026	1010 Mission	1985	Bayanihan Multipurpose Center	C.FACILITY	A	NONE

BLOCK/ LOT	CURRENT ADDRESS	YEAR BUILT	ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
	1010 Mission	1985	Bayanihan computer center	C.FACILITY	A	NONE
3728007	705 Natoma	1994	Canon Kip Senior Center	SOCIAL SERVICES	A	NONE
	539 Minna St.	2000	Tutubi Mural	MURAL		
	BC School	2000	Flores de Mayo	STREET FEST		
	YB Gardens	2000	Fil-Am Jazz Festival	STREET FEST		
	Jesse Square	2003	Parol Lantern	STREET FEST		
	VMD Park	2003	SOMA Fest	STREET FEST		

Finally, the San Francisco Lantern Parade began in 2003 in South of Market. It is the Filipino community's gift and contribution to the multicultural fabrics of San Francisco. The parade of lights stretches from the Bayanihan Community Center at 6th and Mission, and culminates in a celebration with performances at Yerba Buena Gardens. The Festival is a special point of pride, not only to the Bay Area's Filipino community, but also to the South of Market neighborhood.