

# SoMa Philippines, a Filipino social cultural heritage District

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**FINDINGS:** The Filipino Social Heritage District is a Subarea within the Western SoMa District that possesses concentrations of local cultural valuables, sometimes materialized sites, streets, buildings, sometimes perpetuated in memory through the celebration of the historic use and meaning, quality and importance which contributes to the attractiveness and richness of the City.

**PURPOSE:** This designation is intended to promote the health, safety, prosperity and welfare of the people of the City through the effectuation of the purposes set forth in Section 1101 of Article 11 and the maintenance of the scale and character of the area by:

- The protection and preservation of the basic cultural values of assets insofar as these values are compatible with Western SoMa District;
- Providing scope for the continuing vitality of the new cultural 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 District may thrive as a prime Bay Area ethnic cultural district
- The maintenance of an identity separate from other districts

### Philippine Cultural Preservation District Philippine District

There is an on-going proposal to designate and declare a Philippine Cultural Preservation District, **Philippine District** for short, in San Francisco. It is an eight by six-block 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 ETHNIC 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, SFFCC will showcase and exhibit the best of Filipino American and Philippine arts,

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 SonArts 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.



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

#### 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

## SoMa Philippines, a Filipino social cultural heritage District

**The proposed Filipino Social Heritage District** aims to perpetuate the Filipino heritage in Western SoMa. It 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 in the Philippines. The proposed district includes several sites that host folkloric events, and streets named after Philippine national heroes. So far, the community working with the San Francisco Planning Department and Western SoMa Citizens Planning Task Force has:

1. Identified and classified individual assets giving priority to institutions, non-profit organizations and events
2. Created a map that establishes clear boundaries based on the proposed Western SoMa Light Industrial & Residential District (Page & Turnbull, March 31, 2009).
3. Organized the district emulating a Filipino Plaza (typical Spanish public open space urban element, and deeply rooted in the indigenous communities in the Philippines)
4. Delineated a tourist ritualistic path, following the steps of The Parol Lantern Festival (Filipino Xmas celebration in the Philippines and in the South of Market)
5. Mapped the district and evaluated assets.
6. Worked with the Western SoMa Task Force to develop a neighborhood and citywide understanding of the post WW II "social heritage landscape" that includes using community benefit funds to support the retention of social heritage assets.
7. Develop recommendations on the future use of the Filipino assets if they were to be remodeled, renovated, restored, or demolished by establishing a Community Committee and rules for Certificate of Appropriateness.

The Filipino Social Heritage District, also known as ***SoMa Pilipinas***, has evolved as a conception of a territorial-based ethnic identity in America. *SoMa Pilipinas* 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 District (*SoMa Pilipinas*), 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).

### STANDARDS FOR DESIGNATION

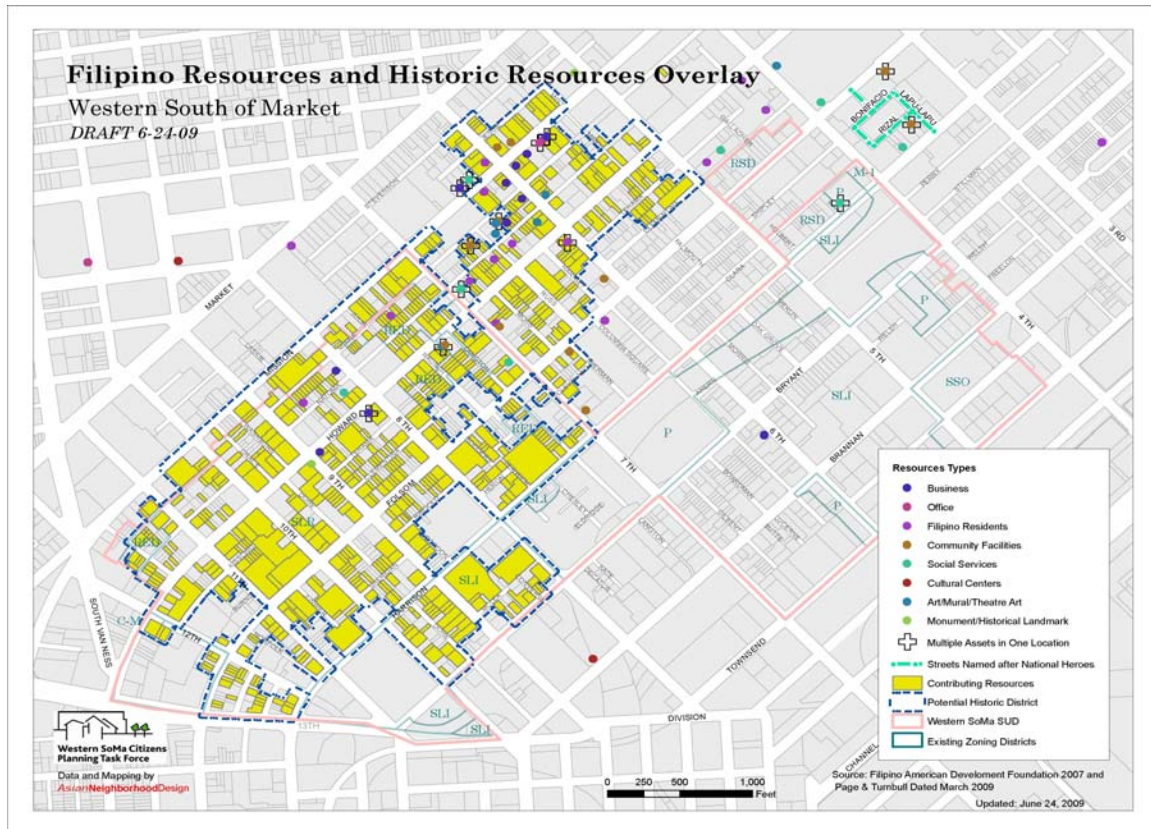
The Filipino American Foundation has identified more than 25 culturally important sites, buildings, and objects as well as proposed boundaries to establish a Filipino Social Heritage District. The Foundation has been working on this project for several years and has the support of various agencies.

The community is using the National Standards for Cultural designation to label Filipino resources based on the following criteria. A property meets at least one of the following:

- 1) Is identified with important events in the local community
- 2) Is associated with lives of historic personages, important to local history
- 3) Embodies the distinctive characteristics of style, type or period, or method of construction, or represents a notable work of a master designer, builder or architect, or poses high artistic values to the local community
- 4) Has yielded, or has potential to yield information important to the history of the local community
- 5) Demonstrates historic significance because it reflects or exemplifies contributions from local residents

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The attached map shows Filipino cultural resources overlaid on the recent Page and Turnbull survey work done as a consultant for the San Francisco Planning Department.



## LOCATION AND BOUNDARIES

The ongoing proposal to designate and declare a Filipino Social Heritage District is a Western SoMa Community Plan recommendation that is coterminous with the Western SoMa Light Industrial & Residential Historic District (shown in the map above with the broken blue boundary).

Although some of the Filipino assets will fall outside the Western SoMa district boundary, the Western SoMa Plan supports the creation of this Filipino social cultural heritage district as part of a broader recognition of cultural resources embedded in the history of the urban landscape of Western SoMa.

The district also extends 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).

The extending of the district boundaries has 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.

## SoMa Philippines, a Filipino social cultural heritage District

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

- a gateway treatment separating the historic district from the Western SoMa Light Industrial & Residential Historic 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 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

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.



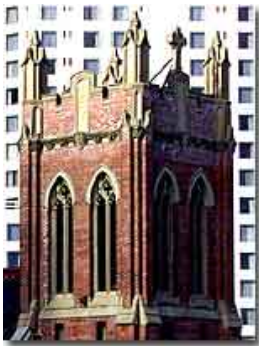
MAP OF THE PAROL LANTERN PATH PROPOSED (missing)

## SoMa Philippines, a Filipino social cultural heritage District

### 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. Today, the Filipino community is maintaining traditions such as the Parol Lantern Festival, upholding 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 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 (a San Francisco designated Landmark building) 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.<sup>1</sup> 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.

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

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### NORTHERN CALIFORNIA FILIPINO COMMUNITIES



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 13<sup>th</sup> 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* (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 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 increasing common practice to recite prayers at the foot of the tall wooden cross that priests specified as a feature of the plaza.

As Spanish historian and missionary to the Philippine Islands and in 1632, Diego Aduarte noted in *Pangasinan* (one province in the Philippines), the men gathered together every evening and recited prayers before a cross, "which(was) usually set-up in the plaza of the village, the women doing the

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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 converged 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 institutions in most Filipino municipalities during the American Occupation (1899-1946).

Before the inception of a Filipino Social Heritage District (*SoMa Pilipinas*), a number of Filipinos, generations after generations, came to live and work in South of Market since the turn of the 20th century.

### FEATURES

The community has, rated and mapped the following independent individual assets.

1. 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 8<sup>th</sup> grade school.
2. 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.
3. The St. Joseph's church was the 2<sup>nd</sup> 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, is listed in the National Register. (After the earthquake of 1989, the St. Joseph's parish was transferred to St. Patrick's Church)
4. St. Patrick's Church (756 Mission Street and 4<sup>th</sup> Street)
5. Various Institutions and Service Agencies such as
  - a. 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 located on 551 Minna Street and expected to move to a new facility on 7<sup>th</sup> Street by the Fall of 2010. It has also a branch –South of Market Senior Clinic at 317 Clementina Street.
  - b. 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 7<sup>th</sup> Street)
  - c. 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. It

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- d. The SoMa Employment Center (288 Seventh Street), is 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.
  - e. Canon Kip Senior Center – (705 Natoma Street)
  - f. SoMa Filipino Senior Nutrition Program c/o Centro Latino at Eugene Friend Recreation Center (270 Sixth Street)
  - g. United Playaz at Eugene Friend Recreation Center (270 Sixth Street)
  - h. South of Market Action Network (SoMCan) ( 1070 Howard Street)
  - i. Galing-Bata @Filipino Education Center (824 Harrison Street)
  - j. Filipino Senior Resource Center (953 Mission Street, Suite 60)
  - k. Filipino American Counseling and Treatment Team @ South of Market Mental Health Services (760 Harrison Street).
  - l. Filipino Senior Citizens Club (83 Sixth Street)
  - m. Filipino American Arts Exposition (965 Mission Street, Suite 518 )
  - n. 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).
  - o. Veterans Equity Center @ Bayanihan Community Center (1010 Mission Street)
6. A long list of Filipino businesses such as:
- a. The Arkipelago bookstore @ Bayanihan Community Center (1010 Mission Street)
  - b. Celia's In and Out Cleaners (150 Seventh Street )
  - c. The Filipinas Restaurant ( 953 Mission Street)
  - d. Manila Market and Produce (987-989 Mission Street)
  - e. Philippine Grocery (156 8<sup>th</sup> Street)
  - f. Unimart ( 1201 Howard Street corner Eight Street)
  - g. Seventh Street Hair Cutter (8 Seventh Street)
  - h. Jollibee (200 Fourth Street corner Howard Street)
  - i. Mint Hall businesses-
    - i. Everlasting Shop
    - ii. Manila Market
    - iii. Pal Fashion and Beauty Shop
    - iv. New Filipinas Restaurant
    - v. 777Worldwide maker of Aeroskin Diving Suits
    - vi. Super Reproduction,
    - vii. FAMAS
    - viii. Bindlestiff Theater
    - ix. Manilatown Heritage Foundation
  - j. Lucky Money (1026 Mission Street)
  - k. Launderland Coin-Op Wash & Dry ( 118 Sixth Street)
  - l. Mercury Lounge (1582 Folsom Street@ 12<sup>th</sup> Street)
  - m. Zebulon Café and Bar (83 Natoma Street)
  - n. Papa Beard ( @Yerba Buena Lane and Food Court of West Field)
  - o. Brother's Hair Cuts 2 (109 6<sup>th</sup> Street)
  - p. Intra-Manila (991 Mission Street)
  - q. OTB Builders, Inc (1010 Mission Street)
7. Various Residential Hotels Filipino owned properties and Affordable Housing such as
- a. San Lorenzo Ruiz Center formerly Dimasalang House on 50 Rizal Street
  - b. The Gran Oriente Filipino Hotel (2 residential properties at South Park) (106 South Park)
  - c. Gran Oriente Masonic Temple ( 95 Place Center, South Park)



## SoMa Philippines, a Filipino social cultural heritage District

- d. Bayanihan House (88 Sixth Street)
  - e. Mint Hall (957 Mission Street)
  - f. Ed dela Cruz Apartment (587 Natoma Street)
  - g. Alexis Apartments
  - h. De Vera Apartment
  - i. Rene Medina Building (1026 Mission Street)
8. various public art activities and spaces such as
- a. Fil-Am Friendship Mural (at Langton Alley Garden on Langton Street and Howard)
  - b. Lipi ni lapulapu Mural (at Lapu-Lapu Street, Northwall of San Lorenzo Ruiz Apartment )
  - c. The annual Parol Lantern Festival and Parade (at Jessie Square)
  - d. 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 second weekend of August, an annual event since 1994.
  - e. The annual SoMa Fest (at Victoria Manalo Draves Park)
  - f. The annual San Francisco Filipino American Jazz Festival (at Yerba Buena Center for the Arts Forum, 701 Mission Street)
  - g. San Francisco Filipino Cultural Center (at Westfield Metreon, 3<sup>rd</sup> floor)
  - h. Bindlestiff Theater (165 Sixth Street, Hotel Plaza Housing)
  - i. Dr. Mario Borja Barangay Hall at the Bayanihan Community Center, Kul-arts Inc. and Bayanihan Krew
  - j. 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.
  - k. Tutubi Park Mural and Fence Designs (Russ Street corner Minna Street)
9. Various green areas for public recreation such as
- a. Tutubi Children's Park (535 Minna St corner Russ Street)
  - b. Yerba Buena Gardens (Mission St, Third, Howard and 4<sup>th</sup> Street)
  - c. Alice Street Community Gardens (At the intersection of Bonifacio and Lapu Lapu (in the blocks bordered by Fourth and Third, Folsom and Harrison)
  - d. Dimasalang House /San Lorenzo Ruiz Community Garden ( Bonifacio cor Tandang Sora)
10. Streets named after Philippine National Heroes
- a. Mabini Street (after Apolinario Mabini, known as the "Brain of the Philippine Revolution)
  - b. Bonifacio Street (after Andres Bonifacio founder and Supremo of the Katipunan, a revolutionary secret society against Spain)
  - c. 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.)
  - d. Rizal Street (After Dr. Jose P. Rizal, the Philippine National Hero and martyr.)
  - e. Tandang Sora Street (After Melchora Aquino, the mother of the 1896 Philippine Revolution)
11. Places with historical connection with Filipinos
- a. 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. His father was a musician who lived on 10<sup>th</sup> Street in 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.

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- b. Palace Hotel and Jose P. Rizal's marker (2 New Montgomery) – The Philippine national hero stayed at this Hotel in 1888, he wrote his impression of San Francisco and the United States in his diary and letters to his parents and friends.
- c. 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.
- d. 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.
- e. Dewey Monument at Union Square – commemorating the Battle of Manila Bay in 1898.
- f. Maiden Lane formerly named Manila Avenue – as recognition of the war that brought prosperity to San Francisco at the turn of the 20<sup>th</sup> century -
- g. 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).
- h. 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.
- i. 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.

### STANDARDS AND GUIDELINES FOR REVIEW OF NEW CONSTRUCTION

#### Recommendations for treatment of Filipino Assets

The Filipino community is proposing to follow the general historic preservation policies currently being updated by the San Francisco Planning Department 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 are:

- a. To establish a Community Committee that will oversee all change of uses in all commercial zoning, or by requesting to seat in the Historic Preservation Commission currently being established by the San Francisco Planning Department
- b. To perpetuate Filipino business by requiring to replace business in-kind with special Administrative Certificate of Appropriateness.
- 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) exemptions for the replacement of Filipino Social Heritage District 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 Appropriateness.
- f. To place commemorative inscription in the sidewalks corresponding to some of the most significant historical and cultural asset in the District, similar to that of the Barbary Coast <sup>2</sup>, for educational walking tours.

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<sup>2</sup> 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

## **SoMa Philippines, a Filipino social cultural heritage District**

### **FAR standards**

In order to maintain and keep the business local as it was originally intended, there will be incentives to help the cases of proposed demolition, and changes of use or economic hardship by:

1. Establishing Floor Area Ratio (FAR) exemptions for the replacement of Filipino Social Heritage District assets.
2. Whenever replacement in-kind is impossible, dedicating a portion of the new development to community arts projects or dedicate a portion of the new development for community public events and arts, following specific criteria for Certificate of Appropriateness.
3. Perpetuating Filipino business by requiring to replace business in-kind with special Administrative Certificate of Appropriateness.