

SurveyLA

Los Angeles Historic Resources Survey

LOS ANGELES CITYWIDE HISTORIC CONTEXT STATEMENT Context: Korean Americans in Los Angeles, 1905-1980



Prepared for:
City of Los Angeles
Department of City Planning
Office of Historic Resources



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National Park Service, Department of the Interior Grant Disclaimer

This material is based upon work assisted by a grant from the Historic Preservation Fund, National Park Service, Department of the Interior. Any opinions, findings, conclusions, or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of the Department of the Interior.

Front cover: Top left, Young Korean Convention of California at the Korea National Association building in 1940 (Source: Korean American Digital Archive, USC Digital Library). Top right, Kwan-Sik In stocking cooler in Korean grocery on Olympic Boulevard, 1977 (Source: Los Angeles Public Library). Bottom left, Young Korean Academy (Hungsadan) members at the 34th annual meeting in 1947 in front of their building on Catalina Avenue (Source: Korean American Digital Archive, USC Digital Library). Bottom right, Koreatown's VIP Palace restaurant in 1977 (*Korea Times' 1977 Business Directory*)

TABLE OF CONTENTS

PURPOSE AND SCOPE	1
CONTRIBUTORS	1
PREFACE	3
HISTORIC CONTEXT	11
Introduction	11
Terms and Definitions	11
Beginnings, 1882-1905	12
Arrival of Earliest Korean Immigrants, 1905-1910	13
Establishing a Community, 1911-1930	15
Maturing of the Community and Growth of the Second Generation, 1930-1942	21
World War II and Its Aftermath, 1942-1950	28
Korean War and the Second Wave, 1950-1965	31
Third Wave of Immigration and the Rise of Koreatown: 1965-1980	38
ASSOCIATED PROPERTY TYPES AND ELIGIBILITY REQUIREMENTS	48
BIBLIOGRAPHY	72
APPENDICES:	
Appendix A: Korean American Known and Designated Resources	
Appendix B: SurveyLA's Asian American Historic Context Statement Advisory Committee	

PURPOSE AND SCOPE

In 2016, the City of Los Angeles Office of Historic Resources (OHR) received an Underrepresented Communities grant from the National Park Service to develop a National Register of Historic Places Multiple Property Documentation Form (MPDF) and associated historic contexts for five Asian American communities in Los Angeles: Chinese, Japanese, Korean, Thai, and Filipino. This “Korean Americans in Los Angeles” context was developed as part of the grant project and to contribute to the Citywide Historic Context Statement developed for SurveyLA.

While this context provides a framework for identifying and evaluating properties relating to Korean American history in Los Angeles, it is not intended to be a comprehensive history of the Korean community. This history has been separately documented over the years in books, articles, and studies. Rather this context provides a chronological approach to this history and focuses on themes and geographic areas associated with important extant resources.¹ The context narrative is followed by a section that identifies the relevant property types associated with themes presented, and includes a discussion of their significance and eligibility standards (Appendix A). This context has been used to complete the MPDF form, which is similar in content. However, while the MPDF focuses on resources that meet eligibility standards for listing in the National Register, this context also addresses resources that meet eligibility standards for listing in the California Register of Historic Places and designation under the Los Angeles Cultural Heritage Ordinance (Historic-Cultural Monuments) and Historic Preservation Overlay Zone Ordinance (HPOZs).²

CONTRIBUTORS

Consultant Team

The Korean American in Los Angeles context was completed by Page &Turnbull. The Page & Turnbull team members included Flora Chou, Daniel Herrick, Jonathan Kaplan, and Christina Park. Ms. Chou is a Senior Associate and Cultural Resource Planner at Page & Turnbull in Los Angeles. She holds a Master of Science degree in Historic Preservation from Columbia University and has over 12 years of experience in the field of historic preservation. Mr. Herrick is a Cultural Resource Planner at Page & Turnbull. He earned his Master of Heritage Conservation from the University of Southern California (USC) and has been practicing in the field since 2014. Mr. Kaplan completed his Master in Heritage Conservation from USC in 2017 and assisted with gathering research materials. Ms. Park is a Planning Associate with the City of Los Angeles and contributed initial research to this context; she holds a Master in Heritage Conservation from USC. Research assistance was also provided by David Castro, Getty Undergraduate Intern to the OHR.

¹ The end date for SurveyLA is 1980 and may be extended over time. The National Register of Historic Places has a 50-year end date for properties to be listed unless they are of exceptional importance.

² For the National Register MPDF the term “Registration Requirements” is used in place of “Eligibility Standards.”

Project Advisory Committee and Community Outreach

As part of the scope of work for the NPS grant referenced above, the OHR organized a project Advisory Committee (Committee) to work with the grant consultant team. Participants included key leaders in the Asian American community representing a wide range of interests, organizations, and institutions as well as professors, lecturers, scholars, and writers of Asian American history. A full list of participants is attached. The Committee played a critical role in identifying important places associated with each context and advised on pertinent sources of research information. The Committee members also served as subject matter experts to review and comment on context drafts.

Following the first meeting of the Committee in November of 2016, the OHR organized a series of five community meetings in locations throughout Los Angeles. These working meetings (one for each associated context) also gave the community the opportunity to provide input on significant places to inform the contexts. In some cases, the outreach meetings led to one-on-one meetings with community members.

This Korean American context has been greatly enhanced by the contributions of various individuals and organizations active within Los Angeles' Korean American community. Notable among them are Ralph Ahn, community member; Edward Chang, Director, Young Oak Kim Center for Korean American Studies, University of California, Riverside; Flip Ahn Cuddy, community member; Katherine Kim, Communications Editor, Koreatown Youth + Community Center; Ken Klein, Head, East Asian Library, University of Southern California; Carol Park, Young Oak Kim Center for Korean American Studies, University of California, Riverside; David Yoo, Director, Asian American Studies Center, University of California, Los Angeles, as well as the Korean American Pioneer Council.

PREFACE

In the 1960s, the United States underwent significant social and cultural upheaval as many communities of color and other marginalized groups fought for civil rights and were involved in national and international movements for liberation. Grassroots organizing and landmark legislation like the Civil Rights Act of 1964, Voting Rights Act of 1965, and Immigration Act of 1965 reshaped the collective consciousness of communities of color. During this era, the Watts Riots in 1965 and the East Los Angeles Walkout (or Chicano Blowouts) in 1968 helped empower communities of color in Los Angeles, and across the nation.

By the late 1960s, Chinese, Japanese, and Filipino Americans formed a movement of their own—an Asian American movement. It was with the Black Liberation Movement, the Anti-War Movement against the Vietnam War, and Third World Liberation Front movement that the concept of Asian American was formed as a political identity. Young Asian Americans mobilized in their communities across the nation and in Los Angeles to fight U.S. imperialism and the unequal treatment of Asian Americans. In 1968, students of color across California organized and held strikes as part of the Third World Liberation Front. This movement was instrumental in creating and establishing Ethnic Studies as an academic discipline—and subsequent Asian American, African American, Chicano American, and Native American Studies—on college and university campuses. It was as part of this larger movement that the Asian American Studies Center at the University of California, Los Angeles (UCLA) was established in 1969³ and Asian American community-based organizations were developed and strengthened to serve the community.

As community leaders, scholars, and leaders reflect on the past, it is fitting that the City of Los Angeles honor the historic and cultural contributions of Asian Americans. Asian Americans and Pacific Islanders have long and dynamic histories in shaping and continuing to shape the city. From the 1880s pioneering Chinese American settlements, to more recent recognitions of historic and cultural ethnic neighborhoods like Historic Filipinotown and Thai Town, tourists and residents alike often pose questions about these places, their signs, and the importance of Asian Americans in the building of Los Angeles.

Asian Americans in Los Angeles Multiple Property Documentation Form

This *Asian Americans in Los Angeles* Multiple Property Documentation Form (MPDF) establishes a framework to guide the identification and designation of places significant to Los Angeles' Asian American communities. Geographically, the contexts cover the history and development of five Los Angeles neighborhoods that have been designated as Preserve America communities— Chinatown, Little Tokyo, Koreatown, Historic Filipinotown, and Thai Town—and also focus on other areas of the city in which these groups settled over time.

³ Steve Louie and Glenn Omatsu, eds., *Asian Americans: The Movement and the Moment* (Los Angeles: University of California Los Angeles Asian American Studies Center Press, 2001).

Topics covered by the contexts focus on extant resources associated with important individuals, organizations, businesses, industries, and movements. Themes addressed include commerce, religion and spirituality, health and medicine, deed restriction and segregation, community organizations, military history, media, cultural landscape, architecture.

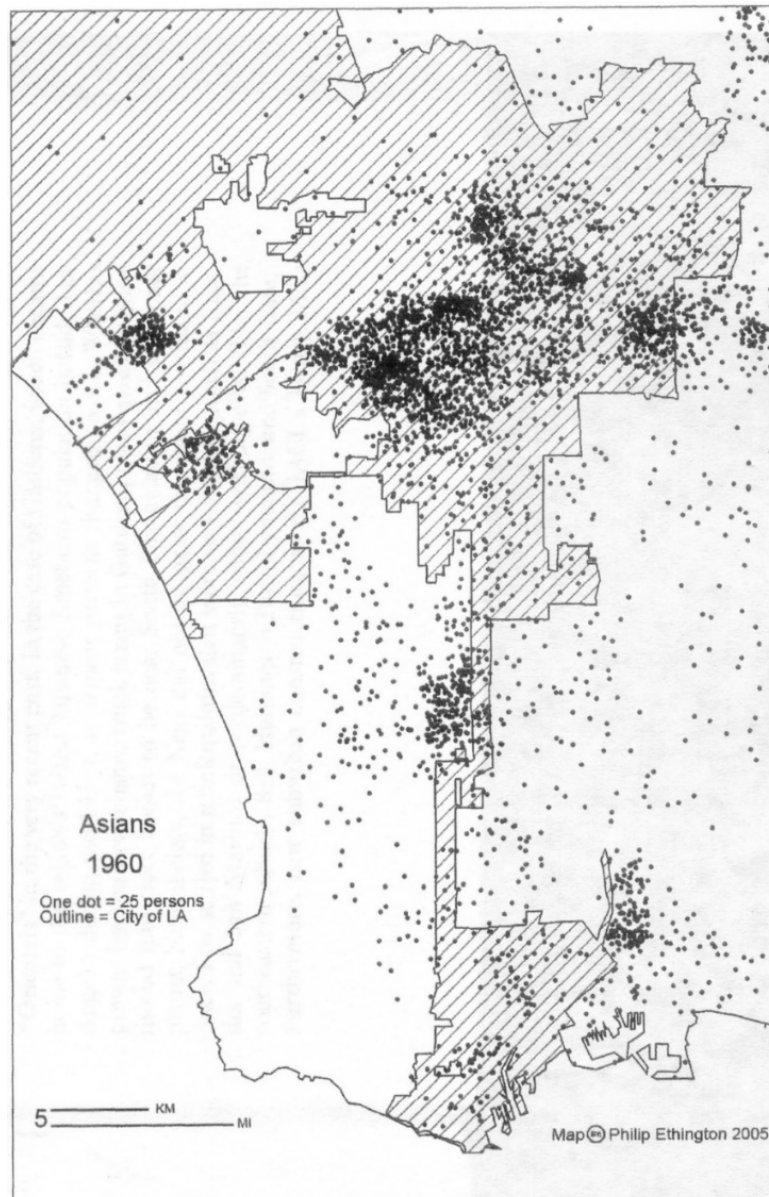
While these five Asian American groups were the focus on this project, it is important to recognize the diversity within Asian American and Pacific Islander (AAPI). There are many other AAPI ethnic groups that have contributed and continue to contribute to the rich diversity of Los Angeles, including Pacific Islanders, South Asians, and Southeast Asians. This MPDF provides an opportunity to engage with City officials, community leaders, preservationists, scholars, and others to continue identifying and designating places that are important in telling both AAPI stories and all of the city's stories.

Asian Americans in Los Angeles

Each of the MPDF's five contexts discusses the dynamic waves of immigration and settlement patterns of Asian Americans in Los Angeles. Within each group, the power of place resonates as Asian Americans find places of residence, work, and community as Angelenos. With a long history of discrimination, displacement, and associated demolition of property, Asian Americans resisted and struggled to maintain a sense of identity, as well as their homes, businesses, and cultural institutions. Ethnic neighborhoods in Los Angeles like Old Chinatown and Little Tokyo were established in the early twentieth century while others including Koreatown, Historic Filipinotown, and Thai Town were formed as subsequent waves of immigrants and their families settled and laid roots in the city.

These settlements were never formed in isolation. Many Asian American settlements were shaped alongside other Asian Americans and communities of color, often due to discriminatory policies and practices that limited where they lived, worked, and sought a sense of community. Places important to Asian Americans in Los Angeles were often rendered in the margins to other Angelenos, and were nonetheless significant for finding a place to call home, be it a single-room occupancy hotel in Little Manila or Little Tokyo, an employment agency in Chinatown, or a church in Koreatown. As Asian immigrants or seasonal migrants came to Los Angeles, they sought out familiar places for economic opportunities, a place to stay, and places that reminded them of their homelands.

As subsequent generations of Asian Americans in Los Angeles grew in size, alongside continuous waves of new immigrants, the landscape of Los Angeles also evolved. The power of place for these groups in the city helped forge a growing sense of identity as Asian Americans. By the 1960s, the population of Chinese, Japanese, and Filipino Americans in the city grew beyond the early ethnic neighborhoods and into the suburbs. During this pivotal time, cultural and community institutions began to broaden their focus of serving new immigrants to include services for families, older adults, and youth. Other immigrants from across Asia and the Pacific followed in significant waves, reuniting families and drawing in new immigrants, carving out their own sense of place in this booming and diverse city.



Dispersion of Asian Americans in Los Angeles, 1960
(Philip Ethington, USC, 2005)

The Legacy of the Asian American Movement in Los Angeles

The term Asian American is a political construct born in the 1960s as Chinese, Japanese, and Filipino Americans (and other Asian ethnic groups) fought collectively for civil rights. In 1969, the Asian American Studies Center was established at UCLA in Campbell Hall. Community members, students, staff, and faculty sought to develop a center to bridge campus and community around the theme of liberative education and social justice. The Asian American Studies Center worked alongside three other ethnic studies research centers: the American Indian Studies Center, the Ralph J. Bunche Center for

African American Studies (formerly Center for Afro-American Studies), and the Chicano Studies Research Center.

UCLA served as an active site for the development of Asian American Studies as a field of study. *Amerasia Journal* (established at Yale by Don Nakanishi and Lowell Chun-Hoon, moved to UCLA shortly after its start in 1971) became a leading journal for the field. The Center also saw the importance of fostering student projects like *Gidra*, founded in 1969 and “created alongside the rise of radical third world grassroots student coalitions, in addition to the Black Power movement and Civil Rights Movement. After being denied official recognition by the university, the students started publishing *Gidra* independently, using the university’s Asian American Studies Center as its headquarters.”⁴ Following its inception as a student newspaper, it moved to the Crenshaw area to be housed closer to L.A.’s Asian American community.⁵ One of the first Asian American Studies conferences was held in Los Angeles in 1971 with opening remarks by Congresswoman Patsy Mink, the first woman of color elected to Congress.⁶

The Center was also created to work closely with Asian American community organizations in Los Angeles. East West Players was founded in 1965 by Asian American artists Mako, Rae Creevey, Beulah Quo, Soon-Tek Oh, James Hong, Pat Li, June Kim, Guy Lee, and Yet Lock in the Pilgrim Church in Silver Lake. It was supported in its early stages at UCLA. East West Players is the nation’s longest-running professional theater of color and the largest producing organization of Asian American artistic work. Visual Communications is another Asian American cultural institution. Visual Communications was founded in 1970 by UCLA students Duane Kubo, Robert Nakamura, Alan Ohashi, and Eddie Wong to support Asian American film and media.⁷ It was initially housed and supported by the UCLA Asian American Studies Center. Both Visual Communications and East West Players have since moved to Little Tokyo in the historic Union Center for the Arts (formerly Japanese Union Church of Los Angeles).

⁴ Haivan V. Hoang, *Writing Against Racial Injury: The Politics of Asian American Student Rhetoric* (Pittsburgh: University of Pittsburgh Press, 2015), 56–76.

⁵ Mike Murase, “Toward Barefoot Journalism,” *Gidra*, 6 (April 1974):1, 34–46.

⁶ Conference Proceedings of the First National Conference on Asian American Studies, Los Angeles, CA, April 1971.

⁷ Karen L. Ishizuka, *Serve the People: Making Asian America in the Long Sixties* (Verso Books, 2016), 159-160.

Chinese Americans in Los Angeles

Chinese Americans first settled in Los Angeles in the 1850s with its first permanent settlement centered near Los Angeles Plaza (El Pueblo de Los Angeles) and later referred to as Old Chinatown due to a series of subsequent settlements developed near or around downtown Los Angeles. The Chinese Americans in Los Angeles context discusses the settlement patterns of Chinese Americans while noting key contributions to the city's built environment and burgeoning economy. Chinatown, as it is known, has been studied as being shaped by economic and social dynamics of race, space, and power.⁸

One site of historic and cultural significance for Chinese Americans in Los Angeles is the Castelar Street School. Since 1969, the Asian Education Project (AEP), later known as the Asian American Tutorial Project (AATP)—with Asian American college students from UCLA, University of Southern California (USC), and Occidental College—has served Castelar Street School in Chinatown by tutoring low-income, immigrant, limited English proficiency elementary school students. Castelar Street School was the first school in the Los Angeles Unified School District to provide tri-lingual instruction in English, Spanish, and Chinese. It also housed the Chinatown branch library of the Los Angeles Public Library from 1977 to 2003.

Japanese Americans in Los Angeles

The history of Japanese Americans in Los Angeles dates back to 1869. Since then, shifting migratory, settlement, and development patterns have continued to be shaped by outside forces including discriminatory policies, redevelopment, and displacement as well as forces within, through cultural institutions, and small businesses. Little Tokyo is one of three remaining historic Japantowns (*Nihonmachi*s) in California that survived the forced evacuation and incarceration of Japanese Americans in concentration camps during World War II and the demolition that occurred during urban renewal in the 1950s and 1960s. Japanese American institutions and services including community halls, language schools, Buddhist temples, Christian churches, markets, nurseries, and other nonprofit/cultural institutions have shaped Little Tokyo and other Japanese American settlements in Los Angeles.

The Union Center for the Arts, formerly known as the Japanese Union Church of Los Angeles, was established in 1918 as it merged three congregations: the Los Angeles Presbyterian Church (established in 1905), the Los Angeles Congregational Church (established in 1908), and the Japanese Bethlehem Congregational Church of Los Angeles (established by 1911). During World War II, President Roosevelt signed Executive Order 9066 on February 19, 1942, just a little more than two months after the bombing of Pearl Harbor. Shortly after, a series of Civilian Exclusion Orders were publicly posted all along the West Coast of the United States, notifying persons of Japanese ancestry of their impending forced removal. "Instructions to All Persons of Japanese Ancestry" were the infamous words seen at the top of

⁸ Jan Lin, "Los Angeles Chinatown: Tourism, Gentrification, and the Rise of an Ethnic Growth Machine," *Amerasia Journal* 34, no. 3, (2008): 110-125, doi:10.17953/amer.34.3.v545v63lpj1535p7.

the posters. The Union Church was listed as a designated reporting location for Japanese Americans in 1942; many were able to store their belongings in the building during their incarceration.

Union Church has evolved from a place of worship to a center for Asian Americans arts and culture as home to East West Players and Visual Communications (established in 1970). The Union Center for the Arts is listed as part of the Little Tokyo Historic District, a National Historic Landmark.

Korean Americans in Los Angeles

Los Angeles has one of the largest Korean populations outside of the Korean peninsula with a notable Koreatown, home to hundreds of Korean- and Korean American-owned small businesses, churches, and community institutions. Although large-scale migration and settlement occurred in the aftermath of the 1965 Immigration Act, a historic and important Korean American community dates to the turn of the twentieth century when laborers arrived in Hawai'i in 1903. Soon after, migration continued to the continental United States, especially to California where Korean Americans worked as migrant farm labor and some became small business owners.⁹

The greater Los Angeles area has served as one of the hubs of Korean America for over a century. Koreatown experienced notable growth after World War II and the years that followed 1965. The 1992 Civil Unrest/Uprising/Riots marks a turbulent coming of age experience for the Korean American community. Layered beneath the contemporary and continually expanding borders of Koreatown are historic sites that have played a significant role in community life. One such site, located near USC, houses both the Korean Presbyterian Church of Los Angeles and the Korean National Association (KNA) building that share the same campus. The church dates to 1906, and is among the oldest Korean American congregations in the nation. The KNA building dedicated in 1938 serves as a testament to the independence movement that animated the struggles and hopes of the early Korean American community.

Filipino Americans in Los Angeles

The Filipino Americans in Los Angeles context traces the history of Filipino immigrants and subsequent generations in the city from 1903 to 1980. It spans from the arrival of the first known Filipino Americans in Los Angeles to subsequent movement of Filipino Americans in the city as shaped by immigration policies and discriminatory policies as well as community institutions. The context focuses on historical themes based on residential settlement patterns, economic activity, and the growth of cultural institutions including cultural centers, small businesses, service agencies, and churches.

What is known as Historic Filipinotown is influenced by earlier settlements of Filipino Americans in the Downtown area.¹⁰ From Little Manila to Bunker Hill to Temple-Beaudry, these were places that

⁹ Bong Youn Choy, *Koreans in America* (Chicago: Nelson-Hall, 1979). For general background on Korean American history.

¹⁰ Michelle G. Magalong, "The Search for Filipino American Place(s) in Los Angeles," *UCLA Critical Planning Journal* 10 (2003):13–23.

immigrants and seasonal migrants knew to go to for services, culture, and a sense of community. Royal “Uncle Roy” Morales can trace his family’s roots to the Filipino Christian Church as his father immigrated to Los Angeles from the Philippines as a *pensionado* (scholar) and Christian missionary. Uncle Roy’s father, Silvestre Morales, helped establish the Filipino Christian Fellowship on First and San Pedro Streets in 1928, then Filipino Christian Church (the first in the nation) in 1933.¹¹ The church was first established in the Bunker Hill area of Downtown and later moved to 301 North Union Street. The Filipino Christian Church, under the leadership of Uncle Roy, served as a cultural hub as it incubated other community institutions like Search to Involve Pilipino Americans, Pilipino American Reading Room and Library, and Filipino Cultural School.

Thai Americans in Los Angeles

From the first known arrival of Thai Americans to Los Angeles in the 1950s to the designation of Thai Town in East Hollywood in 1999, this community has been shaped by the city’s growth and development in key areas like the entertainment industry and the culinary industry. Thai American community settlement patterns are traced through commercial development and foodways, notably with Thai restaurants that date to the 1970s.¹² When Thais arrived in Los Angeles, they reinvented and repackaged Thai food in various ways to meet the rising popularity of Thai cuisine in urban and suburban areas.¹³ Thai immigration and settlement patterns, identities, and community structure has changed in a relatively short period of time in Los Angeles. This is seen in the city’s built environment and through the establishment of Thai American culinary tourism and community identity. Institutions like Thai Community Development Center and Wat Thai were developed to meet the needs of the growing Thai American communities in Los Angeles.¹⁴

Bangkok Market opened its doors in 1971 in East Hollywood, established by Thai immigrant Pramorte “Pat” Tilakamonkul as the first Thai and Southeast Asian market in the United States. It provided Thai ingredients to a growing population of Thai Americans in Los Angeles in the 1960s and 70s. Before the existence of Bangkok Market, it was difficult to find Thai ingredients in the U.S. due to strict import policies. Tilamonkul and his business partners brokered deals with import/export companies to allow Thai ingredients to be imported in the country.¹⁵ Bangkok Market also served as a de facto community center for Thai immigrants in Los Angeles.

¹¹ Royal F. Morales, *Makibaka: The Pilipino American Struggle* (Los Angeles: Mountainview Publishers, 1974).

¹² In this document, foodways refers to eating habits and culinary practices as it relates to Asian Americans in Los Angeles.

¹³ Mark Padoongpatt, *Flavors of Empire: Food and the Making of Thai America* (Oakland: University of California Press, 2017).

¹⁴ Chanchanit Martorell, *Images of America: Thais in Los Angeles* (Charleston, SC: Arcadia Publishing, 2011).

¹⁵ Padoongpatt, *Flavors of Empire*.

Preserving Los Angeles's Asian America

This MPDF documents five Asian American ethnic groups that have shaped the built environment and cultural landscape of Los Angeles. While little to date is documented or designated as historic landmarks or monuments under city, state, or federal programs, the MPDF provides an overview of the historic and cultural contributions of Chinese, Japanese, Korean, Filipino, and Thai Americans in Los Angeles.

Each of the five contexts provides great encouragement on reflection of the fifty years since the birth of "Asian America" and the subsequent efforts by these Los Angeles communities to create, preserve, and sustain historic and cultural roots. The MPDF serves as a platform through which communities can continue identifying, documenting, and preserving places, histories, and stories, within the five communities covered by this document, and across other AAPI ethnic groups that form part of Los Angeles' vast and diverse landscape.

Michelle G. Magalong, Ph.D.
Executive Director
Asian and Pacific Islander Americans in Historic Preservation

David K. Yoo, Ph.D.
Vice Provost, Institute of American Cultures
Professor of Asian American Studies & History
University of California, Los Angeles

HISTORIC CONTEXT

Introduction

This historic context examines the migration, settlement, and development patterns of Korean Americans in Los Angeles from 1905 to 1980, spanning the time of the arrival of Koreans to Los Angeles to the early development of the area known as Koreatown.

Los Angeles is home to one of the largest concentrations of Korean people outside of the Korean peninsula, adjacent to northeast China and near Japan. It serves as a socio-cultural epicenter for the larger Korean American community. This presence is most noticeable in the Koreatown district, which covers a large geographic area in the Mid-Wilshire area of Los Angeles. This area is home to hundreds of Korean businesses and institutions that serve both new immigrants and previous generations of established Korean Americans. With continued immigration and ongoing foreign investment from Korea, Koreatown is a dynamic and expanding neighborhood that serves as a unique and defining area of Los Angeles.

Although Koreatown is the obvious contemporary epicenter of the Korean community, the population is not entirely concentrated in this one location. Korean Americans and Korean immigrants reside across the City of Los Angeles and throughout Southern California. Furthermore, the development of Koreatown as a center of Korean culture and commerce started in the late 1960s and took shape through the 1970s and 1980s. Prior to 1965 and the relaxing of U.S. immigration laws by the Lyndon B. Johnson administration, the Korean population in Los Angeles was fairly small, especially in relation to other ethnically Asian populations and enclaves that had been established in Los Angeles in the previous decades.

Resources referenced throughout the context are considered extant unless otherwise noted.

Terms and Definitions

The following outlines some important aspects of terminology for the Korean American context. It was not uncommon for immigrants and their children to anglicize or adopt a more common American name. Where possible, both the American and Korean names are given.

- Names of individuals are presented in the Western format of given name followed by family name.
- Spellings of Korean names are taken from the cited source, or the most common spelling used from various sources. Alternative spellings are noted in parentheses.
- English spelling and translations of Korean organizational names are also provided in parentheses where available.
- This report uses the term “Asian” to refer to persons of Asian descent, rather than “Oriental” as was more commonly used in the early to mid-20th century.

Beginnings, 1882-1905

In the late nineteenth century, Korea was an isolated kingdom country facing economic and political uncertainty as the world around it was changing. Known as the Hermit Kingdom, the country's rulers sought to insulate themselves and Korea from external influences ranging from neighboring Japan and China with a history of conquest and the growing imperial presence of Western powers in the region. Catholic missionaries had arrived a century earlier and had an increasing presence, successfully converting parts of the population to Christianity.

After bouts of contact and conflict, the United States officially established diplomatic relations with Korea in May 1882.¹⁶ American missionaries, representing the Presbyterian and Methodist faiths, arrived shortly after and continued to expand the presence of Christianity beyond the Catholic traditions. In the 1880s, a handful of students and a small group of political activists, driven out by the political turmoil following a series of internal conflicts and the rise of Chinese political influence, arrived in the United States as among the earliest immigrants.¹⁷

The first wave of Korean immigration to the United States began in 1903. Approximately 100 people, driven by the ongoing famines, political instability, and limited economic opportunities that plagued the Korean peninsula, arrived in Hawaii (then a U.S. territory) to work as laborers on sugar plantations. With the demand for cheap manual labor, and the influential role of the American Presbyterian missionary Dr. Horace Allen who had ties to the plantation ventures in Hawaii, many others made the journey over the following few years.¹⁸ Approximately 7,000 Koreans, of which about 40 percent were Christian converts, landed in Hawaii between 1903 and 1905.¹⁹ The vast majority of these initial immigrants were young, single men, and some women and children were among the immigrants.²⁰ In Korea, Japan effectively controlled the country by 1905, and emigration became restricted.²¹

¹⁶ Hyung-chan Kim and Wayne Patterson, *The Koreans in America, 1882-1974: A Chronology and Fact Book* (New York: Oceana Publications, Inc., 1974), 1

¹⁷ Kim and Patterson, *The Koreans in America*, 1 and Ilpyong J. Kim, "A Century of Korean Immigration to the United States: 1903-2003," in *Korean-Americans: Past, Present, and Future* ed. Ilpyong J. Kim (Elizabeth, NJ: Hollym International Corp., 2004), 18-19.

¹⁸ Yong-ho Ch'oe, "History of Korean Church: A Case Study of Christ United Methodist Church, 1903-2003," in *Korean-Americans: Past, Present, and Future*, 38.

¹⁹ Eun Sik Yang, "Koreans in America, 1903-1945," in *Koreans in Los Angeles: Prospects and Promises* eds. Eui-Young Yu, Earl H. Phillips, Eun Sik Yang (Los Angeles: Koryo Research Institute, Center for Korean-American and Korean Studies, California State University, Los Angeles, 1982), 5-6.

²⁰ Ch'oe, "History of Korean Church," 38 and Yang, "Koreans in America, 1903-1945," 6.

²¹ Won Moo Hurh, *The New Americans: The Korean Americans* (Westport, CT: Greenwood Press, 1998), 34.

Arrival of Earliest Korean Immigrants, 1905-1910

By 1905, Koreans from Hawaii began arriving in California by way of the Port of San Francisco. Some made their way to the agricultural communities of the Central Valley like Dinuba and Reedley, while others went to Southern California, to cities such as Riverside and Claremont, seeking continued employment opportunities as farm laborers.²² A contingent of the Korean population sought opportunities in more urban environments. By 1905, there were at least 103 Koreans in San Francisco and 70 in Riverside.²³ In 1906, 60 Koreans resided in Los Angeles County.²⁴ In 1907, The *Gongnip Hyophoe*, a Korean cooperative association, reported 291 members in San Francisco and 150 in Riverside.²⁵

Religious and secular organizations were influential in supporting the newcomers on the mainland. The Korean Friendship Association was founded in 1903 in San Francisco by political exiles and students to promote aid and offer a community for Korean migrants.²⁶ The same leaders, most notably Chang Ho Ahn, established the Korean Mutual Assistance Association in Riverside in 1905, which succeeded the Friendship Association in San Francisco; it was later reorganized as the Korean National Association.²⁷

Missionary Florence Sherman founded the Korean Methodist Episcopal Mission in 1904 upon her return to Los Angeles after her missionary service in Korea.²⁸ The mission was at 1519 Hill Street (not extant) near 16th Street at the south end of Downtown.²⁹ Led by Pastor Hugh Cynn, the mission provided the congregation of 25, mostly students and laborers, with room and board, employment assistance, and English lessons, along with church services and Sunday school lessons. Cynn had known the Shermans in Korea, and their connection helped Cynn immigrate to Los Angeles, where he also studied at the University of Southern California (USC) before he returned to Korea in 1911.³⁰

²² Yang, "Koreans in America, 1903-1945," 7 and Katherine Yungmee Kim, *Images of America: Los Angeles's Koreatown* (Charleston, SC: Arcadia Publishing, 2011), 19.

²³ *Gongnip Sinbo*, December 21, 1905.

²⁴ Helen Lewis Givens, "The Korean Community in Los Angeles County" (master's thesis, University of Southern California, 1939), 24.

²⁵ *Gongnip Sinbo*, Jun 7, 1907. In 1907, the number of Korean residents at Riverside's Pachappa Camp could have been as high as 300 during the orange picking season if wives and children were included in the count.

²⁶ Kim and Patterson, *The Koreans in America*, 4 and Yang, "Koreans in America, 1903-1945," 9.

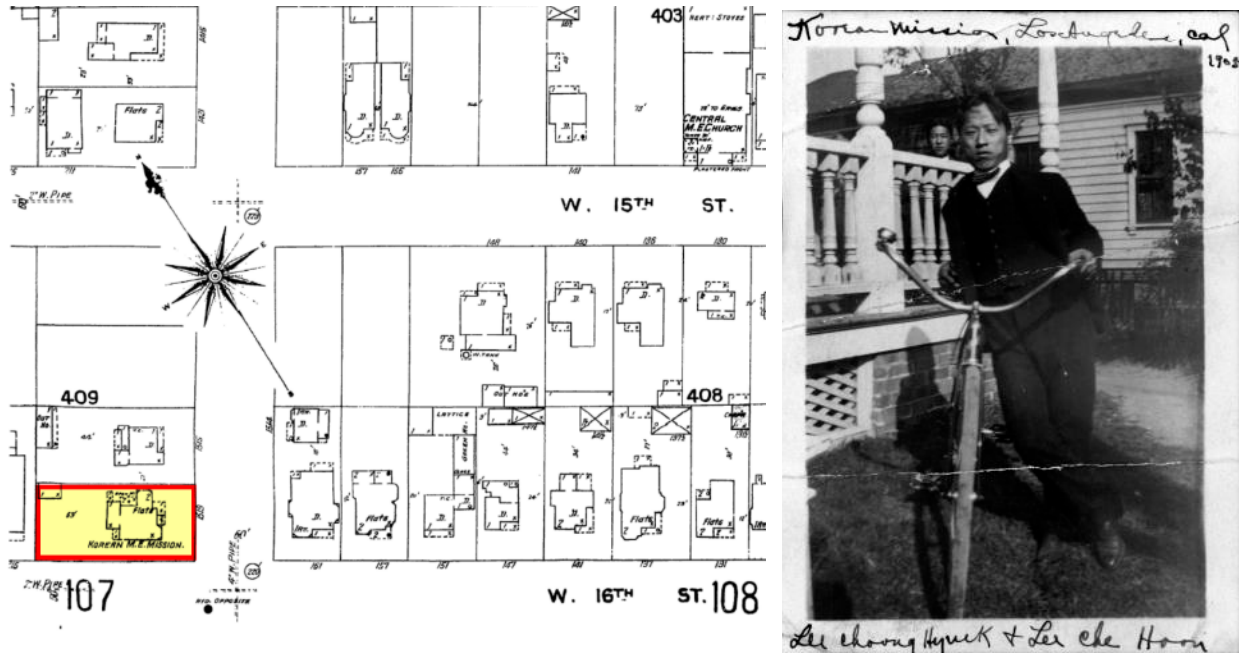
²⁷ Yang, "Koreans in America, 1903-1945," 7, 9.

²⁸ David Yoo, *Contentious Spirits: Religion in Korean American History, 1903-1945* (Stanford, CA: Stanford University Press, 2010), Chapter 4. Sherman was in Korea with her husband, Dr. Harry Sherman, from 1898 to 1900 when he fell ill. He passed away not long after their return to the United States.

²⁹ Kim, *Images of America: Los Angeles's Koreatown*, 15.

³⁰ David Yoo and Hyung-ju Ahn, *Faithful Witness: A Centennial History of the Los Angeles Korean United Methodist Church (1904-2004)* (Los Angeles: Los Angeles Korean United Methodist Church, 2004), 37, 49.

SurveyLA Citywide Historic Context Statement
Korean Americans in Los Angeles, 1905-1980



The home of Chang Ho Ahn and his family at 106 North Figueroa is the tall building at the top right of the image, set back from Figueroa, which is the street shown, looking north (Korean American Digital Archives, USC Digital Library).

In 1906, a group established a Presbyterian mission with the help of the Presbyterian Missionary Extension Board.³¹ By 1909, a Korean Mission, with W. Kondo Flower as superintendent, was located at the corner of Court and Bunker Hill Avenue on Bunker Hill where the Music Center stands.³² As with other ethnic communities, the role of the churches for the early Koreans in Los Angeles was an essential socio-cultural institution that extended beyond the practice of religion to include broader support functions. The churches held community events and celebrations and provided language education, first English to the first generation, and later Korean to the second generation.

In August 1910, the Empire of Japan formally annexed the Korean Empire. Although Korea had been firmly within the Japanese sphere of influence for years, this formal annexation established the peninsula as a Japanese colony subject to strict and repressive regulations, including emigration policies. This effectively ended the first wave of Korean immigration to the United States. According to the U.S. census, there were approximately 160 Koreans living in California in 1910, including 12 listed in Los Angeles.³³ Although these numbers seem unusually low—some individuals may not have been counted in the census or misidentified as Japanese—the Korean community was small compared to other Asian communities in the city, and continued to be so for several decades.

³¹ Kim and Patterson, *The Koreans in America*, 10.

³² *Los Angeles City Directory 1909* (Los Angeles: Los Angeles City Directory Co., Inc., 1909), 32.

³³ U.S. census statistics for 1910 compiled by USC Korean Heritage Library. Provided by Ken Klein, Head, East Asian Library, USC.

Establishing a Community, 1911-1930

The Japanese occupation had lasting impacts on the Korean community in Los Angeles. It fueled broader interest and participation in political organizations associated with the Korean independence movement. Although the movement has its origins earlier, the Japanese annexation was a catalyst for widespread patriotic fervor in the Korean diasporic communities.

The first Korean national organization that evolved to become the Korean National Association (KNA) was established in 1910 following the Japanese annexation.³⁴ Initially headquartered in San Francisco, the Korean National Association had a Los Angeles branch as early as 1912 at 2 Olive Court (not extant), a side street between Olive and Hill Streets and between 1st and 2nd Streets on Bunker Hill. It was associated with the nearby Presbyterian mission and later called the Korean Club in subsequent city directories.³⁵

The United States became one of the bases for the Korean independence movement in the following decades. Three of the movement's key leaders—Syngman Rhee, Chang Ho Ahn, and Yong-man Pak—spent substantial time in the United States. Chang Ho Ahn, also known by his penname, Dosan, is most associated with Los Angeles. Ahn and his wife, Helen (Heyryon) Lee, first immigrated to San Francisco in 1902 to attend university, where he became instrumental in the establishment of early Korean institutions such as the Friendship Society (1903) in San Francisco.³⁶ They moved to Riverside, California in 1904, where he worked in the orange groves and taught other Korean immigrants. He also founded the Korean Mutual Assistance Association there in 1905.



The home of Chang Ho Ahn and his family at 106 North Figueroa is the tall building at the top right of the image, set back from Figueroa, which is the street shown, looking north (Korean American Digital Archives, USC Digital Library).

Around 1914, Ahn and his family moved to Los Angeles and settled among the emerging Korean community around Downtown. They first lived at 1411 West Fourth Street and then at 106 North Figueroa Street by 1917 (neither is extant). Ahn established the Young Korean Academy (also known as the Hungsadan) at the house dedicated to the promotion of Korean independence and Korean

³⁴ Givens, "The Korean Community in Los Angeles County," 56. It appears the KNA also succeeded the Korean Mutual Assistance Association, see Yang, 7.

³⁵ *Los Angeles City Directory 1912*, 44; *Los Angeles City Directory 1915*, 2176; Yoo and Ahn, *Faithful Witness*, 42-43.

³⁶ Kim, *Images of America: Los Angeles's Koreatown*, 13, 18.

culture in America.³⁷ The Ahn house became a cultural focal point for the Korean community. Newly arrived Koreans frequented the house, and the family assisted them in acclimating to the city.³⁸ The Ahn family continued to be prominent figures in the Los Angeles Korean community over the following decades.

The Los Angeles Korean community grew slowly in the 1910s and 1920s as migrants continued to arrive from Hawaii, San Francisco, and farming communities in the Central Valley and Riverside. They appear to have remained primarily in the Downtown area, particularly Bunker Hill, approximately where the Music Center is located. The Korean Mission associated with the Presbyterians remained in the Bunker Hill area and was located at 240 North Bunker Hill Avenue (not extant) by 1914.³⁹ Some Korean-owned grocery stores appeared, though they were short-lived.⁴⁰ The Bunker Hill area, already considered an older part of Downtown, was without race restrictions and non-white people were able to reside in its late nineteenth century building stock. In this neighborhood, Korean residents lived side-by-side with other ethnic minorities including Mexican Americans, African Americans, and residents from other Asian countries.⁴¹

The Korean Methodist Episcopal Mission, originally at 16th and Hill Streets, is listed by 1910 at 1620 Magnolia Avenue, west of Downtown Los Angeles near Venice Boulevard and Hoover Street. The mission closed by 1912 after financial woes and the loss of its leadership.⁴² The Methodist and Presbyterian congregations essentially merged at that point as the Korean Presbyterian Church under Reverend Chan-ho Min. Min was a Methodist minister who arrived from Hawaii in 1911 to study at USC, a university founded by Methodists.⁴³ He remained a community leader until 1919, when he went to head a new church in Hawaii.⁴⁴ By then, the Korean Presbyterian Church, later located at 2 Olive Court on Bunker Hill, was the main congregation for Koreans in Los Angeles, with 40 out of the 100 adult Korean residents of Los Angeles as members.⁴⁵

Eventually the disagreements between the Methodists and Presbyterians, fueled by tensions within the congregation along political lines, led to a splinter group that started to worship at a separate location on Hill Street before establishing a new church in 1926.⁴⁶ Known as the Korean Free Church, it relocated

³⁷ *Los Angeles City Directory, 1915*, 292; *Los Angeles City Directory, 1917*, 239; Historic Resources Group, "Dosan Ahn Change Ho Family House," City of Los Angeles Historic-Cultural Monument application, June 30, 2013; Kim, *Images of America: Los Angeles's Koreatown*, 8.

³⁸ Kim, *Images of America: Los Angeles's Koreatown*, 8.

³⁹ *Los Angeles City Directory 1914*, 38

⁴⁰ Kim, *Images of America: Los Angeles's Koreatown*, 8.

⁴¹ *Ibid.*

⁴² *Los Angeles City Directory 1910*, 31; Yoo and Ahn, *Faithful Witness*, 49-51.

⁴³ Yoo and Ahn, *Faithful Witness*, 51.

⁴⁴ *Ibid.*, 62.

⁴⁵ *Ibid.*, 63-64.

⁴⁶ *Ibid.*, 62-66. A provisional Republic of Korea government had been established in Shanghai, China after the March 1, 1919 uprising in Korea against the Japanese government. It was led by Syngman Rhee, who had supporters and detractors in Los Angeles.

to the area southwest of Downtown and directly west of USC where many Korean Americans lived.⁴⁷ The Korean Free Church joined the Methodist Episcopal Church in 1930, and became the Methodist Episcopal Church, South.⁴⁸

In terms of employment, many Koreans in Los Angeles were limited to low paying jobs, including general laborers, truck drivers, and gardeners. The Korean community experienced an increase in overall wages and commercial endeavors through the 1910s and 1920s. Connections with Korean agricultural workers throughout the Southland and the Central Valley helped in establishing family-owned groceries and wholesale suppliers. The 1911 *Los Angeles City Directory* listed Benj N. Kim as a wholesale fruit and produce owner at 922-926 San Julian (not extant), in what was City Market (not extant).⁴⁹ City Market was a large wholesale produce market located on a two-block stretch between 9th and 11th Streets and San Pedro and San Julian Streets east of Downtown Los Angeles and near the industrial areas closer to the railroad lines along the Los Angeles River. Completed in 1909, it was owned by the City Market of Los Angeles, a cooperative of white, Japanese, and Chinese farmers. By 1940, City Market had grown to be one of the largest wholesale produce facilities in the country.⁵⁰ Some Korean produce wholesalers were among the businesses at City Market, including K&S Company.

K&S Company (also known as K&S Jobbers) was founded in 1925 by Youse (Yong-jeung or Young) Kim and Leo (Chull) Song.⁵¹ By 1936, K&S Company was located in the City Market area at 1119 South San Pedro Street and remained there until the mid-1960s.⁵² Since the Los Angeles Korean community was small, the company did not cater exclusively to Koreans. It benefited from connections to the network of Korean-owned and -operated farms outside of Los Angeles that the other produce wholesalers did not have. As a result, K&S Company became the local wholesaler of the Le Grand nectarine, a new variety developed by horticulturalist Fred Anderson, and grown and distributed by the Kim Brothers nursery in the Central Valley. The popularity of the variety propelled the Kim Brothers (non-related Harry Kim and Charles H. Kim) to success, along with Youse Kim and Leo Song as well.⁵³ Both Kim and Song were involved in the Los Angeles Korean community, particularly Song who became a leader of the Dong Ji

⁴⁷ Ibid., 68. The book references the address 1547 West 37th Street, and no additional documentation has been found to link this location with the Korean Free Church or the Korean Methodist Church. 1922 Sanborn Fire Insurance maps do not show 1547 West 37th Street, only 1545 West 37th Street and 1545 West 37th Place.

⁴⁸ Ibid., 69.

⁴⁹ *Los Angeles City Directory 1911*, 1709. Although the 1909 buildings of City Market have been demolished, there are ancillary extant buildings in the adjacent area historically owned by City Market.

⁵⁰ GPA Consulting, "City Market, Los Angeles, California Historic Resource Report," April 2014, for City Market Los Angeles Project Re-Circulated Environmental Impact Report (Case No. ENV-2012-3003-EIR), prepared by Parker Environmental Consultants on behalf of the City of Los Angeles Department of City Planning, July 2016, 8-10.

⁵¹ Alice McLean, *Asian American Food Culture* (Santa Barbara: Greenwood, imprint of ABC-CLIO, LLC: 2015), 22; Harry Cline, "Song Family Quality Nectarine Tradition Continues after Six Decades," *Western Farm Press*, August 20, 2001, accessed April 17, 2017, <http://www.westernfarmpress.com/song-family-quality-nectarine-tradition-continues-after-six-decades>.

⁵² GPA Consulting, "City Market," 64.

⁵³ Bong-Youn Choy, *Koreans in America* (Chicago: Nelson-Hill, 1979), 131.

Hoi (also known as Tongji-Hoe or Comrade Society), a Korean independence organization founded by Syngman Rhee, and in other cultural organizations.⁵⁴

By 1926, Peter Hyun founded Oriental Food Products of California, located at 4100 South Broadway near Exposition Park (extant/altered). The food wholesaler specialized in the selling and delivery of food products used in East Asian cooking to restaurants. It also produced a consumer line of soy sauces, canned foods, and other Asian food products under the brand name Jan-U-Wine (“genuine”), later available in mainstream grocery stores for those interested in Asian cooking. Oriental Food Products became one of the larger businesses owned by Koreans.⁵⁵ It remained at 4100 South Broadway until the 1950s, when a new plant was constructed at Slauson Avenue and the Santa Ana Freeway in Bell Gardens.⁵⁶



Left: Man in front of JanUWine, 1942 (Korean American Digital Archives) Right: Label for Jan-U-Wine label by Oriental Food Products Co. located at 4100 South Broadway (California Historical Society, Kemble Spec Col 08_012.jpg).

⁵⁴ “Helped Popularize Nectarines, Leo C. Song, Pioneer in L.A.’s Koreatown,” *Los Angeles Times*, March 8, 1986.

⁵⁵ Givens, “The Korean Community in Los Angeles County,” 48; Choy, *Koreans in America*, 132. Peter Hyun of Oriental Food Products is not the same Peter Hyun who was a theater actor, brother of the architect David Hyun, and accused of being a Communist in the postwar anti-community fervor.

⁵⁶ “New Bell Gardens Food Plant to Cost \$500,000,” *Los Angeles Times*, February 21, 1954. Bell Gardens is outside the City of Los Angeles and the plant has since been demolished.

Immigration from Korea to the United States had primarily ceased in 1910, with the exception of approximately 1,100 picture brides who arrived as wives through arranged marriages for the predominately male Korean residents in America.⁵⁷ This practice was commonplace until the passage of the Immigration Act of 1924, also known as the Exclusion Act for its discriminatory policies, which stopped virtually all immigration to the United States from Asia.⁵⁸

As a result, the overall makeup of the small Korean community began to shift as the first generation started raising families. The second-generation Korean Americans born during this time were still subject to the discrimination faced by their parents, and were increasingly assimilated within American society. They also benefited from rights available to citizens, such as land ownership, denied to their immigrant parents. By 1930, there were about 8,000 Korean Americans, both first and second generations, living in the United States, of which approximately 320 lived in Los Angeles.⁵⁹

It appears the center of the Korean community started to shift southwestward from Downtown to the area west of USC in the 1920s. Like Bunker Hill, this area was more lax in enforcing racial covenants and was ethnically diverse with white, Jewish, African American, Latino, and other Asian American residents.⁶⁰ By the time the Korean Free Church relocated to this area, it was noted as “the heart of Korean American community in Los Angeles.”⁶¹ A hand-drawn map circa 1935 depicts Korean American institutions and homes in an area between Adams Boulevard to the north and Exposition Boulevard to the south, and roughly between Vermont Avenue to the east and Normandie Avenue to the west; this area overlaps with the Adams-Normandie, Exposition Park, and University Park neighborhoods.⁶²

⁵⁷ Hurh, *The New Americans*, 34. Koreans were considered Japanese nationals after the occupation in 1910 and subject to the so-called Gentleman’s Agreement of 1908, an informal agreement between the United States and Japan to limit immigration of Japanese laborers.

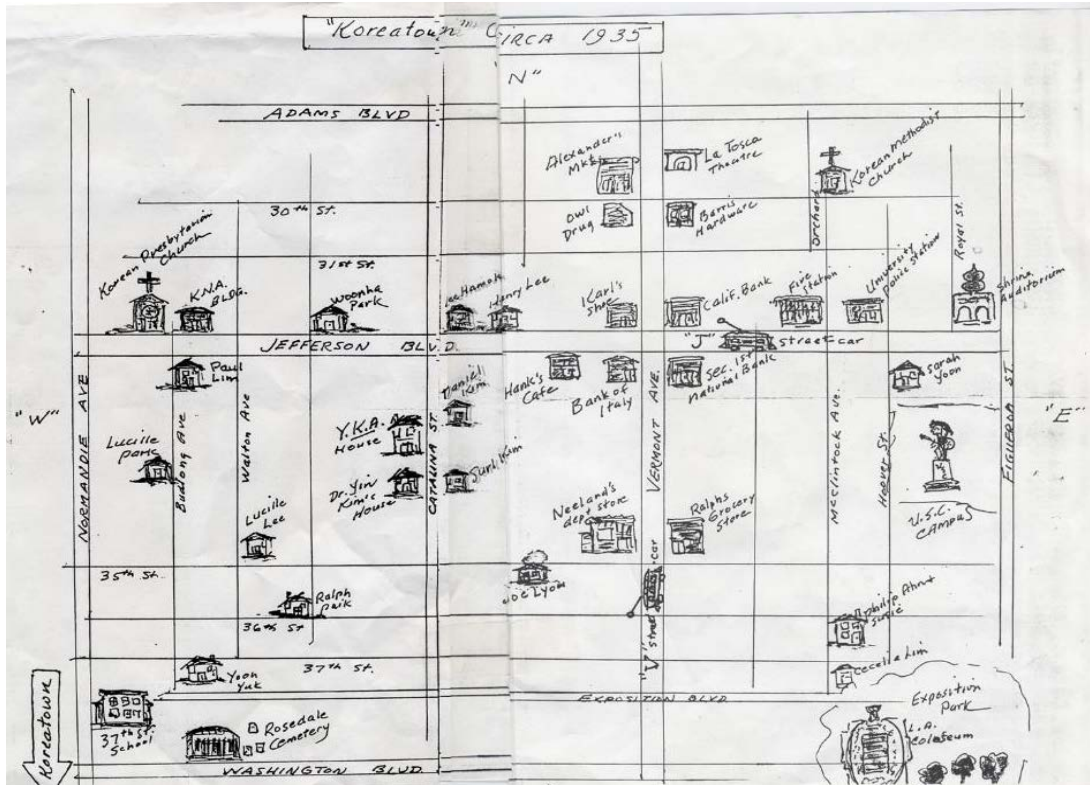
⁵⁸ Hurh, *The New Americans*, 34.

⁵⁹ U.S. census statistics for 1930 compiled by USC Korean Heritage Library. Provided by Ken Klein, Head, East Asian Library, USC.

⁶⁰ Architectural Resources Group, “South Los Angeles Community Plan Area Historic Resources Survey Report,” prepared for SurveyLA, March 2012.

⁶¹ Yoo and Ahn, *Faithful Witness*, 68.

⁶² Neighborhood names and boundaries were derived from “Mapping L.A.—Los Angeles Times.” Mapping L.A., *Los Angeles Times*, accessed September 27, 2017, <http://maps.latimes.com/neighborhoods/>.



Hand drawn map indicating "Koreatown" circa 1935, drawn from memory by Yin Kim and provided to Susan Ahn Cuddy in the 1990s, according to Susan's son, Flip Ahn Cuddy. Note the west or left side of the map appears to be orientated upside down for some features, such as Rosedale Cemetery and Washington Boulevard that should be north of Adams Boulevard and the Korean Presbyterian Church and Korean National Association building should be on the south side of Jefferson (Courtesy of Flip Ahn Cuddy).

A concentration of Korean American sites was located between Jefferson Boulevard to the north, West 37th Street to the south, Catalina Street to the east, and Normandie Avenue to the west. By 1929, A Korean language school, possibly the one at the Korean Free Church that became a community center, was noted as on West 37th Street, along with Korean residents Raymond Herr and his wife Esther Kim.⁶³

Another concentration is less visible on the map; it was south of Adams Boulevard and east of Vermont Avenue around Ellendale Place, Orchard Avenue, McClintock Avenue, and 29th and 30th Streets. On the map, it is marked by the Korean Methodist Church, though research did not find any information indicating the church was located in that area in the 1930s. Nonetheless, several Korean organizations and families were in the vicinity by the late 1930s. Most notable was the Dong Ji Hoi (Comrade Society). The Dong Ji Hoi was founded by Syngman Rhee after the Republic of Korea had been established as a provisional government following the March 1, 1919 student uprising in Korea against Japanese rule. As the leader of the provisional government based in Shanghai, China, Rhee felt the goals of the KNA had been reached with the founding of the republic, and that the government-in-exile should lead the cause

⁶³ Kim, *Images of America: Los Angeles's Koreatown*, 30-31.

for an independent Korea.⁶⁴ He wanted to see the KNA change its name to the Korean Residents Association, which the KNA members rejected, leading to long-term factional splits in the independence movement of pro- and anti-Rhee supporters. Instead, Rhee established the Dong Ji Hoi (also spelled Tongji-hoe) first in Hawaii in the early 1920s, where he returned to support the provisional government. It later had branches in Los Angeles, Chicago, and New York.⁶⁵ It appears the Los Angeles branch was located at 2716 Ellendale Place by 1932.⁶⁶

It is not exactly clear what prompted the Korean community to move west from Downtown to the area around Jefferson. It may have been related to the proximity to USC, a Methodist-affiliated school where several Korean ministers attended graduate school. It may have been related to the need for more family-friendly housing once children were part of the community and racially restrictive covenants were not as strictly enforced as in other areas. Likely due to these and other factors, the Korean presence in this neighborhood grew in the 1930s.

Maturing of the Community and Growth of the Second Generation, 1930-1942

The onset of the Great Depression had similar impacts on the Korean community in Los Angeles as elsewhere in the country, albeit exacerbated by racial discrimination and limited opportunity. As the economic conditions declined in the United States, many Korean families that had experienced commercial success over the previous years were facing bankruptcy. Banks and lending companies that were not discriminatory in their lending practices were often unable to provide loans in the aftermath of the financial fallout, ending many of the Korean-owned businesses in Los Angeles.⁶⁷ Professional opportunities were similarly bleak, as most employers continued discriminatory hiring practices. The decline in economic standing proliferated throughout the community.

⁶⁴ Choy, *Koreans in America*, 118.

⁶⁵ Ibid.

⁶⁶ Building permit no. 17215, Los Angeles Building and Safety, dated October 31, 1932 lists E.K. Young as the owner and the building used as a boarding house for children less than 8 years old. Later permits identified Young as Edna Hill Young. The 1964 directory of the Korean community listed Young Chang Song as president of the Dong Ji Hoi. See Hak Sun Pak, editor, *Korean Community of Southern California Year Book 1964* (Hollywood: Korean Department of Oriental Heritage, Inc., 1964), 84.

⁶⁷ Choy, *Koreans in America*, 127-129.

Hindered by both financial limitations and racial discrimination, the types of businesses had not diversified since the 1920s. Few first-generation Koreans were in professions such as law, medicine, education, or social work.⁶⁸ Although the economic conditions were especially trying and commercial development in the Korean community remained stagnant throughout the 1930s, some businesses continued to operate. By the end of the 1930s, an accounting of businesses owned or operated by Koreans included thirty-three fruit and vegetable stands, nine grocery stores, eight pressing and laundry shops, six trucking companies, five wholesale companies, five restaurants, three herb stores, two hat shops, one employment agency, and one rooming house.⁶⁹

Most were small businesses, and the largest by this time was the Oriental Food Products of California. Another, smaller food wholesaler was the Great Eastern Industrial Company located at 4716 South Normandie Avenue (not extant) south of Vernon Avenue. The New Ilhan Company, which had its headquarters in the extant San Fernando Building at Fourth and Main Streets in Downtown Los Angeles, specialized in importing Korean novelties and clothing.⁷⁰

Unlike the larger Chinese and Japanese communities, the Korean community in Los Angeles was so small that there were no predominately Korean residential or commercial enclaves. Instead, Korean-owned businesses often served other Asian, and non-Asian, populations in mixed neighborhoods. The Harvey Employment Agency, operated by Korean Harvey S. Ahn and located at 321 North Los Angeles Street (not extant) near New Chinatown, catered to Chinese, Japanese, and other Asian American communities as well Korean Americans.⁷¹ Korean-owned restaurants were usually run as Chinese restaurants.⁷²

Though not large enough to constitute a distinct enclave, the area west of the USC campus and Exposition Park increasingly drew more Koreans in the 1920s and 1930s.⁷³ The Young Korean Academy moved from the Ahn house in Bunker Hill to its own address at 3421 South Catalina Avenue by 1936.⁷⁴

⁶⁸ Givens, "The Korean Community in Los Angeles County," 50-51.

⁶⁹ *Ibid.*, 48.

⁷⁰ *Ibid.*, 49.

⁷¹ Givens, "The Korean Community in Los Angeles County," 49; *Los Angeles City Directory 1926*, 208.

⁷² Givens, "The Korean Community in Los Angeles County," 48-50.

⁷³ Kim, *Images of America: Los Angeles's Koreatown*, 35.

⁷⁴ *Los Angeles City Directory 1936*, 1995.



Meeting at the Young Korean Academy at their 3421 South Catalina Avenue location in 1937 ().

The Ahn family moved to a house at McClintock Avenue and 34th Street near the USC campus in 1937. Chang Ho Ahn himself had returned to Asia to support the independence movement and help the provisional government based in China. He never returned to the United States before his death in 1938.⁷⁵ His wife, Helen, and their five children, Philip, Philson, Susan, Soorah, and Ralph, lived at the McClintock Avenue house until 1946, during which time it became a gathering place for those supporting the Korean independence movement. The house was acquired by USC in 1966 and moved to an on-campus location (809 W. 34th Street) in 2004 (City of Los Angeles Historic-Cultural Monument No. 1059).

The cultural center for the Korean community coalesced around Jefferson Boulevard, where two prominent buildings were constructed. After moving to a few different locations, the Korean National Association (KNA) built a simple building at 1368 West Jefferson Boulevard in 1938.⁷⁶ The organization had shifted its primary headquarters from San Francisco to Los Angeles the previous year as Los Angeles' larger and growing Korean population became more prominent.⁷⁷ The KNA's new hall served approximately 2,000 members as the center of the Korean independence movement in the United States through political efforts to oppose the Japanese occupation of Korea and support the exiled provisional government based in China. The Korean-language newspaper *The New Korea*, with a political bent, was published on site.⁷⁸

⁷⁵ Historic Resources Group, "Dosan Ahn Change Ho Family House"; Kim and Patterson, *The Koreans in America*, 37.

⁷⁶ Kim, *Images of America: Los Angeles's Koreatown*, 46.

⁷⁷ Yoo and Ahn, *Faithful Witness*, 84.

⁷⁸ Koreatown Rotary Club, "Korean Independence Memorial Building," City of Los Angeles Historic-Cultural Monument Application, December 5, 1990.



The Korean National Association building at 1368 West Jefferson Boulevard at its dedication in 1938 (Korean American Digital Archives, USC Digital Library).

The KNA building was also home to other organizations over the years, including the *Shin Han Min Bo* newspaper, the Korean Women's Patriotic League, and the United Korean Committee. The building became the social and cultural center for the surrounding Korean community. It hosted a number of events and activities, including recreation and athletics for the younger generation, and continued to promote Korean culture and identity.⁷⁹ In 1991, it was designated City of Los Angeles Historic-Cultural Monument No. 548 as the Korean Independence Memorial Building.

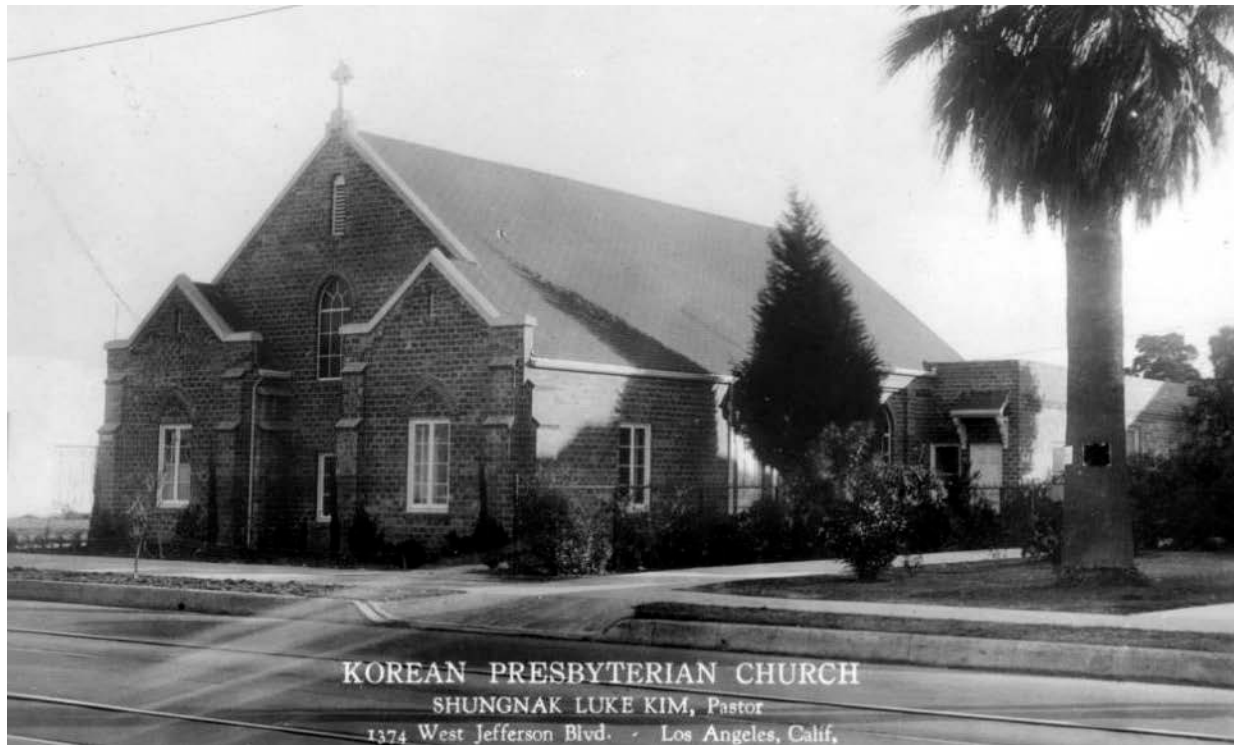
Immediately next door to the KNA headquarters, the Korean Presbyterian Church constructed a permanent church in 1938 at 1374 West Jefferson Boulevard.⁸⁰ Between 1929 and 1931, the church moved from its 2 Olive Court (not extant) location to 1626 West 35th Street or Place, that appears to have been a single-family residence also the home of the pastor, Reverend C.S. Kim.⁸¹ Between 1932 and 1938, the Korean Presbyterian Church was listed at 1545 West 35th Place. The church building at that location belonged to the Westminster Presbyterian Church, a long-standing African American

⁷⁹ Koreatown Rotary Club, "Korean Independence Memorial Building," Kim, *Images of America*, 46, 53-54, and Givens, "The Korean Community in Los Angeles County," 41-42.

⁸⁰ Kim, *Images of America: Los Angeles's Koreatown*, 46.

⁸¹ *Los Angeles City Directory 1929*, 1295 and *Los Angeles City Directory 1931*, 1166; note, the city directories do not specify if the church was at 35th Street or Place. See also, "Church Information: History," Korean United Presbyterian Church of Los Angeles, accessed March 10, 2018, <http://www.kupcla.com/cont/0103.php>. The house at 1626 35th Place appears relatively unaltered and few building permits are listed at the Los Angeles Building and Safety online building records. The house at 1626 35th Street appears somewhat altered, though the online building records show only a 1977 permit for unspecified work to comply with a housing notice (building permit no. 47665, Los Angeles Building and Safety, July 6, 1977).

church. The Korean church may have rented or shared the facilities with the main church.⁸² The lot on Jefferson was purchased in 1937 and the brick church constructed for \$20,000, part of which was raised by member donations from the community.⁸³ It featured a smaller auditorium, classrooms, offices, choir rooms, and a larger auditorium where services were held. Stained glass windows were installed, as was a fully operational kitchen. The grounds featured a parking lot and children's playground. With services provided in both Korean and English, the church also offered Korean language school.⁸⁴



The Korean Presbyterian Church at 1374 West Jefferson Boulevard, just west of the Korean National Association building, circa 1938 (Korean American Digital Archives, USC Digital Library).

The proximity of these two prominent institutions firmly solidified Jefferson Boulevard as the social center of the Korean community in Los Angeles.⁸⁵ At the same time, the Korean Free Church, reorganized as the Korean Methodist Episcopal Church in 1930, had a more difficult time securing a permanent home. It moved to rented church spaces throughout the 1930s and early 1940s. It was at the University Methodist Episcopal Church near USC at 1016 West Jefferson Boulevard (not extant) in 1931,

⁸² *Los Angeles City Directory 1932*, 2576; Sanborn Fire Insurance Map, 1922, sheet 623. See also, "Church History," Westminster Presbyterian Church of Los Angeles, accessed March 10, 2018, <http://www.wpcofla.org/about-history-westminster-presbyterian-church-los-angeles/>. While extant, the church building at 1545 West 35th Place received a second-floor addition over its existing dining and Sunday school room wing as well as additions surrounding its apse. The additions were permitted in 1956 under the ownership of the Antioch Evangelical Temple Church of God in Christ (building permit no. 40122, Los Angeles Building and Safety, April 11, 1956). The Westminster Presbyterian Church moved to 2230 Jefferson Boulevard in 1949.

⁸³ Givens, "The Korean Community in Los Angeles County," 36.

⁸⁴ *Ibid.*, 38.

⁸⁵ Kim, *Images of America: Los Angeles's Koreatown*, 9.

SurveyLA Citywide Historic Context Statement

Korean Americans in Los Angeles, 1905-1980

then the Finnish Congregational Church at 1416 West 37th Drive from around 1933 through at least 1936.⁸⁶ By 1940, the Korean Methodist Church was holding its services at the nearby Berean Seventh Day Adventist church at 1446 West 36th Place, which catered to the African American community. The Seventh Day Adventists held their services on Saturdays, which allowed the Methodists to use the church on Sundays.⁸⁷ By this time, the church served a congregation of approximately 125 people.⁸⁸ As it tried to raise funds for a permanent church, the Korean Methodist Church remained in this area, moving again to Gospel Hall at 1225 West Jefferson Boulevard (not extant) in 1942.⁸⁹



Korean Methodist Church in front of the Finnish Congregational Church at 1416 West 37th Drive in 1936, one of several temporary homes for the church in the 1930s and early 1940s (Korean American Digital Archives, USC Digital Library).

The second generation of Korean Americans was also maturing during this period. Most grew up attending neighborhood elementary and high schools in Los Angeles, and went on to college at Los Angeles City College, UCLA, USC, and other local institutions.⁹⁰ Though faced with discrimination common to all Asian Americans, some gained particular prominence. Korean athlete Sammy Lee became the first Asian American to win a gold medal in the 1948 Olympic Games.⁹¹

Lee was born in Fresno in 1920 to Soonkey Rhee and his wife Eunkee Chun, both of whom arrived from Korea circa 1910.⁹² The family had a truck farming business in Fresno before moving to Los Angeles, where they first opened a small grocery on Bunker Hill before eventually settling in the Highland Park

⁸⁶ Yoo and Ahn, *Faithful Witness*, 84-85; *Los Angeles City Directory 1932*, 2576; Kim, *Images of America: Los Angeles's Koreatown*, 42-43. See also Sanborn Fire Insurance map, 1922, sheet 551 (University Methodist Episcopal Church) and 1922-1950, sheet 636 (Finnish Congregational Church). The Los Angeles city directories listed 1016 West Jefferson Boulevard as the address for the Korean Methodist Church from 1932 through 1939 (directories for 1940 and 1941 were not available electronically). However, the University Methodist Episcopal Church at that location was demolished in 1931 (building permit no. 20785, Los Angeles Building and Safety, October 5, 1931).

⁸⁷ Kim, *Images of America: Los Angeles's Koreatown*, 42-43; "Sunday Sermons," *Los Angeles Times*, October 26, 1940. See also Sanborn Fire Insurance map, 1922-1950, sheet 636 (Berean Seventh Day Adventist Church).

⁸⁸ Givens, "The Korean Community in Los Angeles County," 38-39.

⁸⁹ *Los Angeles City Directory*, 1942, 2710.

⁹⁰ Givens, "The Korean Community in Los Angeles County," 44-45.

⁹¹ Kim, *Images of America: Los Angeles's Koreatown*, 70.

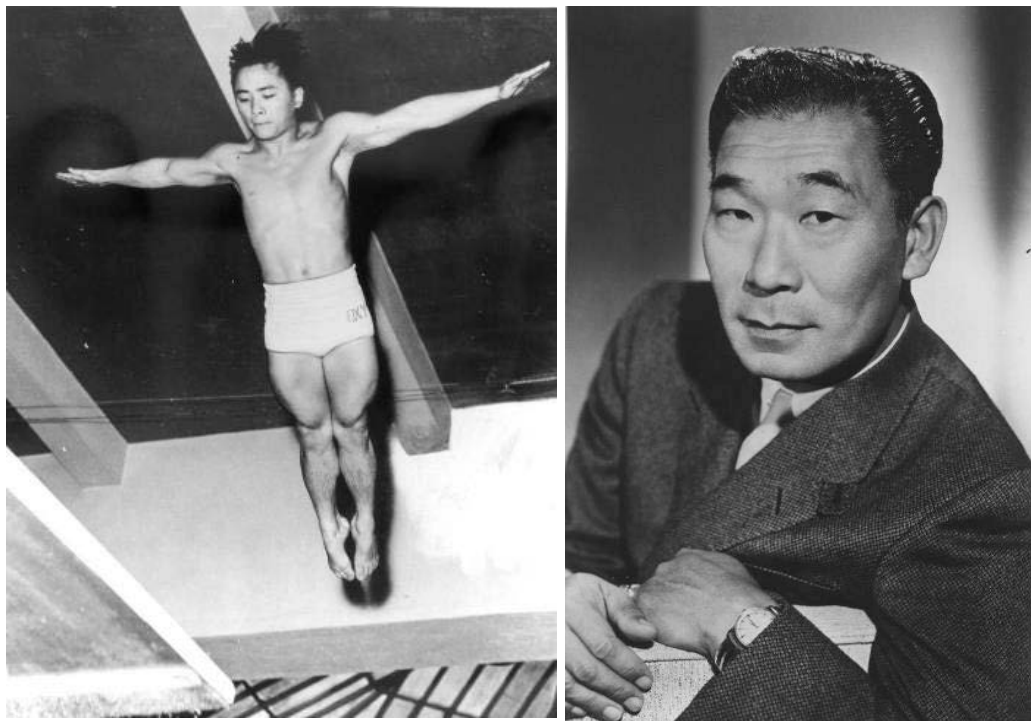
⁹² *Ibid.*, 16.

SurveyLA Citywide Historic Context Statement

Korean Americans in Los Angeles, 1905-1980

neighborhood.⁹³ The family lived at 5711 and 5421 York Boulevard in the 1930s and managed a grocery store and restaurant.⁹⁴ Lee did his first somersault dive while playing at a Highland Park pool in 1932.⁹⁵

Lee learned to dive at Brookside Park pool in Pasadena, which had one day a week set aside for non-white swimmers before the pool was drained.⁹⁶ He sneaked in practice dives at the Los Angeles Swimming Stadium in Exposition Park, where he caught the attention of Jim Ryan who became his coach.⁹⁷ While attending Occidental College, Lee won the 1942 national championship in platform and 3-meter springboard diving. His Olympic ambitions had to wait when the games were canceled due to World War II. In the meantime, Lee joined the Army Reserves, and attended medical school at USC. He finally reached the Olympics in 1948 where he won the gold medal in platform diving. He won a second gold medal in the same event at the 1952 games and won the bronze in the 3-meter springboard.⁹⁸



Left: Olympian Sammy Lee mid dive in 1944 (Korean American Digital Archives, USC Digital Library).
Right: Son of Chang-Ho Ahn, Philip Ahn was a well-known Korean American actor (Korean American Digital Archives, USC Digital Library).

⁹³ Ibid. It does not appear that there was a Korean community in the Highland Park area.

⁹⁴ *Los Angeles City Directory 1930, 1392 and Los Angeles City Directory 1934, 1001*; and Kim, *Images of America: Los Angeles's Koreatown*, 37.

⁹⁵ Valarie J. Nelson and Nathan Fenno, "Sammy Lee, Diver Who Became First Asian American to Win Olympic Medal, Dies at 96," *Los Angeles Times*, December 3, 2016.

⁹⁶ Jerry Crowe, "Lee Never Let Racism Block His March to Diving Glory," *Los Angeles Times*, May 30, 2011.

⁹⁷ Nelson and Fenno, "Sammy Lee."

⁹⁸ Ibid.

The Ahn siblings were also starting to make a name for themselves. The oldest, Philip Ahn, became a well-known actor in Hollywood. He first started acting in the 1930s and appeared in dozens of films through the 1940s, often playing Chinese, and later Japanese, villains. His films included *Anything Goes* (1936) with Bing Crosby, *The General Dies at Dawn* (1936) with Shirley Temple, and *Daughter of Shanghai* (1937) and *King of Chinatown* (1939) with Chinese American actress Anna May Wong.⁹⁹ Younger brother Philson was a member of the California National Guard in the Tiger Brigade during World War II and sister Susan was a lieutenant in the U.S. Navy, the first Korean American woman in the American military. Youngest brother Ralph was also in the Navy.¹⁰⁰

World War II and Its Aftermath, 1942-1950

Immediately following the Japanese attack on Pearl Harbor on December 7, 1941, and the subsequent declaration of war by the United States, the Korean community mobilized. Korean Americans of military age throughout the U.S. enlisted to serve, including Captain Young Oak Kim, a second-generation Korean American raised in Los Angeles. Captain Kim became an officer in the army and led a unit of Japanese American soldiers during the war.¹⁰¹ Older men, unable to serve, worked in manufacturing and construction to further the war effort, Korean American women volunteered for the Red Cross, and those who spoke Japanese were invaluable to the intelligence community as translators.¹⁰² In Los Angeles specifically, a Korean National Guard unit was established and incorporated into the California National Guard.¹⁰³ Called the Tiger Brigade (Manhokun) and drilling outside the Exposition Park Armory, the unit consisted of approximately one fifth of the entire Korean population of Los Angeles, or 109 enlistees from a community of around 500.¹⁰⁴

⁹⁹ Hye Seung Chung, *Hollywood Asian: Philip Ahn and the Politics of Cross-ethnic Performance* (Philadelphia: Temple University Press, 2006), 213-214 and "Philip Ahn," Internet Movie Database, accessed August 19, 2017, <http://www.imdb.com/name/nm0014217/>.

¹⁰⁰ Kim, *Images of America: Los Angeles's Koreatown*, 56.

¹⁰¹ Woo Sung Han, *Unsung Hero: The Story of Colonel Young Oak Kim*, translated by Edward T. Chang (Riverside, CA: Young Oak Kim Center for Korean American Studies, University of California, Riverside, 2011), 22-38. Captain Kim was promoted to major during the Korean War and retired as a highly decorated colonel in 1972. Han, *Unsung Hero*, 315 and 358.

¹⁰² Choy, *Koreans in America*, 173-174.

¹⁰³ Kim and Patterson, *The Koreans in America*, 49.

¹⁰⁴ Kim, *Images of America: Los Angeles's Koreatown*, 55; Choy, *Koreans in America*, 174.



Korean National Guard unit marching, World War II (Korean American Digital Archives, USC Digital Library).

While these unrestrained contributions to the war effort were undoubtedly rooted in a sense of American patriotism, particularly for second-generation Korean Americans, it is impossible to separate the influence of the Korean political organizations and support for the Korean independence movement. Many members of the community saw a long-awaited opportunity for a Korea free from Japanese occupation. Shortly after the attack on Pearl Harbor, high-ranking members of the KNA gathered at the headquarters in Los Angeles to discuss the events. A series of resolutions were issued:

1. Koreans shall promote unity during the war and act harmoniously.
2. Koreans shall work for the defense of the country where they reside and all those who are healthy should volunteer for National Guard duty. Those who are financially capable should purchase war bonds, and those who are skilled should volunteer for appropriate duties.
3. Koreans shall wear a badge identifying them as Koreans, for security purposes.¹⁰⁵

These resolutions reflect the leading role of the Korean independence movement within the broader context of the Korean American experience, and the common misidentification with other, larger Asian ethnic groups that became problematic with the fervent anti-Japanese sentiments of the day. Although many in the Korean community were not U.S. citizens and technically subjects of the Japanese Empire, the United States government recognized that Korea was an occupied territory and issued Military Order No. 45 stating that Koreans were exempted from the enemy alien status attributed to Japanese Americans.¹⁰⁶

On March 8, 1942, a ceremony and parade were held in Pershing Square as a Korea Day celebration. Many dressed in traditional Korean costumes participated in the event, which coincided with the sale of

¹⁰⁵ Kim and Patterson, *The Koreans in America*, 45.

¹⁰⁶ *Ibid.*, 46.

war bonds at the War Memorial Hall, located on the western end of the park. Other ceremonies that linked Korean independence and the wartime American experience were held, including a military parade through Downtown Los Angeles that culminated with a ceremony at City Hall honoring the Korean flag.¹⁰⁷ Hundreds of Korean Americans participated in and attended the festivities as Mayor Fletcher Brown raised the flag and the Tiger Brigade and U.S. Army bands played the national anthems of both countries.¹⁰⁸

The increase in economic activity during World War II had resounding impacts on the Korean American community. Unprecedented demand for goods and labor, all driven by the war effort, opened new economic opportunities and financial gains that been unavailable in decades prior.¹⁰⁹ Initially, demand for agricultural production and the shortage in labor spurred the restoration of agricultural jobs for many Korean Americans in Southern California. This created wholesale commercial success for Koreans in Los Angeles, similar to that of the 1920s.¹¹⁰ Korean-owned businesses started to experience greater success, and wages for those Korean Americans provided a new level of earning and saving power. The result was increased investment and creation of new and diversified Korean-owned businesses, as well as greater home ownership, though through the names of the American-born second generation as foreign-born, non-citizens still could not own property.¹¹¹

In the years following World War II, the Korean American community of Los Angeles was still small with about 800 residents, in a much more established social and financial position than ever before.¹¹² In April 1943, the *Korean American Times* (Puk Mi Sib0), a Korean language newspaper, started publishing in Los Angeles by the Los Angeles branch of the Dong Ji Hoi, likely at their location on 2716 Ellendale Place.¹¹³ The Korean Methodist Church finally purchased a permanent home, the former Swedish Lutheran Church at 1276 West 29th Street at Orchard Street, in 1945 (extant/altered).¹¹⁴ Though they remained at the building for only fifteen years, the church at 29th Street and Orchard marked an important milestone for the nomadic church and was a point of pride that reflected the congregation's improved circumstances.¹¹⁵

¹⁰⁷ Ibid.; Kim, *Images of America: Los Angeles's Koreatown*, 54.

¹⁰⁸ Choy, *Koreans in America*, 174.

¹⁰⁹ Ibid., 128.

¹¹⁰ Ibid.

¹¹¹ Laws like the 1913 Alien Land Law in California prohibited immigrants from owning property in the state. Such laws were rule unconstitutional by the Supreme Court in 1952.

¹¹² Hak-Hoon Kim, "Residential Patterns and Mobility of Koreans in Los Angeles County," (master's thesis, California State University, Los Angeles, 1986), 8.

¹¹³ Kim and Patterson, *The Koreans in America*, 46.

¹¹⁴ Yoo and Ahn, *Faithful Witness*, 112.

¹¹⁵ Ibid., 112; 132-33.



The Korean Methodist Church at their first permanent home at 1276 West 29th Street purchased in 1945 and seen here in 1950 (Korean American Digital Archives, USC Digital Library).

The aftermath of the war also had socio-political implications for the community. The long established Korean independence movement and the dozens of organizations associated with its promotion were involved in the formation of a new government in Korea. With the establishment of the Republic of Korea in 1948, led by Syngman Rhee as president, the Korean independence movement's prominence faded in the Los Angeles community. Many who had come to Los Angeles as students or religious leaders in the community moved back to Korea to participate in the founding of the new republic.

Although removed from their country

of origin for decades, the Korean Americans brought back both the religious and national institutions that had been fundamental cornerstones of the Korean American community. These experiences allowed many to contribute to the rebuilding of the Republic of Korea.¹¹⁶ In 1948, a consulate for the Republic of Korea was established in Los Angeles with Whui Sik Min appointed consul general, and served as a hallmark of the new republic at the time.¹¹⁷

Korean War and the Second Wave, 1950-1965

On June 25, 1950, the onset of the Korean War embroiled both the United States and the Korean peninsula in a renewed conflict. The clash was a tragic byproduct of World War II, one that divided the peninsula and families in an arbitrary fashion. Against the backdrop of the Cold War, the communist-backed Northern forces fought the Southern forces supported heavily by several Western countries. Though many Koreans living in Los Angeles did not take sides, there was tension between those who supported Syngman Rhee's new government in South Korea and those who supported the communist government in North Korea. Several members of the Los Angeles Korean community even made their way to North Korea by way of Czechoslovakia. The *Korean Independence News* was an anti-Rhee newspaper published in Los Angeles at 1350 West Jefferson Boulevard between 1943 and 1952 distributed to Canada, Mexico, Cuba, Great Britain, the Soviet Union and China.¹¹⁸

¹¹⁶ Choy, *Koreans in America*, 182.

¹¹⁷ Kim and Patterson, *The Koreans in America*, 49.

¹¹⁸ Vladimir Hlasny, and Jung, Byung Joon, "Political Migration of Korean Activists Through Czechoslovakia in the Post World War 2 Period," *Seoul Journal of Korean Studies* (June 2017): 4. Accessed September 28, 2017,

On July 27, 1953, the armistice between the warring parties was signed, effectively ending the Korean War.¹¹⁹ The peninsula was devastated with the conflict unresolved. North and South solidified along the agreed upon boundaries, almost unchanged from the start of the conflict. The Korean American community across the United States funded relief efforts to ease the suffering on the peninsula. Orphan children, displaced by the conflict, became the first immigrants from Korea to the United States since the 1920s, many of whom arrived in Los Angeles. Returning U.S. servicemen from the Korean War brought Korean brides with them. These women arrived in small numbers and were often separated from the established Korean American community by circumstance.¹²⁰ Students from South Korea also started to make their way to the United States in the years after World War II and the Korean War.¹²¹ One was architect Ki Suh Park, who arrived in 1953 to study at East Los Angeles College.¹²² He earned his bachelor's degree at UC Berkeley in 1957 and later a graduate degree in architecture and city planning from MIT. In 1961, he was hired at the architecture firm Gruen Associates in Los Angeles, where he became a partner in 1972 and managing partner in 1981.¹²³

Approximately 14,000 Koreans arrived in the United States between 1950 and 1965.¹²⁴ This second wave of immigration was aided by scaled-back immigration laws in the 1950s that allowed entire Korean families to claim refugee status. The arrival of refugees in Los Angeles was met by the established Korean American community with unwavering support.

<https://ssrn.com/abstract=2844602>; United States Department of Justice, "Report of the Attorney General to the Congress of the United States on the Administration of the Foreign Agents Registration Act of 1938, As Amended for the Period from Jun 28, 1942 to December 31, 1944," June 1945, 373, accessed September 28, 2017,

<https://s3.amazonaws.com/s3.documentcloud.org/documents/325918/1942-1944-fara-report.pdf>.

¹¹⁹ Kim and Patterson, *The Koreans in America*, 50

¹²⁰ Kim, *Images of America: Los Angeles's Koreatown*, 72; "A Brief History of Korean Americans," National Association of Korean Americans, accessed March 23, 2017, <http://www.naka.org/resources/history.asp>.

¹²¹ Yoo and Ahn, *Faithful Witness*, 135-136.

¹²² Christine Mai-Duc, "Ki Suh Park Dies at 80; Architect Helped Rebuild L.A. after Riots," *Los Angeles Times*, January 23, 2013.

¹²³ Ibid. Park later became a leader in the Korean American community and was involved with rebuilding Los Angeles in the aftermath of the 1992 riots.

¹²⁴ Kim, "Residential Patterns," 8.



Home of Yin Kim at 1201 Gramercy Place that was the subject of efforts to challenge racial covenants (Photo by author).

In addition to the new wave of immigration, the Korean community in Los Angeles was undergoing other changes. In 1952, the Immigration and Nationality Act (also known as the McCarran-Walter Act) was passed, which relaxed the limits on immigration from certain Asian countries. Several court cases in the late 1940s and early 1950s challenged discriminatory racial covenant laws that barred Asian Americans from living in certain neighborhoods. Lawsuits brought by two Asian Americans in Los Angeles, Tommy Amer of Chinese heritage and Yin Kim of Korean heritage, were among the legal cases

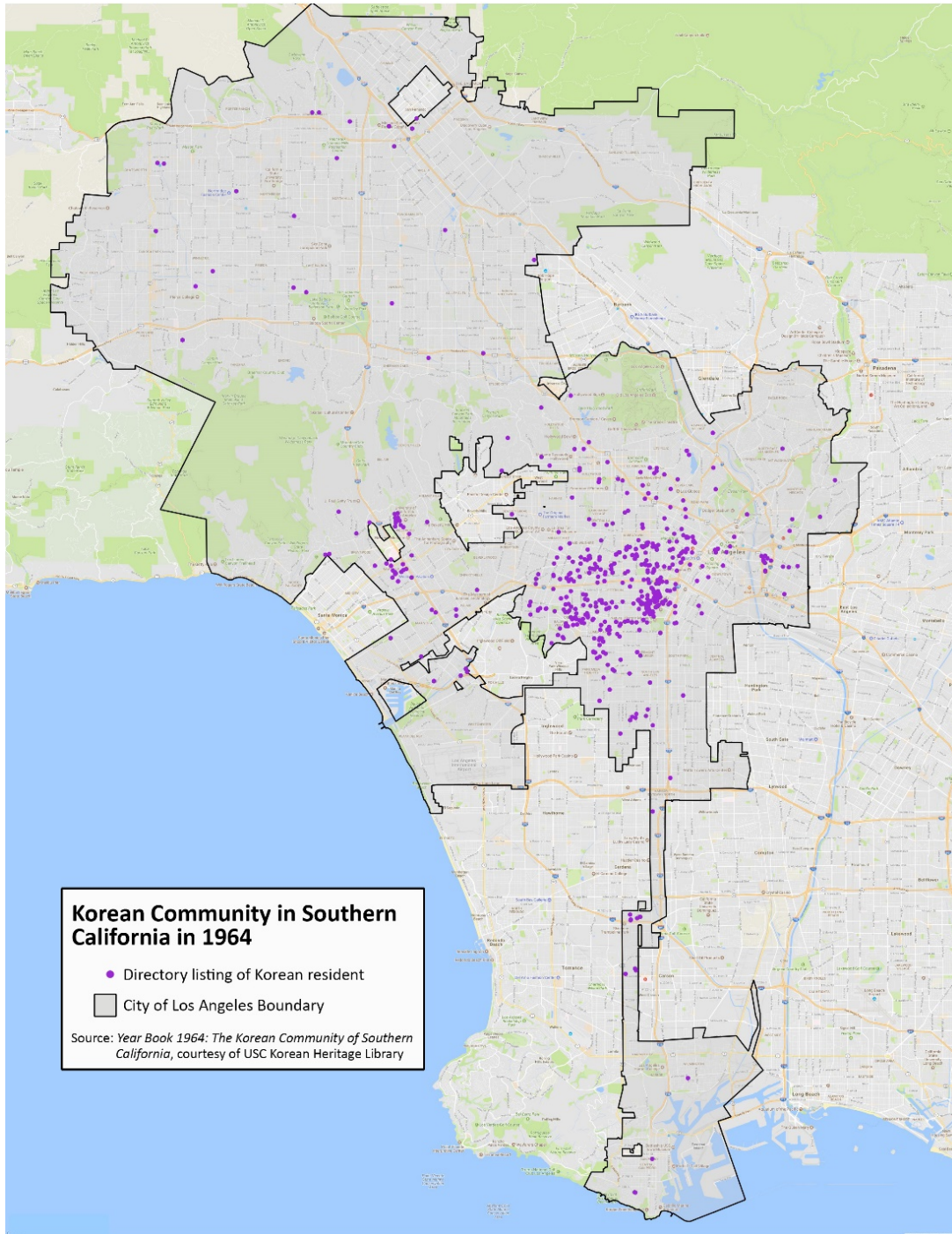
that helped to end housing segregation.¹²⁵ In 1947, Kim, a second-generation Korean American dentist, and his wife purchased a house at 1201 South Gramercy Place in Arlington Heights, a neighborhood with enforced racial covenants. The Kims quietly moved in during escrow to avoid an injunction that would have prevented them from occupying the property. Once the sale closed, they were served with the injunction to vacate, which they challenged in court; they remained in the house as the lawsuit progressed.¹²⁶ Although the Kim and Amer cases ultimately were not among the ones chosen by the United States Supreme Court to deliberate on the issue of racial covenants, they were accepted for review by the Court in 1947 as examples of how the restrictive covenants affected other nonwhite groups in addition to African Americans.¹²⁷

This shift towards desegregation resulted in many Korean Americans moving from the previous concentration around Jefferson Boulevard between Western and Vermont Avenues (later known as Old Koreatown) to middle class neighborhoods in Los Angeles and the surrounding cities. For the most part, the nucleus of the Korean American community expanded north and west, signaling the eventual creation of the later Koreatown. Some also moved further west to the Westside and over the Hollywood Hills to the San Fernando Valley.

¹²⁵ Cindy I-Fen Cheng, *Citizens of Asian America: Democracy and Race During the Cold War* (New York: New York University Press, 2013), 22-23.

¹²⁶ *Ibid.*, 40-41.

¹²⁷ *Ibid.*, 23, 43-51.



Map showing where Korean residents lived within the City of Los Angeles in 1964. The strongest concentration is still found around Jefferson Boulevard west of USC (just south of present-day 10 Freeway and west of the 110 Freeway), but movement northward and westward had started. The map is based on listings from Korean Community of Southern California Year Book 1964, which was the first directory of Korean residents and businesses in Southern California. (GIS map prepared by Office of Historic Resources).

The emphasis of political groups within the Korean American community was also shifting. With the establishment of the Republic of Korea in South Korea in 1948, the independence political organizations and associations that had been steady fixtures in the Korean American community began to decline in significance. During the post-war years, Korean American organizations became increasingly focused on cultural, religious, and professional developments.¹²⁸ The Dong Ji Hoi continued to support Syngman Rhee, who had become president of Republic of Korea. When Rhee was ousted from power by a student uprising in 1960, his political party, and the Dong Ji Hoi as part of it, became virtually defunct.¹²⁹ It still had offices in Hawaii and in Los Angeles. Under the leadership of Leo Song, co-owner of the produce wholesaler K&S Company and considered a successor to Rhee, it reorganized with different principles.¹³⁰ The Mugunghwa School (also known as the Korean School of Southern California) began operating from the Dong Ji Hoi building at 2716 Ellendale Place beginning in 1973.¹³¹

Korean churches continued to be defining elements of the community. On April 5, 1957, a Baptist church was established in Los Angeles by Reverend Dong-Myong Kim and his wife Ee-Sook (Esther) Ahn.¹³² By 1964, the Berendo Street Baptist Church was located at 1324 South Berendo Street (extant/altered), just south of Pico Boulevard and west of Vermont Avenue.¹³³ It was the second Korean Baptist church established in the United States, and quickly grew to one of the largest Korean churches in Los Angeles.¹³⁴ By 1977, the church moved down the street to 975 South Berendo Street, while a different congregation, the Korean Evangelical Nah Sung Church, occupied the church at 1324 South Berendo Street (extant/altered).¹³⁵

The Korean Methodist Church, having finally established a permanent home at 1276 W. 29th Street in 1945, constructed a new, modern church at 4394 Washington Boulevard at Virginia Road in 1960.¹³⁶ The congregation, consisting of the increasingly older first wave immigrants and their English-speaking second-generation adult children, outgrew its space as it gained members from the second wave of Korean immigrants. At its new location, it shifted to cater more and more to immigrants.¹³⁷

New institutions aimed at the preservation and proliferation of Korean culture and identity were also founded during this period. On June 30, 1958, the KNA opened a new language school at their headquarters on Jefferson Boulevard, which had afterschool and summer programs for both boys and

¹²⁸ Choy, *Koreans in America*, 188-189.

¹²⁹ *Ibid.*, 119.

¹³⁰ *Ibid.*, 119.

¹³¹ *Ibid.*, 273.

¹³² Kim and Patterson, *The Koreans in America*, 52.

¹³³ Pak, *Korean Community of Southern California Year Book 1964*, 83.

¹³⁴ "Berendo Street Baptist Church, entrance," Los Angeles Public Library Photo Collection record order number 00075214, from Jeff Allen Houses of Worship Collection.

¹³⁵ *1977 Korean Business Directory* (Los Angeles: The Korea Times L.A., 1977), 21-22.

¹³⁶ Yoo and Ahn, *Faithful Witness*, 133.

¹³⁷ *Ibid.*, 132-133, 138-139.

girls over six years old.¹³⁸ The KNA continued to promote Korean culture in the community, as well as Korean unity, although the political leanings of the prior decades became less integral to its mission. The American Korean Civic Organization was founded by Dr. Charles Yoon in 1962 to serve the second generation that might feel excluded from established community organizations like the KNA. It was located at 4328 Don Diablo Drive at a residential property in Baldwin Hills.¹³⁹ In 1963, the Korean Community Center was dedicated at the former Danish Hall at 1359 West 24th Street (extant/alterd).¹⁴⁰ A group led by Leo Song (of K&S Company and the Dong Ji Hoi), (Charles) Ho Kim, Won-yong (Warren) Kim, and Hyung-soon raised funds to purchase the gathering space, which had already hosted some events for the Korean community.¹⁴¹

Economically, the Korean American community in Los Angeles was becoming increasingly affluent. Many second-generation members fluent in English had been educated in post-secondary institutions in the Los Angeles area and elsewhere. The professional barriers that had been in place decades before were starting to fade as more Korean Americans entered white-collar occupations. The *Korean Community of Southern California Year Book 1964*, published as a directory for and about the Korean community, listed one architect (David Hyun of Hyun & Whitney Architects at 2301 Hyperion Avenue),¹⁴² two attorneys, three dentists (including Dr. Yin Kim who had challenged the racial covenants at his Arlington Height home), two insurance agents, and two clinical doctors.¹⁴³

A notable business to start in this period was Phil Ahn's Moongate restaurant at 8632 Van Nuys Boulevard in Panorama City.¹⁴⁴ Opened in 1955 by actor Philip Ahn and his sister Soorah, the Moongate was a family business owned and operated by the children of Chang Ho Ahn and their extended family. Many family members had moved to the San Fernando Valley in the postwar years. As with earlier restaurants, the Korean-owned business served Chinese (Cantonese) food rather than Korean food, especially as it was located in a neighborhood with few Korean residents. Philip had gained enough recognition in Hollywood that including his name was an asset to the restaurant.

¹³⁸ Kim and Patterson, *The Koreans in America*, 53.

¹³⁹ Kim, *Images of America: Los Angeles's Koreatown*, 76; Pak, *Korean Community of Southern California Year Book 1964*, 84.

¹⁴⁰ Kim and Patterson, *The Koreans in America*, 60 and Choy, *Koreans in America*, 188. The former Danish Hall has been occupied by the Sung Kwang Presbyterian Church since at least 1986, who removed sections of the front brick wall and replaced with stud wall in 1987 (building permit no. 3266, Los Angeles Building and Safety, August 18, 1987). It should be noted that the 1964 Year Book listed the Korean Community Center address at 2525 West Vernon Avenue with Leo C. Song as president (Pak, *Korean Community of Southern California Year Book 1964*, 84). No additional documentation has been found to connect this property with the Korean Community Center.

¹⁴¹ "Korean War Orphans Will Be Fete Guests," *Los Angeles Times*, March 24, 1956; "Koreans to Observe Independence Day," *Los Angeles Times*, March 1, 1957.

¹⁴² David Hyun had a previous office at 1025 N. Vermont Avenue (not extant).

¹⁴³ Pak, *Korean Community of Southern California Year Book 1964*, 6 and 86-87. Dr. Kim had his dental practice at 959 West Jefferson Boulevard (not extant).

¹⁴⁴ Kim, *Images of America: Los Angeles's Koreatown*, 74.



Phil Ahn's Moongate as original constructed in 1955 at 8632 Van Nuys Boulevard in Panorama City, and in 1963 after a remodel (Los Angeles Public Library and Flip Ahn Cuddy).

The Moongate restaurant was designed by noted Los Angeles architecture firm Armet & Davis with Mid-Century Modern and Asian Eclectic architectural elements.¹⁴⁵ This included a circular moongate feature at the front façade and a neon sign in Asian-style font. The restaurant was a success, and Philip Ahn was made the honorary mayor of Panorama in 1962.¹⁴⁶ An addition and renovations that tripled its size to seat 300 was completed in 1964 while still under the Ahns' ownership.¹⁴⁷ Lou and Cliff Sawyer of Palm Springs, a husband and wife interior design team, did the interior and exterior design of the addition and renovation. The Sawyers were known for their work on restaurants, including the Polynesian-themed Don the Beachcomber in Palm Springs and Pago Pago in Long Beach.¹⁴⁸ The remodel was "a blend of Chinese and South Pacific," which incorporated the circular moongate motif at the expanded front façade and added Chinese lions, or Foo dogs, at the roofline.¹⁴⁹ The renovation also altered or eliminated some of original Mid-Century Modern features. The Moongate remained open until 1990, after which the building housed other businesses. It became La Sierra, a Mexican nightclub.

Gradually, the Korean War brought greater awareness of a distinct Korean identity to the mainstream, and businesses started to embrace their Korean roots. The House of Korean Arts was a gift shop managed by Henry S.G. Song and Marie Song Lee that specialized in selling goods made and imported from Korea.¹⁵⁰ Established by 1955, the store was located at 4332 Degan Boulevard in Leimert Park Village by 1964.¹⁵¹ The first restaurant in Los Angeles that specifically served Korean cuisine was Korea

¹⁴⁵ Building permit no. 66184, Los Angeles Department of Building and Safety, December 23, 1953.

¹⁴⁶ Chung, *Hollywood Asian*, 23.

¹⁴⁷ Email correspondence from Flip Ahn Cuddy, April 22, 2017 and "Panorama City Restaurant Remodeled and Enlarged," *Los Angeles Times*, August 9, 1964.

¹⁴⁸ "Finding Aid for the Cliff & Lou Sawyer Papers, circa 1930-circa 1979," at University of California, Santa Barbara, Online Archive of California, accessed September 28, 2017, http://www.oac.cdlib.org/findaid/ark:/13030/c81j992c/entire_text/.

¹⁴⁹ "Panorama City Restaurant Remodeled and Enlarged."

¹⁵⁰ "California's Gift Show Opens at Four Locations," *Los Angeles Times*, July 25, 1955; Aleene Barnes, "Noted Korean Novelist Visits Here to Spread Culture of Homeland," *Los Angeles Times*, August 3, 1955.

¹⁵¹ Pak, *Korean Community of Southern California Year Book 1964*, 87.

House at 2731 West Jefferson Boulevard (extant/altered).¹⁵² Opened by Francis Lewe in 1965, it appears to have moved to 1540 North Cahuenga Boulevard in Hollywood in 1970.¹⁵³

In 1961, the Korean Chamber of Commerce of California was organized and established in Los Angeles at 1205 West Jefferson Boulevard (not extant). It was headed by Frank Ahn, who oversaw the efforts to promote Korean American commercial interests.¹⁵⁴ By 1977, the Korean Chamber of Commerce of Southern California was located at 981 South Western Avenue near Olympic Boulevard in a commercial office building owned by the Korean Association of Southern California.¹⁵⁵

This economic proliferation extended to further civic engagement. In 1960, Alfred Song became the first Korean American to serve on a local city council when he was elected as a councilmember for the nearby City of Monterey Park. Born in Hawaii, Song was the son of Korean plantation workers. He moved to Los Angeles to attend USC for undergraduate studies, and eventually law school, following his enlistment in the Air Force during World War II. He was one of the two attorneys listed in the 1964 Year Book, with his law office noted as at 608 South Hill Street in Downtown. He was later elected to the State Assembly in 1962, and State Senate in 1966—the first Korean American to hold these positions.¹⁵⁶

Third Wave of Immigration and the Rise of Koreatown: 1965-1980

In 1965, U.S. immigration policy underwent a substantial overhaul with the passage of the Hart-Celler Act. Formally known as the Immigration and Nationality Act of 1965, the Hart-Celler Act effectively ended the discriminatory restrictions for immigrants from select nations of origin. By removing policies that had previously favored European immigrants, a substantial influx of immigrants arrived over the following years from Latin America and Asia, including Koreans. At first, the annual number of people emigrating from Korea was a few thousand people, which already more than doubled the one to two thousand Koreans arriving each year before 1965.¹⁵⁷ By the early 1970s, the numbers increased dramatically with over 30,000 Korean immigrants entering the U.S. alone in 1976.¹⁵⁸

Those who came to the U.S. as part of the third wave were predominantly well-educated and skilled workers, unlike the unskilled laborers of the first wave more than half a century prior. Political and economic uncertainty in South Korea created a desire for many to move to the U.S. to pursue other

¹⁵² Kim, *Images of America: Los Angeles's Koreatown*, 79.

¹⁵³ Lois Dwan, "Roundabout," *Los Angeles Times*, July 26, 1970.

¹⁵⁴ Kim and Patterson, *The Koreans in America*, 58.

¹⁵⁵ *1977 Korean Business Directory*, 1, and alteration permit no. 35420 for 981 South Western Avenue, Los Angeles Department of Building and Safety, November 8, 1976. The permit lists the Southern California League of Koreans as the owner, which may have been another name for the Korean Association of Southern California, the owner listed on later permits. The most recent permits say the owner is the Korean American United Foundation while signage on the building says, "Korean American Community Center."

¹⁵⁶ Kim and Patterson, *The Koreans in America*, 58.

¹⁵⁷ Kim, "Residential Patterns," 10.

¹⁵⁸ Pyong Gap Min, "Korean Immigrants in Los Angeles," (paper presented at the Conference on California's Immigrants in World Perspectives, University of California, Los Angeles, April 26-27, 1990), 3.

opportunities; little migration out of Communist North Korea occurred. Many of the new immigrants who had received higher education and professional qualifications in Korea were unable to transfer those credentials or immediately overcome the language barrier. Instead, many pursued goods- and services-based economic opportunities, such as small business ownership of grocery stores, dry cleaners, tailors, and restaurants.¹⁵⁹ Import-export trading companies and garment industry establishments also eventually became popular businesses.

As with other immigrant groups, arriving Koreans gravitated towards established ethnic communities. This was intensified in Los Angeles, where the cultural and economic institutions of the Korean American community were located in a concentrated area around Jefferson Boulevard west of USC. Property rental rates, both commercial and residential, near this area were relatively low. Postwar suburban development drew many white residents from urban Los Angeles in a white flight migration that left the city's central areas under occupied. At the same time, the opening of the Santa Monica Freeway (10 Freeway) in the mid-1960s replaced Olympic Boulevard as the main east-west connector and resulted in a decrease in traffic volume, higher vacancies, and more affordable commercial rents along the boulevard.¹⁶⁰ This combination of a pre-existing ethnic community and its supporting institutions, coupled with relative affordability in nearby areas, and the rapid influx of well-educated and financially sound immigrants with the capital to start commercial endeavors, effectively created one of the highest concentrations of Korean peoples and institutions in the United States—Koreatown.¹⁶¹

The Korean community was already beginning to shift north from Jefferson Boulevard over the previous decades. The influx of third-wave immigrants, and the dispersion of the second generation following the postwar suburban boom and lifting of racial covenants, shifted the concentration of Koreans north of the 10 Freeway by 1970. At the same time in the late 1960s, the Foreign Exchange Bank of Korea opened in Los Angeles to facilitate business and trade between the United States and Korea.¹⁶² A state-owned bank, the Foreign Exchange Bank of Korea was first located at the One Wilshire Building at 624 S. Grand Avenue in 1967 before moving to 1133 Wilshire Boulevard by 1977.¹⁶³ By then, it had changed its name to the Korean Exchange Bank.¹⁶⁴ In 1977, the Korean Exchange Bank constructed a new branch building at 3099 West Olympic Boulevard designed by architects Kuo Sang Kim and Kurt Meyer.¹⁶⁵ The presence of established Korean-oriented financial services supported the rising influence of the Korean community in the activation of commercial spaces in these previously economically depressed areas.

¹⁵⁹ Nancy Yoshihara, "Koreans Find Riches, Faded Dreams in L.A." *Los Angeles Times*, February 1, 1976.

¹⁶⁰ Kim, "Residential Patterns," 56-57.

¹⁶¹ Diana Sherman, "Largest Outside Korea: Korean Town's Extent, Population Grown Daily," *Los Angeles Times*, February 25, 1979.

¹⁶² "Korean Bank Opens Office," *Los Angeles Times*, September 10, 1967.

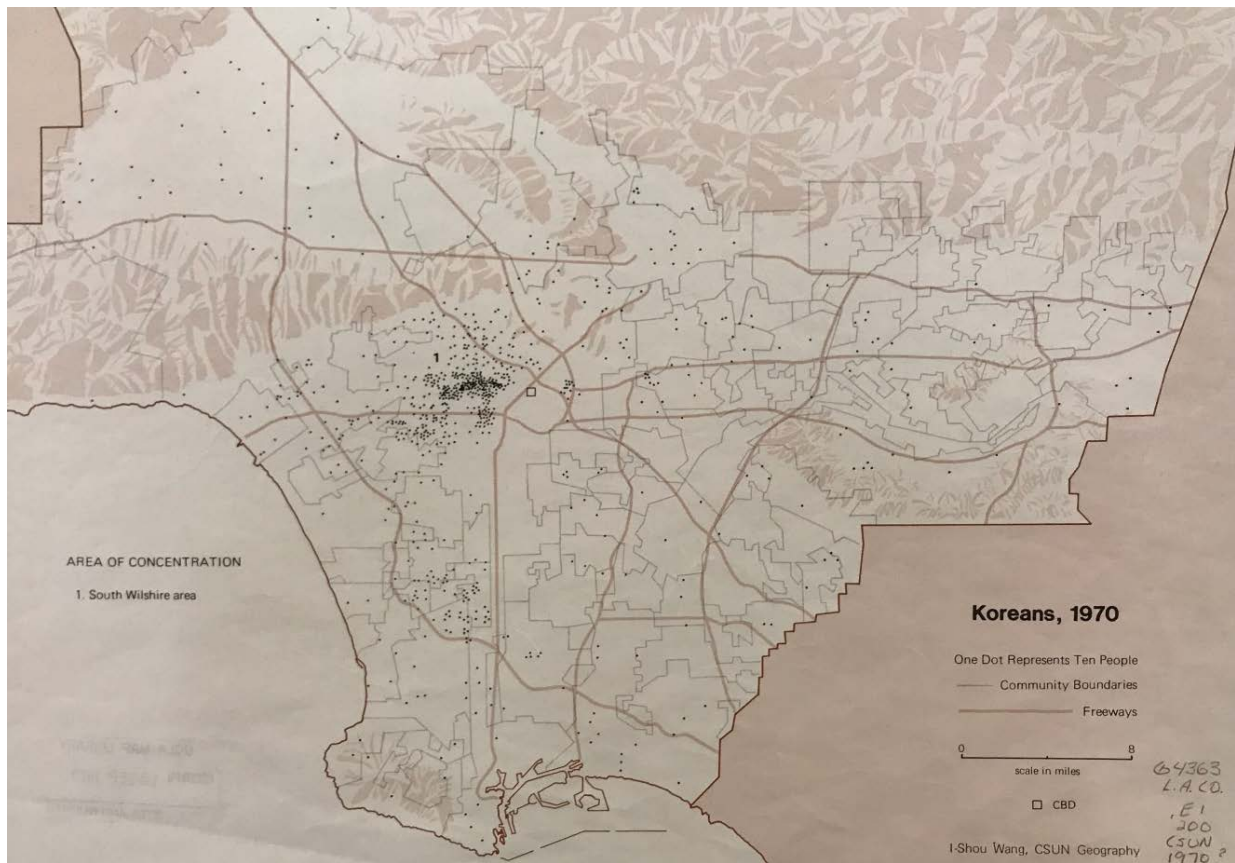
¹⁶³ *Ibid.*; *1977 Korean Business Directory*, 1-2.

¹⁶⁴ "Bank Seeks Name Change," *Los Angeles Times*, December 27, 1967.

¹⁶⁵ New building permit no. 41899 for 3099 West Olympic Boulevard, Los Angeles Department of Building and Safety, January 18, 1977. Later called the Hanmi Bank.

SurveyLA Citywide Historic Context Statement
Korean Americans in Los Angeles, 1905-1980

The catalyst for the formation of Koreatown is often attributed to the founding of the Olympic Market by Hi-Duk Lee. Opened in 1969, the Olympic Market at 3122 West Olympic Boulevard (not extant) was one of the first Korean grocery stores located along the Olympic Boulevard commercial corridor.¹⁶⁶ After the success of the Olympic Market, Hi-Duk Lee opened the VIP Palace restaurant (Young Bin Kwan) at 3014 West Olympic Boulevard in 1975.¹⁶⁷ The VIP Palace, along with the adjacent shopping center, VIP Plaza at 3030 West Olympic Boulevard also developed by Lee in 1979, incorporated Korean-style architectural elements in its building design, including 10,000 blue roof tiles Lee imported from Korea.¹⁶⁸ They were among the first buildings in Los Angeles to showcase Korean architectural elements.



Distribution of Koreans in Los Angeles County in 1970. Note the concentration of Koreans is now seen north of the 10 Freeway around Olympic Boulevard, rather than Jefferson Boulevard south of the freeway (Robert Provin and I-Shou Wang, CSUN Geography, at UCLA Libraries).

¹⁶⁶ Junyoung Myung, "Values-Based Approach to Heritage Conservation: Identifying Cultural Heritage in Koreatown" (master's thesis, University of Southern California, 2015), 20.

¹⁶⁷ Kim, *Images of America: Los Angeles's Koreatown*, 82.

¹⁶⁸ *Ibid.*



Left: Advertisement for the Korea Exchange Bank of California in the 1977 Business Directory (Korean Heritage Library, USC). Right: Advertisement for the V.I.P. Palace in the 1977 Business Directory (Korean Heritage Library, USC).

Soon, hundreds of Korean businesses opened along Olympic Boulevard and expanded to Eight Street.¹⁶⁹ The incredible growth of the Korean business community in Los Angeles between 1965 and the mid-1970s can be seen in comparing the 1964 Year Book of the Korean community in Southern California with the 1977 directory of businesses published by the *Korea Times*. Where the 1964 Year Book had about 50 pages dedicated to residential and business listings and showed only four restaurants, the 1977 directory was dedicated solely to commercial and institutional services and was over 150 pages long with at least 50 Korean-owned restaurants listed.¹⁷⁰

As the concentration of Korean-oriented businesses increased along Olympic Boulevard, so did the population of Koreans in the surrounding neighborhood as the high rate of immigration continued. The area bounded by Olympic Boulevard and 8th Street between Crenshaw Boulevard and Hoover Street became one of the most densely populated areas of Koreans and Korean-owned businesses; it had over 70,000 Korean residents and 1,000 small businesses by 1976.¹⁷¹ The area also supported five

¹⁶⁹ Hyunsun Choi, "Magnetic Koreatown: Location and Growth in Transition," *Korea Observer* (Winter 2007): 593.

¹⁷⁰ Pak, *Korean Community of Southern California Year Book 1964*, 89 and *1977 Business Directory*, 72-79.

¹⁷¹ Yoshihara, "Koreans Find Riches."

newspapers, including the *Korea Times*, the largest circulation daily Korean newspaper in the United States by 1977.¹⁷² Opening its Los Angeles headquarters at 11638 Ventura Boulevard in Studio City in 1969, the newspaper moved to Koreatown in 1971 to 3418 West First Street (not extant) between Virgil and Vermont Avenues.¹⁷³ By 1977, it was located at 141 North Vermont Avenue (not extant).¹⁷⁴

Other newspapers included the *Korean American Herald* (Miju Shin-Mun) at 2703 West Eighth Street; *Korean American Times* at 1543 West Olympic Boulevard; the *Korea Herald* at 1212 North Vermont Avenue; and the *Dong-A Il Bo* at 1035 South Crenshaw Boulevard.¹⁷⁵ The *Koreatown* weekly newspaper founded by K.W. (Kyung Won) Lee was the first Korean American newspaper printed in English. It started publishing in 1979 with its editorial offices at 1311 West Ninth Street.¹⁷⁶ According to its masthead, it was located at 1342 West Olympic by 1981, though it ceased publishing in 1984. Other media outlets listed in the 1977 business directory included the Korean Broadcasting Company at 634 South Broadway, the Palace Theatre; Korean TV Productions at 5225 Wilshire Boulevard; MBC TV at 3450 Wilshire Boulevard; Radio Korea at 141 North Vermont Avenue (not extant); and the TBC TV & Joong Ang Il Bo at 661 South Burlington Avenue.

The rapid expansion of Korean-owned businesses in the area resulted in the organization of the Koreatown Development Association (also known as the Koreatown Association), an organization of business leaders that aimed to improve and promote the business environment in the emerging Koreatown. The Koreatown Development Association, although largely business-oriented, served as a booster organization for the burgeoning Korean American community by promoting socio-cultural events as well as commerce.¹⁷⁷ It established the Korean Street Festival in 1974 that quickly grew to include over 120 participating organizations with over 45,000 attendees.¹⁷⁸ In 1978, after lobbying by the Koreatown Development Association led by Hi-Duk Lee as its president, the neighborhood received the honorary recognition as Koreatown by the City of Los Angeles.

The Koreatown Development Association was located at 981 South Western Avenue in 1977, in a four-story Modern office building purchased by the Korean Association of Southern California (KASC) in 1975.¹⁷⁹ The KASC was founded in the mid-1960s to “promote ethnic fraternity; provide informational, cultural, and educational resources to immigrants; and protect the rights and interest of the general

¹⁷² 1977 *Business Directory*, 157.

¹⁷³ Kim, *Images of America: Los Angeles's Koreatown*, 80, 84; advertisement in *Korea Times* in 1970.

¹⁷⁴ 1977 *Business Directory*, 157. *Korea Times* moved to 3731 Wilshire Boulevard.

¹⁷⁵ *Ibid.*, 102.

¹⁷⁶ “Koreatown Weekly Debuts,” *Koreatown: Special Korean Festival Issue*, September 1979, 1, accessed September 28, 2017, <http://oac.cdlib.org/ark:/13030/hb6779p1mf/?brand=oac4>.

¹⁷⁷ Yu Eui-Young, “‘Koreatown’ Los Angeles: Emergence of a New Inner-City Ethnic Community,” *Bulletin of the Population and Development Studies Center* 14 (1985): 36

¹⁷⁸ Yoshihara, “Koreans Find Riches.”

¹⁷⁹ Victoria Kim, “Community Center Meant to Unite L.A.’s Korean Americans Has Become a Battleground,” *Los Angeles Times*, February 29, 2016. Ownership is held by the Korean American United Foundation.

Korean immigrant community.¹⁸⁰ The KASC had ties to the South Korean government and was funded in part by the Korean Consulate General. In 1970, the KASC was listed at 5455 Wilshire Boulevard in the same office building as the Korean Consulate General.¹⁸¹ In 1972, it moved to a storefront on Olympic Boulevard and then finally to 981 South Western Avenue, property purchased with the help of the South Korean government.¹⁸² The building became the home of several organizations and businesses catering to the Korean community, including the Korean American Community Center, the Korean Chamber of Commerce, the Korean Students Association of Southern California, and the Korean Trader's Association of America.¹⁸³ In the mid-1980s, the KASC became known as the Korean American Federation.¹⁸⁴

By 1979, Los Angeles had the largest population of Koreans living outside of Korea. This population, estimated at the time to be approximately 170,000, was largely concentrated in the Koreatown area. Koreatown was the commercial center, where business signage in Korean and traditional Korean design elements incorporated into some buildings identify the area as distinctly Korean.

Despite the levels of investment in the area with Korean-owned businesses and the real estate purchases by Korean investors, it was not a desirable residential neighborhood. Those living in Koreatown were predominantly immigrants from the third wave. As with the previous generations of Korean Americans in the decades prior, those who could afford to do so moved to middle-class neighborhoods in other parts of the city and the greater Southern California region.¹⁸⁵ Koreatown and its concentration of restaurants, markets, retailers, cultural centers, churches, nightlife establishments, theaters, and other amenities served the broader Korean American community, regardless of class.

¹⁸⁰ Angie Y. Chung, *Legacies of Struggle: Conflict and Cooperation in Korean American Politics* (Stanford, CA: Stanford University Press, 2007), 65. Chung lists the KASC as starting in 1962, while other sources listed 1965 or 1968.

¹⁸¹ Chung, *Legacies of Struggle*, 65-66 and "Action Line," *Long Beach Independent*, February 23, 1970.

¹⁸² Kim, "Community Center"; Kim, *Images of America: Los Angeles's Koreatown*, 84.

¹⁸³ *1977 Business Directory*, 1, 3, 5, 20, 26, 142, 145-146.

¹⁸⁴ Chung, *Legacies of Struggle*, 66.

¹⁸⁵ Sherman, "Largest Outside Korea."



L: Business signage in Korean at Olympic Plaza, 2727 Olympic Boulevard, in 1988 (Los Angeles Public Library).
 R: East West Market at 3300 West Eighth Street at Normandie Avenue seen in 1987 with its Korean influence architecture (Los Angeles Public Library).

The long-established community institutions also adjusted to the new wave of immigrants and the shift of the Korean community northward to the new Koreatown. The Korean Methodist Church was at the Washington Boulevard church they built in 1960 for only eight years before they outgrew the space. As the first wave immigrant generation was dying, the congregation’s membership, and the focus of its activities, shifted to the second wave of student immigrants and then to the third wave of immigrants after the 1965 immigration quotas were lifted. It moved in 1968 to the church at 1068 South Robertson Boulevard to accommodate the growing congregation. There, it merge with the smaller Robertson Community Methodist Church and promised to offer at least one English service a week as part of the merger.¹⁸⁶ In 1989, the church moved from the Robertson Boulevard location, where it had been for the longest period to date, to 7400 Osage Avenue in Westchester near Los Angeles International Airport. It remains there as the Los Angeles Korean United Methodist Church in shared facilities with the La Tijera United Methodist Church.¹⁸⁷

The Korean Presbyterian Church remained at its Jefferson Boulevard location, and in 1983, constructed the larger Korean United Presbyterian Church building next door to its 1938 brick church.¹⁸⁸ Joining the handful of Korean churches that had long served the community were several dozen new churches

¹⁸⁶ Yoo and Ahn, *Faithful Witness*, 139-140.

¹⁸⁷ *Ibid.*, 149.

¹⁸⁸ Kim, *Images of America: Los Angeles’s Koreatown*, 46.

throughout Southern California.¹⁸⁹ Some of the new churches occupied existing churches and other religious buildings. This includes the Korean Philadelphia Presbyterian Church, which in 1976 purchased the former synagogue of Temple Sinai East at 407 South New Hampshire Avenue (City of Los Angeles Historic-Cultural Monument No. 91).¹⁹⁰ The Korean Church of Southern California occupied the church at 10792 West National Boulevard in Palms by 1977; the building later housed the Redeemer Baptist Church.¹⁹¹ The two largest Korean churches by the early 1980s were Young Nak Church with over 3,000 members and Oriental Mission Church with 2,500 members.¹⁹² Young Nak was first housed in a former synagogue at 1218 S. Fairfax Avenue before it outgrew the space and constructed its own church in 1989 at 1721 North Broadway in Lincoln Heights.¹⁹³ The Oriental Mission Church moved into a former supermarket building at 424 North Western Avenue in 1975 within Koreatown.¹⁹⁴

While many of the second and third generation Korean Americans had moved to neighborhoods throughout the Los Angeles region, they were often instrumental in helping to settle new arrivals by offering socio-cultural, economic, and organizational support. Continuing the tradition from previous decades, Korean churches offered a number of services to immigrants, including English language lessons. By the beginning of 1974, English as a Second Language (ESL) classes were instituted in the Los Angeles school system, which began hiring teachers who could speak Korean to instruct new immigrant students. Special hotlines were established to offer on-demand help those who were struggling with the culture shock and adjustments to life in the United States. Groups like the Koreatown Youth Center (later known as the Koreatown Youth and Community Center or KYCC), established in 1975 as an afterschool program to support immigrant Korean youth, helped bridge the divide between the established Korean American community and newcomers.¹⁹⁵

New Korean immigrants were incredibly self-reliant and established a number of socio-cultural networks. As early as 1965, alumni groups from Korean universities were founded and provided a social framework for many of the new residents; the All Korean University Alumni Association of California had an office at 1146 North Vermont Avenue in 1977.¹⁹⁶ Other social and cultural organizations offered similar communal settings, as did the ever-important religious institutions. Although political groups had been prolific in the Korean American community in previous decades, these had largely moved away from politics during this later period. Several of the Korean language newspapers continued to comment on the political climate in North and South Korea, much to the chagrin of the Korean Consulate in Los Angeles. The population had largely moved on from political organizations to embrace socio-cultural organizations.

¹⁸⁹ *1977 Business Directory*, 20-27.

¹⁹⁰ City of Los Angeles Historic-Cultural Monument No. 91—Korean Philadelphia Presbyterian Church files at the City of Los Angeles Office of Historic Resources.

¹⁹¹ *1977 Business Directory*, 22.

¹⁹² John Dart, "Korean Congregations, Large and Small, Find a Life in the Southland," *Los Angeles Times*, March 26, 1983.

¹⁹³ John Dart, "Church Reflects Growing Korean Activity," *Los Angeles Times*, June 10, 1989.

¹⁹⁴ Kim, *Images of America: Los Angeles's Koreatown*, 86.

¹⁹⁵ "History," Koreatown Youth + Community Center, accessed September 29, 2017, <https://www.kycccla.org/about/history/>.

¹⁹⁶ *1977 Business Directory*, 1.

Korean Americans from the earlier waves and their children continued to find success in their fields and gain greater visibility in mainstream American society. Actor Philip Ahn became even more well-known with his co-starring role of Master Kan on the television program *Kung Fu* from 1972-1975. A few Korean immigrant actors, such as Soon-Tek Oh and Johnny Yune, also started to appear in the television industry in the 1970s and 1980s, though the presence of Koreans in the entertainment industry and in the performing arts was still fairly rare.¹⁹⁷ Architect David Hyun, whose family settled in Hawaii as part of the first wave, developed the Japanese Village Plaza shopping center at 350 East 1st Street in Little Tokyo. Opened in 1978, Japanese Village Plaza was a project led by the local Japanese community in concert with the Los Angeles Community Redevelopment Agency to revitalize Little Tokyo.¹⁹⁸ It was designed by Hyun with McClelland, Cruz and Gaylord, Kazumi Adachi and Robert E. Alexander, and with Takahashi & Takahashi as the landscape architect.¹⁹⁹

Hyun was considered the first Korean American architect in Los Angeles and started practicing in 1947.²⁰⁰ He practiced in partnership with Richard Whitney as Hyun & Whitney starting in 1961 and designed several Mid-Century Modern residences as well as commercial and institutional projects.²⁰¹ For the Japanese Village Plaza, Hyun's design used elements of traditional Asian architecture, such as blue tiled roofs, exposed wood beams, and fenestration referencing shoji patterns.²⁰² Hyun attempted to develop a Korean Village that could be a focus for the Korean community, as Little Tokyo was for the Japanese and Chinatown was for the Chinese, and the project was not executed.²⁰³

Reflecting the growing link between Los Angeles and South Korea, the Republic of Korea donated the Korean Friendship Bell to the city in 1976 to celebrate the United States' bicentennial and to honor the veterans of the Korean War.²⁰⁴ The bell was placed in Angel's Gate Park overlooking the Pacific Ocean in San Pedro, and was designated City of Los Angeles Historic-Cultural Monument No. 187 in 1978. The Korean Cultural Center, run by the South Korean Ministry of Culture, Sports, and Tourism, opened in 1980 at 5505 Wilshire Boulevard in a former bank building to promote the cultural heritage of Korea.²⁰⁵

Starting with fewer than twenty Koreans in Los Angeles after the first decade of the twentieth century, Korean Americans became one of the major ethnic communities in the city. After 1980, Koreatown continued to grow and expand beyond Olympic Boulevard toward Wilshire Boulevard to the north and

¹⁹⁷ Chung, *Hollywood Asian*, xiii.

¹⁹⁸ Lou Desser, "Little Tokyo's Grass Roots Project," *Los Angeles Times*, April 24, 1977.

¹⁹⁹ *Ibid.*, and "Japanese Village Shop Plaza Opens," *Los Angeles Times*, October 29, 1978.

²⁰⁰ "Firm Opened by Architects," *Los Angeles Times*, September 3, 1961 and "David Hyun," Forest Lawn, accessed April 17, 2017, <http://forestlawn.tributes.com/obituary/show/David-Hyun-93744266>.

²⁰¹ Hyun also was almost deported after being accused of being a Communist in the 1950s. He was exonerated and continued to practice architecture. Cheng, *Citizens of Asian America*, 127-134.

²⁰² Desser, "Little Tokyo's Grass Roots Project" and "Japanese Village Shop Plaza Opens."

²⁰³ Sam Kaplan, "L.A. Koreans in Search of an Identity," *Los Angeles Times*, September 20, 1979.

²⁰⁴ "Korean Friendship Bell," Los Angeles Public Library Photo Collection record order number 00063669, from Cary Moore Collection. The bell is at 3601 S Gaffney Street in Angels' Gate Park in San Pedro.

²⁰⁵ Kim, *Images of America: Los Angeles's Koreatown*, 93.

Pico Boulevard to the south, and even further beyond. Korean Americans also spread across Los Angeles outside of Koreatown, investing in businesses in the Fashion District and South Los Angeles, as well as living in the San Fernando Valley and West Los Angeles. Many more social, financial, commercial, and cultural institutions were established to serve the increasingly visible and prominent Korean American community. An influx of investment from South Korea starting in the 1980s extended the immigration of both people and capital to Los Angeles as it became one of the largest concentrations of Koreans outside of Korea. Koreatown Plaza, the indoor mall at 928 South Western Avenue designed by Gruen Associates and partner Ki Suh Park and developed by Joon Nam Yang, opened in 1988 after four years' construction to be among the largest new developments in Koreatown.²⁰⁶

The painful events surrounding the 1992 riots, wherein many Korean businesses were targeted for looting and destruction, marked a turning point for the community, and deserve further study. Greater civic engagement and engagement with non-Korean communities since then has further tied the Korean American community to Los Angeles. David Ryu, the first Korean American to serve in the City Council, was elected in 2015. As more time passes, the contributions of Korean Americans to Los Angeles since the third wave of immigration will become more apparent.

²⁰⁶ Ibid., 100.

ASSOCIATED PROPERTY TYPES AND ELIGIBILITY REQUIREMENTS

The “Property Types and Eligibility Standards” were developed as part of the Asian American in Los Angeles National Register Multiple Property Documentation (MPD) form and are applicable to all five Asian American contexts of the MPD. Though they focus on eligibility for listing in the National Register of Historic Places, they are easily adaptable for use in evaluating property eligibility for listing in the California Register of Historical Resources (CR) and/or as a local Historic-Cultural Monument (HCM). The criteria for these programs parallel criteria used for the National Register. Some considerations in applying the standards under HCM and CR criteria for designation are below.

- Criterion A of the National Register is the equivalent of Criterion 1 for HCM and the CR.
- Criterion B of the National Register is the equivalent of Criterion 2 for HCM and the CR.
- Criterion C of the National Register is the equivalent of Criterion 3 for HCM and the CR.
- There is no 50 year rule for eligibility for listing in the CR or as an HCM. Therefore, Criterion G, “must be of exception importance if less than 50 years of age” does not apply.
- Integrity considerations may vary in some cases when applied under CR and HCM criteria.
- Commercial signs are not included as a property type eligible for the National Register. However, signs may meet significance threshold for local listing as an HCM. To evaluate signs see the “Commercial Signs” theme of the Citywide Historic Context Statement.
- The local Historic Preservation Overlay Zone (HPOZ) ordinance criteria may apply to historic districts.

This section assists with the identification and evaluation of properties that may be significant for their association with Asian American history in Los Angeles under one of the five historic contexts of this MPDF. A wide range of property types has been identified and the different types are referenced throughout the contexts.

Properties may be eligible under Criteria A, B, C, and/or D of the National Register:

- A: that are associated with events that have made a significant contribution to the broad patterns of history,
- B: that are associated with the lives of persons significant in the past,
- C: that embody the distinctive characteristics of a type, period, or method of construction; represent the work of a master; possess high artistic values; or represent a significant and distinguishable entity whose components may lack individual distinction,
- D: that have yielded, or may be likely to yield, information important in prehistory or history.

Criteria Consideration A: Religious Properties

A religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.

Criteria Consideration B: Moved Properties

A property removed from its original or historically significant location can be eligible if it is significant primarily for architectural value or it is the surviving property most importantly associated with a historic person or event.

Criteria Consideration C: Birthplaces of Graves

A birthplace or grave of a historical figure is eligible if the person is of outstanding importance and no other appropriate site or building exists directly associated with his or her productive life.

Criteria Consideration D: Cemeteries

A cemetery is eligible if it derives its primary significance from graves of persons of transcendent importance, age, distinctive design features, or association with historic events.

Criteria Consideration E: Reconstructed Properties

A reconstructed property is eligible when it is accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan and when no other building or structure with the same associations has survived. All three requirements must be met.

Criteria Consideration F: Commemorative Properties

A property primarily commemorative in intent can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance.

Criteria Consideration G: Properties That Have Achieved Significance Within the Past Fifty Years

A property achieving significance within the past fifty years is eligible if it is of *exceptional importance*.

Fifty years is a general estimate of the time needed to develop historical perspective and to evaluate significance. This consideration guards against the listing of properties of passing contemporary interest and ensures that the National Register is a list of truly historic places. Exceptional importance sufficient to satisfy Criteria Consideration G is a measure of the property's importance within the appropriate historic context, at the local, state, or national level of significance.

Most extant resources meeting this requirement are associated with the Chinese, Japanese, and Korean populations. There are fewer resources associated with the Filipino and Thai communities. Those properties not of exceptional importance may become eligible when more time has passed. It is anticipated that this MPDF will be amended over time to include expanded periods of significance and other Asian American populations in Los Angeles, and to address additional themes and property types not yet known.

Integrity

Properties eligible for the National Register must also have integrity, the ability to convey their significance. Integrity is based on significance: why, where, and when a property is important. The evaluation of integrity is sometimes a subjective judgment. It must always be grounded in an understanding of a property's physical features and how they relate to its significance. Only after significance is fully established can integrity be evaluated. Ultimately, the question of integrity is answered by whether or not the property retains the **identity** for which it is significant.

Historic properties either retain integrity (convey their significance) or they do not. Within the concept of integrity, the National Register criteria recognizes seven aspects or qualities that, in various combinations, define integrity:

- *Location* is the place where the historic property was constructed or the place where the historic event occurred.
- *Design* is the combination of elements that create the form, plan, space, structure, and style of a property.
- *Setting* is the physical environment of a historic property.
- *Materials* are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property.

- *Workmanship* is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory.
- *Feeling* is a property's expression of the aesthetic or historic sense of a particular period of time.
- *Association* is the direct link between an important historic event or person and a historic property.

To retain historic integrity a property will always possess several, and usually most, of the aspects. The retention of specific aspects of integrity is paramount for a property to convey its significance. Determining which of these aspects are most important to a particular property requires knowing why, where, and when the property is significant.

Each type of property depends on certain aspects of integrity more than others to express its historic significance. Determining which aspects are most important to a particular property requires an understanding of the property's significance and its essential physical features. A property important for association with an event, historical pattern, or person(s) ideally might retain some features of all seven aspects of integrity. Integrity of design and workmanship, however, might not be as important to the significance, and would not be relevant if the property were a site. A basic integrity test for a property associated with an important event or person is whether a historical contemporary would recognize the property as it exists at the time of nomination.

All properties change over time. It is not necessary for a property to retain all its historic physical features or characteristics. The property must retain the essential physical features that enable it to convey its historic identity. The essential physical features are those features that define both why a property is significant (Applicable Criteria and Areas of Significance) and when it was significant (Periods of Significance). Street-facing elevations should retain most of their major design features; some original materials may have been altered or removed. Resources should retain the overall shape and rhythm of window openings and entrances, even if storefronts have changed. Replacement of storefronts is a common alteration, and a missing storefront may not automatically exclude commercial buildings from eligibility.

If there are a number of proximate resources relatively equal in importance, or a property is of large acreage with a variety of resources, and most of those resources retain integrity, the group of resources should be evaluated as a historic district. For a district to retain integrity as a whole, the majority of the components that make up the district's historic character must possess integrity even if they are individually undistinguished. Contributors to a district may have a greater degree of acceptable alterations than properties individually eligible. Properties with reversible alterations to the exterior, such as enclosed porches and replaced windows on residential properties, should not automatically be excluded from consideration. The relationships among the district's components must be substantially unchanged since the period of significance.

Architectural and physical attributes of some properties associated with Asian Americans in Los Angeles may be modest, and some may have been altered, compromising integrity of design, materials, and/or workmanship. Setting may have changed (surrounding buildings and land uses). Original use may have changed. Properties may still be eligible under Criteria A or B on the strength of their association with historic events or people. Retention of location, feeling, association, and sometimes setting, may be more important than design, workmanship, and materials. Properties eligible under Criterion C must retain those physical features that characterize the type, period, or method of construction that the

property represents. Location and setting is important for those properties whose design is a reflection of their immediate environment.

In general, property types associated with Asian Americans in Los Angeles that meet the registration requirements for significance and integrity can be considered rare; in some cases, there may be only one or a few eligible resources. Registration Requirements for property types were developed based on knowledge and comparative analysis of physical characteristics and/or historical associations. The integrity requirements and considerations take into account rarity of resources, knowledge of their relative integrity, and significance evaluations based primarily on eligibility under Criteria A and B.

Registration Requirements

All property types must date from within the period of significance for the associated context, retain most of the character defining features from their period of significance, and retain sufficient integrity to convey their significance. Properties must have been constructed or used by Asian Americans and represent an important association with the Asian American community in Los Angeles.

Properties must be eligible in the area of Ethnic Heritage: Asian, where Asian may serve as a placeholder for Chinese, Japanese, Korean, Filipino, and/or Thai to be specified as appropriate in the individual nomination. Nominations for properties eligible in the area of Ethnic Heritage must also identify areas of significance that closely relate to the events, activities, characteristics, or information for which the property is significant. Registration requirements and/or special integrity considerations particular to specific property types are identified as needed.

Property Types Associated with Prominent Persons in Asian American History

Description: Properties associated with prominent persons in Asian American History in Los Angeles are common to all contexts and comprise one of the largest groups of historic resources identified under this MPDF. They include residential, commercial, institutional, industrial, and agricultural resources and cover the full period of significance for each related context. Resources can be found citywide, with some concentrations in the geographic areas of settlement and migration as discussed in the context narratives. Architectural type, style, and detail vary widely and are generally based on the date of construction.

Significance: Properties associated with prominent Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion B at the local, state, or national level. A property must be directly associated with the productive life of a significant Asian American or associated with Los Angeles residents of other cultures and ethnicities who have been instrumental in furthering opportunities for Asians Americans. Individuals may be important in a wide range of areas of significance including, and not limited to Ethnic Heritage: Asian, Agriculture, Commerce, Community Planning and Development, Communications, Entertainment/Recreation, Exploration/Settlement, Industry, Art, Performing Arts, Health/Medicine, Politics/Government, Military, Religion, and Social History. Individuals include important civic leaders and activists, business owners, educators, doctors, actors, writers, politicians, farmers, athletes, and artists. Residential properties and professional offices may be associated with persons significant in civil rights and issues related to deed restriction and segregation. While the associated historic context narratives identify numerous persons significant in

Asian American history whose associated properties may be evaluated under this property type, more may be identified with additional research.

Registration Requirements:

- Directly associated with the productive life of a significant Asian American or associated with Los Angeles residents of other cultures and ethnicities who have been instrumental in furthering opportunities for Asians Americans
- Individual must be proven to have made an important contribution to one or more areas of significance as it relates to Asian American history
- Individual must have lived in or used the property during the period in which he or she achieved significance
- Contributions of individuals must be compared to those of others who were active, successful, prosperous, or influential in the same field
- Each property associated with someone important should be compared with other properties associated with that individual to identify those resources that are good representatives of the person's historic contributions
- For multi-family residential properties, the apartment or room occupied by the person must be readable from the period of significance
- Properties associated with the lives of living persons *may* be eligible, if the person's active life in their field of endeavor is over AND sufficient time has elapsed to assess both their field and their contribution in a historic perspective
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Settlement: Residential Historic Districts

Description: Residential historic districts associated with Asian American settlement and migration patterns are primarily comprised of tracts, subdivisions, or neighborhoods of residential buildings, and may also include other property types and, in particular, commercial buildings. Enclaves exclusive to Asian Americans are not common. There are some areas of migration and settlement with mixed ethnicities whose Asian populations grew in size—particularly in the postwar period, and after racially restrictive covenants were outlawed in 1948. There are no known extant residential enclaves from the prewar period. Known enclaves associated with the postwar period are primarily associated with the growing Japanese population of Los Angeles and in the areas of Harbor Gateway, the Crenshaw District, and Jefferson Park.

While some are settlements of earlier residential neighborhoods (dating from the first half of the twentieth century), others were developed as tract housing in the late 1950s and are comprised of ranch houses. Some feature vernacular Japanese gardens and landscape features giving a distinct sense of place. A noteworthy residential ethnic enclave is the Crenshaw Seinan neighborhood in the Crenshaw District, which features single-family ranch houses, multi-family buildings, and commercial buildings associated with Japanese businesses. Although the postwar Seinan community was far more widespread than the boundaries of this district, this concentration of resources is significant because it was developed by and marketed to Japanese Americans and promoted for its ethnic character through visual characteristics evocative of Japanese design traditions.

Significance: Residential historic districts associated with Asian Americans in Los Angeles may be eligible for the National Register at the local, state, or national level of significance under Criterion A and

Criterion C. Areas of significance include Ethnic Heritage: Asian, Exploration/Settlement, and Social History. Other areas of significance may be identified. Only residential districts associated with settlement of the Japanese American population of Los Angeles after World War II have been identified as part of this MPDF. They evidence migration patterns throughout the city and increased ability for homeownership. Other districts may be identified over time.

Registration Requirements:

- Must have a significant association with the settlement and/or migration of Asian Americans over time
- May be associated with numerous historic personages who lived in the neighborhood for the cumulative important of those individuals to the community
- May represent issues relating to deed restriction and segregation
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Business and Commerce

Commercial Buildings

Description: Commercial properties associated with Asian Americans in Los Angeles housed a variety of businesses and vary widely. Although they cover the full period of significance for each related context, most date from the 1940s and later. Some businesses are still in operation. Businesses include retail stores, neighborhood theaters, and restaurants that served basic neighborhood needs as well as professional offices/services and lodging. Property types also include buildings housing organizations that supported commerce and business development. Commercial retail buildings associated with herbal medicine are discussed in the Property Types Associated with Health and Medicine.

- Restaurant/Bar/Club
- Motion Picture Theater
- Professional Office/Service
 - Mortuary/Funeral Home
 - Bank/Financial Institution
 - Employment Agency
 - Law Office
 - Barber Shop
 - Tailor
- Lodging
 - Hotel/Motel
 - Boarding House
- Retail
 - Store/Shop
 - Market/Grocery
 - Bakery
 - Nursery
 - Florist
- Chambers of Commerce and other business development/support organizations

Commercial buildings are located citywide within areas of settlement and migration as indicated in the historic context narratives. In particular, they can be found in areas including Chinatown, Little Tokyo, Koreatown, Sawtelle, Jefferson Park, the Crenshaw District, and the Harbor area. Buildings may or may not have been purpose built. Size, massing, form, and architectural style vary over time. Buildings types range from stand-alone buildings to small, one-story single-storefront varieties to larger, multi-story multi-storefront examples. Of the property types listed above, restaurants and markets constitute a large percentage of known commercial resources and are common to all contexts. Known mortuaries, florists, nurseries, and gardening-related business are associated with the Japanese American community. Business support organizations include the Chinese Chamber of Commerce (Chinatown), the Southern California Gardeners Federation (Little Tokyo), and the Thai Trade Center/Chamber of Commerce.

Significance: Commercial properties associated with Asian American businesses in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level.

Resources may be significant in the areas of Ethnic Heritage: Asian, Commerce, Community Planning and Development, and Social History for their association with significant Asian American businesses of various types. Hotels, motels, and boarding houses may also be significant places associated with the resettlement of Japanese after World War II and in the area of Industry for their association with Asian American labor history. Movie theaters may also be significant in the area of Entertainment/Recreation.

Significant businesses and business organizations evidence patterns of settlement, migration, and changing demographics and played an important role in the commercial growth and development of Los Angeles' Asian American populations. The importance may relate to the particular goods and services provided by businesses or to the role businesses played in local, regional, or even national commerce. Resources may be the founding location or the long-term location of a business. It is common for early businesses to have relocated over time to new locations particularly in the postwar period. As Asian Americans were excluded as customers and sometimes employees at white-owned businesses, they formed their own businesses to provide services and employment opportunities to members of their communities. Some business also served as cultural hubs and popular places to meet and socialize. The customer base for a business may have included all Asian American communities and, in some cases, reached beyond these communities to serve other populations.

Under Criterion B, a resource may be significant for its association with an Asian American who made important individual contributions to commercial development in Los Angeles. Some commercial buildings may also be significant under Criterion C, as excellent examples of their respective styles including the Asian Eclectic style, particularly in Chinatown and Little Tokyo. Many individuals who established these businesses emerged as community leaders.

Registration Requirements:

- Strongly associated with the commercial and professional development of the Asian American community
- Associated with a business that made important contributions to commercial growth and development in Los Angeles and specifically to the Asian American community
- Founding or long-term location of a business significant to the Asian American community
- May be associated with a business/corporation that has gained regional or national importance

- Should retain integrity of location, design, feeling, materials, and association

Commercial Historic Districts

Description: A significant concentration of commercial buildings associated with Asian American businesses in a defined geographic area may constitute a historic district. As discussed in the contexts, identified commercial districts within the period of significance for this MPDF include Little Tokyo (a designated National Historic Landmark district, New Chinatown (1938-1960), and Greater Chinatown (1947-1950). No commercial historic districts have been identified within the period of significance relating to the Korean, Filipino, or Thai communities.

The Chinatown districts are characterized by one and two-story attached commercial buildings, with storefronts directly on the sidewalk. While they are primarily mixed-use commercial, they also include institutional use building. The Asian Eclectic architectural style is most often employed for buildings and other design features, displaying complex rooflines with colorful tiles, flared eaves with decoratively carved roof beams, geometric window screens, and representations of various animals, including dragons, lions, and fish. The districts also include open plazas with Asian-influenced fountains, sculptures, murals, and other contributing features (such as pai-lou or gateways) designed by noted Asian American artists. Some storefronts and windows may have been altered over time and some buildings may have been constructed outside the periods of significance.

Significance: Commercial historic districts associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Identified districts are significant in areas including Ethnic Heritage: Asian, Commerce, Community Planning and Development, and Social History. Commercial districts may also be significant in the area of Architecture under Criterion C as a distinctive and cohesive collection of Asian Eclectic-designed buildings associated with noted Asian American architects and in the area of art for public art features designed master artists or for their high artistic value. Districts evidence the direct influence of Asian American business and civic leaders in the planning, development, and operation of key commercial centers associated with the Asian American community. They served as the hub of day-to-day commercial and social activities for Asian Americans but were also intentionally designed to evoke a sense of the exotic and attract a tourist base to contribute to the local economy.

Registration Requirements:

- District must include a substantial number of buildings designed by Asian American architects and/or be influenced by significant business/civic leaders in the Asian American community.
- Conveys a strong sense of overall historic environment from the period of significance
- Represents an intact grouping of commercial buildings which, as a whole, exemplify the Asian Eclectic style
- Has a strong cultural association to the community in which it is located
- May be important for its association with numerous historic personages who operated businesses or provided services for the cumulative importance of those individuals to the Asian American community
- Should retain integrity of location, design, materials, setting, and feeling

Property Types Associated with Religion and Spirituality

Description: Property types associated with religion and spirituality are common to all contexts and comprise one of the largest groups of historic resources identified under this MPDF. They include individual buildings as well as religious campuses with multiple buildings, which, in addition to churches and temples, house living quarters, schools, and community and sports activities. Campuses may be evaluated as historic districts. The oldest Asian American religious buildings in Los Angeles are primarily associated with the early settlement period of Chinese, Japanese, and Korean communities and are located in areas discussed in the contexts including Chinatown, Little Tokyo, Boyle Heights, South Jefferson, and Sawtelle. Property types also comprise cemeteries, including Evergreen Cemetery in Boyle Heights.

Specific property types include churches that served a variety of Christian congregations (Presbyterian, Methodist, Baptist, Episcopal, and Catholic, among others). These church buildings, were often originally constructed by and for other congregations, and subsequently used as churches for Asian American congregations, while others were purpose built. It was common for congregations to move locations over time, first renting and then purchasing or constructing new buildings. For this reason, many church locations date from the postwar period although congregations may have been established much earlier. In addition, many religious campuses were expanded over time with new larger buildings replacing the earlier ones. Some church properties were founded by non-Asians as part of local Christian missions, particularly in the prewar period. An intact early example is the Saint Francis Xavier Church and School at 222. S. Hewitt Street, a rare example of a religious facility specifically constructed by the Catholic Church to serve the Japanese community (1921-1939). Later churches include the Korean Presbyterian Church (since 1938) and the Filipino Christian Church (since 1950), the oldest Filipino-serving church in the U.S. Christian churches were generally designed in architectural styles of their period of construction. Size, massing, and form vary over time. Most extant churches have undergone some degree of alterations over time.

Property types also include purpose built temples, mostly Buddhist. Most date from 1930s and later and are designed in the Asian Eclectic style. The Koyasan Buddhist Temple (Koyasan Beikoku Betsuin) in Little Tokyo is one of the oldest continually operating Buddhist sects in Los Angeles, dating to 1912. The temple dates to 1940. While many second- and third-generation Chinese Americans practiced Christianity, local benevolent associations also served religious or spiritual functions for those who continued traditional practices of Taoism, Buddhism, or Confucianism. Benevolent association buildings frequently included shrines on the second floor and were also used for instruction of children in religious practices. One example is the Kong Chow Temple in New Chinatown, which is located on the second floor of the Kong Chow Benevolent Association. Another example is the Chinese Confucius Temple School, established by the Chinese Consolidated Benevolent Association (1952) to provide Chinese language instruction with the tenets of Confucianism. The more recent Wat Thai temple (1979) in the San Fernando Valley is the largest Thai Theravada Buddhist temple in the United States.

Significance: Religious properties associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance include Ethnic Heritage: Asian, Religion, Community Planning and Development, and Social History.

Religious buildings and institutions provided spiritual support for Asian Americans, and served as social

SurveyLA Citywide Historic Context Statement

Korean Americans in Los Angeles, 1905-1980

and cultural hubs in the community in which they were located. Many offered new immigrants basic social services as well as housing, language classes, and employment counseling. Some also featured recreational facilities, meeting rooms for clubs and other organizations, and sponsored activities such as dances and school programs for local children. They also represented springboards for community leadership, business networks, and civil rights activism. For the Japanese community, properties associated with religion and spirituality may have also played a role in safekeeping possessions during incarceration and providing assistance or temporary housing following their return until about 1947.

Many individuals associated with religion and spirituality emerged as community leaders. Under Criterion B, a resource may also be significant for its association with an individual. Some religious buildings may also be significant under Criterion C, as excellent examples of the Asian Eclectic style or other styles of their period of construction.

Registration Requirements:

- May be important for its association with numerous historic personages for the cumulative importance of those individuals to the community
- May reflect the changing demographics of a Los Angeles neighborhood
- May represent a significant event or movement in the social history of Los Angeles
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Education

Description: Properties associated with education may include colleges/universities, public high schools and grammar schools, and language schools. Parochial schools are included in the Religion and Spirituality property type. Schools may include stand-alone buildings or campuses of multiple buildings comprising historic districts. Size, massing, form, and architectural style of education-related resources vary over time. The majority of education-related resources identified are Japanese language schools dating from the pre- and postwar periods and located in various areas of settlement for Japanese Americans including Boyle Heights, Little Tokyo, Sawtelle, Venice, and the Harbor area. The earliest ones typically utilized existing buildings, whereas the postwar schools were often purpose built by Japanese Americans. Public high schools and grammar schools related to this property type are less common and typically served Asian populations in areas of Los Angeles with diverse ethnic populations. College and university-related resources date from the late 1960s and early 1970s. The most prominent is the Asian American Studies Center. Located on the campus of UCLA, it houses one of the first, and nationally recognized, academic program in Asian studies dating from 1969.

Significance: Educational resources associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance may vary over time and include Ethnic Heritage: Asian, Education, and Social History. Language schools are significant for the role they played in supporting and promoting Japanese American cultural traditions and practices. The later college/university facilities are significant for their strong association with the Asian American Movement and the development of the nation's first Asian Studies academic programs. For the Japanese community, properties associated with education may have also played a role in providing assistance or temporary housing following their return after incarceration, and until about 1947.

Some individuals associated with education may have emerged as community leaders. Under Criterion B, a resource may be significant for its association with an individual. Some educational resources may be significant under Criterion C as excellent examples of the Asian Eclectic or other architectural styles of the period of construction. Historic districts may also be significant under Criterion C.

Registration Requirements:

- Represents an important association with the Asian American community in Los Angeles
- May be important for its association with numerous historic personages (who attended the school) for the cumulative importance of those individuals to the Asian American community
- May represent issues relating to civil rights
- May represent a significant event or movement associated with education and social history of Los Angeles
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Community Organizations, Social Services, and Institutions

Description: Property types associated with community organizations, social services, and institutions are common to all contexts and comprise one of the largest groups of historic resources identified under this MPDF. They cover a wide range of facilities serving many functions including, and not limited to, the following:

- Community and Cultural Centers
- Fraternal Lodges, Associations, and Organizations
- Benevolent Associations (Chinese context only)
- Senior Citizens Centers
- Youth Organizations
- Women's Clubs and Organizations
- Children's Homes/Orphanages

Known property types are located citywide within areas of settlement associated with each historic context. While they may cover the full period of significance for each context, most date from the 1940s and later. Some organizations and institutions may have been established earlier in different locations and most are no longer extant, such as those in Old Chinatown. Chinese Benevolent Associations are exclusively associated with the Chinese American context and are located in Chinatown.

Associated buildings may be purpose built or utilize existing buildings constructed for other purposes. Many associated resources may be in their original location, but have had significant new construction or renovation over time. Resources include stand-alone buildings as well as attached one and two-story mixed-use storefront examples (common in Chinatown). Size, massing, form, and architectural style vary over time.

Significance: Institutional building associated with community organizations, social services, and institutions associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance include Ethnic Heritage: Asian, Social History, Politics/Government, and Community Planning and Development. These organizations served as social and cultural hubs in the communities in which they were located and played a critical role in the lives of Asian Americans of all ages. Many

provided a range of services to new immigrants settling in Los Angeles to assist with housing, employment, language, and education needs. Others provided activities and services to promote Asian cultural traditions and practices as well as health, social services, and community development programs. Still others supported political activism, equality, and civil rights.

For the Japanese community, properties associated with community organizations, social services, and institutions may have played a role in providing assistance or temporary housing following their return after incarceration, and until about 1947.

Many individuals associated with Asian American community organizations, social services, and institutions may have also made significant individual contributions to their respective field and associated resources may be eligible under Criterion B. Some buildings may also be eligible under Criterion C as excellent examples of the Asian Eclectic style or other architectural style of their period of construction.

Registration Requirements:

- May be important for its association with numerous historic personages for the cumulative importance of those individuals to the community
- May reflect the changing demographics of a Los Angeles neighborhood
- May represent a significant event or movement in the social history of Los Angeles
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Health and Medicine

Description: Properties associated with health and medicine primarily include institutional and commercial buildings such as hospitals, homes for the aged, medical offices, medical clinics, and herbal medicine stores. They cover the full period of significance for each related context. Most resources are associated with the Chinese and Japanese communities. The only known hospital is the Japanese hospital in Boyle Heights, which opened in 1929. The hospital was established by Japanese doctors, who were not granted staff privileges by other hospitals, but opened its doors to people of all ethnicities. Though not common, research may also reveal single-family residences or other facilities (particularly in Boyle Heights) associated with Japanese sanba, or midwives, who provided health care facilities for pregnant women in the early twentieth century. Property types also include medical offices and clinics of noted doctors and practitioners that served Asian American clientele. Of note is the Dr. Primitiva Demandante Asprin clinical laboratory in Wilmington. Dr. Asprin was the first Filipina doctor to be licensed to practice medicine in California. Also of note is the Yu Family Acupuncture Clinic. Dr. Moses Yu, well known for his acupuncture practice in China, successfully fought for legalization of acupuncture in California in 1976, and opened his clinic in a converted residence in the Westlake neighborhood soon thereafter.

Herbal medicine stores are also included in the health/medicine property types and are primarily associated with Chinese American businesses. Herbal medicine was both familiar and likely the only medical treatment available to early immigrants, and Chinese were typically denied access to public medical facilities. Herbal medicine was also a rare example of a profession that allowed Chinese immigrants to make a long-term living using an ethnic skill. Because legislation prevented Chinese herbal doctors from becoming licensed physicians, leaving them vulnerable to lawsuits and arrests, Chinese herbal doctors often promoted their businesses as merchants selling herbs. Even in Chinatown,

practitioners kept a low profile, often occupying nondescript storefronts. Successful entrepreneurs established import networks and set up mail order businesses to ensure a steady supply of medicines from China. An early herbal store, Sun Wing Wo, occupied a commercial space in the Garnier Building. Later examples of long-term herbal stores were established in New Chinatown, during the 1930s, and then Greater Chinatown. These resources are generally attached one and two-story mixed-use storefronts.

Significance: Health and medicine-related resources associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance include Ethnic Heritage: Asian, Health/Medicine, and Social History. Identified resources played a significant role in supporting the health and welfare of Asian Americans against racial discrimination in medical care. They also reflect the struggle for the recognition and legalization of traditional Asian medical practices.

Some resources may also be significant under Criterion C as excellent examples of the Asian Eclectic style. Individuals associated with health and medicine may have also made significant individual contributions to the field and may be significant under Criterion B above.

Registration Requirements:

- Represents an important association with health and medicine in the Asian American community in Los Angeles
- Represents an important association with the history and practice of Asian medical traditions such Chinese herbal medicine and acupuncture
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Visual and Performing Arts

Description: Property types associated with visual and performing arts include venues for live performances associated with drama, dance, and music, as well as artist studios, museums, galleries, and other exhibition spaces.

Buildings may be purpose built or non-purpose built. Size, massing, form, and architectural style vary over time. In some cases, more research is needed in the fields of visual, performing, and literary arts to identify significant resources. Research for the Korean context revealed that these topics have not been well documented in English. Identified resources include the Japanese American Cultural and Community Center (1980, Little Tokyo)—which houses one of the largest collections of ethnic art in the nation and features a large performance theater—and East West Players, a nationally recognized Asian American theater organization established in 1965 in the basement of the Pilgrim Church in the Silver Lake neighborhood and moved to the Union Center for the Arts in Little Tokyo (old Japanese Union Church). It is anticipated that over time more associated resources will be identified.

Property types also include works of art by noted Asian American artists such as murals and sculptures. Murals and sculptures are contributing features of commercial historic districts discussed under Property Types Associated with Business and Commerce. Other works have been identified in areas of settlement associated with each context that postdate the related periods of significance. As such, no registration requirements for works of art have been developed at this time. Resources may become eligible as more time passes.

Significance: Resources associated with Asian Americans in the visual and performing arts may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance include Ethnic Heritage: Asian, Performing Arts, Art, and Social History. Identified resources served as important venues to promote Asian American culture and traditions as well as significant actors, writers, musicians, visual artists, and others.

Many individuals associated with Asian American Visual and Performing Arts may have made significant individual contributions to their respective field and may be significant under Criterion B. Some resources may also be significant under Criterion C as excellent examples of the Asian Eclectic style or other styles of their period of construction.

Registration Requirements:

- Represents a strong association with Asian Americans in the arts, including performing, visual, and literary arts
- Primary interior spaces, especially performance spaces, should remain intact
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Media: Newspapers, Radio, and Television

Description: Property types associated with media include commercial buildings used by newspapers and publishing companies as well as television and radio stations. In some cases, newspapers were published in offices of Asian American organizations. The Shin Han Min Bo and The New Korea newspapers were headquartered in the Korean Independence Memorial Building. Newspapers may also have been published in residences, although no extant examples have specifically been identified as part of this MPDF. There are few newspaper-related associated resources from the period of significance for each context. Many newspapers moved locations frequently or were in print for only short periods of time. Others were in locations that are no longer extant (such as those in Old Chinatown) or that no longer retain integrity from the period of significance. Of those identified, none appear to be purpose built and were located in commercial buildings with multiple uses and tenants. For example, the New Kown Tai Press, the first ethnic Chinese newspaper, was published in the basement of mixed-use commercial building in New Chinatown. Radio and television resources dating from the period of significance for each context are sparse. Those identified are associated with the Korean American community and require additional research. All media resources associated with the Thai community date beyond the period of significance and require additional research over time.

Significance: Buildings associated Asian American media may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance include Ethnic Heritage: Asian, Communications, and Social History. Newspapers and press served as the independent voice of the Asian American community in Los Angeles. Media provided general information, helped Asian Americans adjust to life in Los Angeles, and were springboards for social and political activism. Many individuals associated with Asian American media may have also made significant individual contributions to their respective field and may be significant under Criterion B.

Registration Requirements:

- Founding or long-term location of a publication, radio, or television station significant to

the Asian American community

- Should retain integrity of location, design, feeling, and association

Property Types Associated with Sports and Recreation

Description: Although sports played a significant role in the social and recreational life of Asian American, few resources are extant. Those identified include martial arts studios. Although martial arts may straddle the definition of a sport and discipline, for purposes of this MPDF, it is categorized as a sport. Those identified are associated primarily with the Japanese American community (called dojos). An exception is Bruce Lee's Martial Arts Studio located in Chinatown (1967). No known studios have been identified for their association with the Thai, Korean, or Filipino communities as part of the MPDF. Martial arts studios in the Japanese community were located citywide in areas of settlement by Japanese Americans in the prewar era; most were closed down during the war and some subsequently reopened.

This property type includes commercial buildings specifically housing martial arts schools and studios. Identified examples are located in modest commercial storefronts and were not purpose built. One example, Seinan Judo Dojo in South Los Angeles, is located in a single-family residence. The property type also includes churches, community centers, and other buildings that offered a wide range of services, programs, and activities as identified under Property Types Associated with Community Organizations, Social Services, and Institutions. The Tenrikyo Church in Boyle Heights established a Judo program in 1964 instrumental in making Japanese martial arts an Olympic sport. The dojo boasts a long roster of national and international competitors.

Significance: Martial arts resources associated with Asian American in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Associated areas of significance include ethnic history, social history, and entertainment/recreation. Martial arts played a central role in the Asian American community, reinforcing traditional cultural practices. Particularly important are studios that reestablished following World War II as well as those that included well-known instructors of various martial arts disciplines and contributed to the professionalism and mainstream popularity of the sport. The first organized martial arts Kendo activity in Los Angeles emerged in 1914 and by the end of the 1920s, the majority of participants were Nisei. Judo clubs also became common in Southern California and tournaments were held regularly in Little Tokyo.

Individuals associated with martial arts may have also made significant individual contributions to the field and may be significant under Criterion B above.

Registration Requirements:

- Founding or long-term location of a martial arts studio/program significant in Asian American history
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Military History

Description: Property types associated with Asian Americans and the military mostly date from the World War II period. They include Wartime Civil Control Association (WCCA) civil control stations (also

SurveyLA Citywide Historic Context Statement

Korean Americans in Los Angeles, 1905-1980

known as processing centers) and temporary detention centers associated with the incarceration of Japanese Americans during the war. Control stations were established throughout Los Angeles and located in existing buildings such as churches, schools, and community centers. Control stations were established throughout Los Angeles in areas including Little Tokyo, Downtown, Sawtelle, Venice, Hollywood, and South Los Angeles. Japanese residents were required to register at one of the stations and then reported on their designated day of travel. Extant locations include the Japanese Union Church in Little Tokyo, St. Mary's Episcopal Church, the Japanese Institute of Sawtelle, and buildings at 923 Venice Boulevard and 360 S. Westlake Avenue.

In addition to the control centers, temporary detention sites were established at Civilian Conservation Corp (CCC) camps in Griffith Park and the Tujunga area of the San Fernando Valley. The CCC buildings are no longer extant. The center in Tujunga is locally designated as the Site of the La Tuna Canyon Detention Center.

Military property types also include commemorative war monuments and memorials associated with the Korean and Japanese American communities. Identified examples are the Japanese American 442nd Regimental Combat Team memorial (1949), Garden of the Pines memorial to Issei pioneers (1966), and the Go For Broke Monument and National Education Center honoring Japanese Americans in WWII (1999) all in Evergreen Cemetery in Boyle Heights. The Korean Bell and Belfry of Friendship (1976) is dedicated to American veterans of the Korean War and located in San Pedro's Angels Gate Park.

Following the war and their return to Los Angeles after incarceration, some Japanese Americans found temporary housing at many religious institutions, schools, and community centers in Los Angeles. These are discussed above in the property types relating to education, religion and spirituality, and community organizations, social services, and institutions.

Significance: Military properties associated with Asian American in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Resources may be significant in the areas of Ethnic Heritage: Asian, Military, and Social History. These properties represent a significant chapter in American history, specifically the treatment of Japanese Americans by the U.S. government during World War II. It was the culmination of a pattern of discriminatory treatment toward Japanese Americans reinforced through laws.

Registration Requirements: Civil Control and Detention Centers

- Facility used as a civil control center or temporary detention center for Japanese Americans during World War II
- Has a clear association with the Japanese American population during World War II
- Should retain integrity of location, design, feeling, and association

Registration Requirements: Commemorative War Monuments and Memorials

- A war monument/memorial specifically designed to honor or commemorate the role of Korean and Japanese Americans in the Korean War and World War II
- Should retain integrity of location, design, feeling, and association

Property Types Associated with Agriculture

SurveyLA Citywide Historic Context Statement

Korean Americans in Los Angeles, 1905-1980

Description: There are few known resources in Los Angeles relating to Asian Americans and agriculture. Property types include vernacular agricultural landscapes and ranch/farm houses.

Historic vernacular landscapes depict agricultural activity from the late nineteenth to early twentieth centuries. They generally include at least one agricultural building that serves as a focal point of agricultural activity (e.g. a barn or stable) and adjacent agricultural land. Excellent examples will also include related structures for a full range of farming activity such as irrigation, harvesting, storage, or livestock containment. The landscape may be located on a larger lot and be visibly older than surrounding development.

The only known resource identified as part of the MPDF is the Jue Joe Ranch at 16608 Vanowen Boulevard in Van Nuys (Lake Balboa). The ranch, which once stretched some 100 acres and included numerous residential and work buildings, supplied asparagus to the produce markets in Downtown Los Angeles. Joe was also one of the directors of the San Fernando Valley Asparagus Marketing Association, and by 1925 was considered one of best-known Chinese growers in the Valley. A small piece of this land remains, containing a barn and what appears to be an asparagus packing shed. A residence and swimming pool, constructed by Jue Joe's son after his father's death in 1941, is also extant. Other ranch houses may be identified in the San Fernando Valley and the West Adams areas of Los Angeles, but would no longer have the historic association with a ranch. They may still be eligible as the only extant property types associated with Asian American agricultural history of Los Angeles.

There is little if any clear difference between the design of a farmhouse and a non-farm residence from the same era of development. Farmhouses are generally of wood-frame construction and reflect popular architectural style of the period of construction. They may be significant when they can visibly convey their historic use through the presence of an associated vernacular agricultural landscape. Due to their relative rarity, intact farmhouses constructed prior to 1900 may have the smallest suggestion of its former setting (a larger lot, landscaped with fruit trees and/or vegetable gardens) and still be eligible, particularly at the local level of significance. Properties from the twentieth century may require a more expansive historic landscape with some additional agricultural features, such as one or more outbuildings, related structures such as canals, standpipes, corrals, and tanks, agricultural land, or a related grove/orchard. Properties associated with agriculture may also be associated with Asian Americans who made important individual contributions to the field under Criterion B.

Significance: Agricultural properties associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Resources may be significant in the areas of Ethnic Heritage: Asian, Agriculture, and Social History.

Truck farming was an important part of agricultural production in Los Angeles, particularly for local markets. It provided a livelihood for thousands of small farmers in rural parts of the city, including farmers from a variety of ethnic and cultural backgrounds. Their contributions when viewed in aggregate, were critical to the local economy. Furthermore, some truck farms represent a notable movement within early twentieth century residential development to provide self-sufficient acreage in a systematic way to newcomers who wanted a rural lifestyle.

Intact farmhouses are rare and may be significant remnants of a once expansive agricultural landscape within the city. They represent truck farming for the local market, once a critical component of the

agricultural economy of Los Angeles. Farmhouses are the properties that are most intimately associated with the farmers themselves, and some may reflect the agricultural traditions of Asian Americans.

Vernacular agricultural landscapes may be significant remnants of a once expansive agricultural landscape within the city. They represent truck farming and/or ranching for the local market, both of which were once critical components of the agricultural economy of Los Angeles. Of all potentially eligible property types, the vernacular agricultural landscape has the strongest historical associations through the retention of several related features. This more complete and expansive property type allows for the fullest understanding of historical agricultural practice and conveys a more all-encompassing sense of place.

Registration Requirements: Vernacular Agricultural Landscape

- Agricultural property owned and/or operated by an Asian American farmer/rancher
- Open landscape with agricultural features that may include a farmhouse, farmland, orchard/grove, agricultural outbuildings and related features such as corrals, irrigation systems, standpipes, and tanks.
- May have played a significant role in agricultural development for local and/or regional/national markets
- Relationships between buildings/structures and landscape features should be retained
- Should retain integrity of location, setting, materials, and feeling

Registration Requirements: Ranch/Farm House

- Associated with a significant Asian American farmer/rancher
- Constructed as a farm/ranch house
- Wood-framed single family residence
- Often designed in prevalent architectural styles of the period
- May convey historic use through an associated historic vernacular landscape
- Because of their rarity, pre-1900 examples may have minimal associated agricultural landscape feature
- Associated historic vernacular landscape features may include barns or stables, corrals, irrigation features, standpipes, tanks, farm land, and or a grove/orchard
- Should retain integrity of setting, materials, design, feeling, and association

Property Types Associated with Industry

Description: Industrial properties related to Asian Americans in Los Angeles during the period of significance are very rare due to ongoing development at the Port of Los Angeles and demolition of resources associated with Terminal Island and the canning industry as well as demolition of the areas associated with the wholesale produce and flower industries. Known resources are primarily related to food processing and manufacturing and wholesalers of produce and other foods. Extant industrial buildings are generally one-story and utilitarian in design; some may have also included commercial retail space for sales of products. One of the most notable is the Oriental Food Products founded in 1923 in South Los Angeles and operated at the original location until about 1954. Although the owners were Korean, their well-known brand, Jan-U-Wine, was marketed to Asian Americans throughout Los Angeles. K&S Company was established in 1928 and became one of the most successful wholesale operations in Los Angeles' Korean Community. A more recent resource is the Kim Bang Ah (1977) rice mill and rice cake factory in Koreatown. Known properties also include a rare, remaining and intact building from City

SurveyLA Citywide Historic Context Statement

Korean Americans in Los Angeles, 1905-1980

Market associated with Jue Joe Company, a significant wholesale produce company owned by San Fernando Valley Chinese American rancher Jue Joe (see above under Properties Associated with Agriculture).

Property types associated with Asian American industries also include small commercial hotels and boarding houses that provided temporary housing for workers, mostly men. Most date from the early twentieth century to the 1930s. Though not many remain, those that are extant are located citywide with a small concentration in the area east of Downtown which housed workers in the nearby produce and flower markets – mostly Chinese and Japanese Americans. The buildings are generally masonry construction and typically four stories in height. Some are mixed-use buildings with retail on the first floor operated by Asian American businesses serving the residents. Other examples outside of the Downtown urban core are in residential neighborhoods with a low-scale residential character. Examples are typically one and two stories and wood frame, such as those which housed Japanese American men working as gardeners in boarding houses on the 500 block of Virgil Avenue in the area of Madison/J Flats and in the Sawtelle area.

Although not resulting from research and outreach completed as part of this MPDF, additional research may yield resources associated with Asian American in Los Angeles' garment industry as well as labor history in areas east of Downtown.

Significance: Industrial properties associated with Asian Americans in Los Angeles may be eligible for listing in the National Register under Criterion A at the local, state, or national level of significance. Resources may be significant in the areas of Ethnic Heritage: Asian, Industry, and Social History. They are rare remnants of the contributions of Asian Americans to Los Angeles' industrial history. They evidence the types of industries Asian Americans engaged and excelled in based on skills, knowledge, cultural traditions brought with them to Los Angeles and, in some cases, passed on through generations. They also represent a sense of entrepreneurship that triumphed despite racial discrimination and competition with Anglo industries over the years.

Registration Requirements: Industrial Building

- A key manufacturing or processing location for a significant Asian American-owned company whose branding and/or products had a significant impact on Los Angeles industrial history
 - May have included retail sales of products
 - One or more related utilitarian buildings
- May possess branding or company logos on the building exterior
- May retain distinctive equipment or building elements that reflect a particular kind of manufacturing process
- Often designed in prevalent architectural styles of the period
- Industry may have been a large employer of Asian Americans, although company may not have been Asian American owned
- Should retain integrity of location, design, materials, feeling, and association

Registration Requirements: Hotel/Boarding House

- Rare remaining example of a hotel/boarding house that provided housing for Asian American workers during the period of significance for the associated context
- Often designed in prevalent architectural styles of the period

- Should retain integrity of location, design, materials, feeling, and association

Property Types Associated with Cultural Landscapes: Designed Historic Landscapes

Description: Designed historic landscapes associated with Asian Americans include Japanese style gardens. Other types may be identified over time. Japanese style gardens are examples of vegetation and/or hardscape material consciously laid out by a master gardener, landscape architect, architect, or horticulturalist, or an owner or other amateur using Japanese-inspired design principles, associated with a residential, commercial, civic, industrial, or institutional area, and constructed between 1946 and 1969. Extant examples of pre-World War II gardens in the Japanese style are extremely rare. Post-WWII examples of Japanese style gardens are typically constructed as public gardens, such as sister city or friendship gardens, and many have a direct association with Japanese American community organizations. Known examples of Japanese style gardens include the garden at the Donald C. Tillman Water Reclamation Plant (designed by landscape architect Koichi Kawana) in the Encino area and the garden at Stoner Park in Sawtelle.

Significance: Japanese style gardens may be eligible for listing in the National Register under Criterion C at the local, state, or national level of significance. Associated resources are significant in the areas of Ethnic Heritage: Japanese and Landscape Architecture. They may be significant for their design quality as well as the work of a master landscape architect.

Japanese style gardens represent the influential contributions of Japanese design traditions and Japanese American gardeners and designers on the evolution of designed landscapes in Los Angeles. Popularized during the early years of the twentieth century in Southern California, garden designs in the Japanese style influenced generations of designers. Japanese style gardens are significant as a reflection of Japanese American immigration patterns and Japanese American acculturation in Southern California. Japanese style gardens may also be significant as a notable work of a master builder, designer, or architect.

The introduction of Japanese garden design to Southern California occurred in 1894, with the opening of the California Mid-Winter International Exposition in San Francisco's Golden Gate Park. A Japanese Village, originally conceived as a temporary exposition exhibit, was incorporated into Golden Gate Park. Baron Makoto Hagiwara, a Japanese landscape designer, constructed the permanent version, named the Japanese Tea Garden. The Baron and his descendants occupied Golden Gate Park's Japanese Tea Garden until their eviction and relocation to an internment camp in 1942. Japanese garden pavilions at the Panama-Pacific Exposition in San Francisco (1915) and the Panama-California Exhibition in San Diego (1915) inspired the construction of Japanese-inspired tea gardens in a number of Los Angeles parks, including Eastlake Park (Lincoln Park), and the Japanese influence was a popular ornamental element in residential gardens.

The fascination with Japanese arts, design traditions, and culture remained strong throughout the 1920s and 1930s and produced many exquisite examples of Japanese-inspired gardens in Los Angeles. Japanese nationals or first-generation Japanese Americans (Issei) typically provided the technical expertise, labor, and continued maintenance of Japanese style gardens. Despite the widespread popularity of Japanese-influenced design in Los Angeles, anti-Asian sentiment was high in Southern California during the first half of the twentieth century with the passage of numerous examples of

discriminatory legislation. During World War II, many Japanese style gardens were demolished, abandoned, defaced, or relocated.

Following the war years, Japanese-inspired gardens quickly shed their wartime stigma. The abundance of newspaper articles in the post-World War II era regarding the care and maintenance of backyard Japanese style gardens further attest to the widespread appeal and popularity of the style. The contemplative beauty of Japanese style gardens also appealed to the economy and design principles of the Modern style that emerged in Southern California in the post-war era.

In the Postwar era, gardening and nursery work represented one of the few occupational areas available to Japanese Americans with extensive agricultural expertise. By the early 1970s, increased opportunities for Japanese Americans meant that the era of the Japanese gardener was coming to an end.

Registration Requirements:

- Uses Japanese-inspired design principles associated with a residential, commercial, civic, industrial, or institutional area
- An excellent example of the type and/or represents the work of a significant landscape architect or designer
- Retains significant character defining features such that the visual, spatial, and contextual relationships of the property may be understood
- Use of natural materials, such as large boulders, rock, sand, and logs
- Use of borrowed views, asymmetrical configuration of design elements, attention to ground plane patterns, varied textures, and closely clipped vegetation
- May include winding paths, waterfalls, ponds, and traditional symbolism (e.g., karesansui (dry gravel gardens), horesai (decorative islands), reihaiseki or sansom (stone arrangements) or shrines representative of aesthetic values associated with Zen Buddhism
- May include examples of traditional Japanese art forms or architectural and design elements, such as lanterns, half-moon bridges, pagodas, stepping stones, koi ponds, bonsai, and statuary
- May include traditional ceremonial buildings, such as a teahouse
- May include plant species typical of Japanese and/or California environments (e.g., Japanese maple, camellias, azaleas, rhododendrons, ferns, pines, bamboo, redwoods, elms, sycamores)
- A sufficient number of original materials should be extant such that the historic fabric, character, and overall visual effect has been preserved; some plants may have been replaced in kind
- Should retain integrity of location, setting, design, materials, workmanship, feeling, and association

Property Types Associated with the Asian Eclectic Architectural Style

Description: The term Asian Eclectic was coined by SurveyLA to convey a fusion of Asian architectural styles and ornamentation, frequently assembled in fantastical combinations to appear exotic. For purposes of the National Register, the style is classified as Other: Asian Eclectic and 19th and 20th Century Period Revival: Eclectic Period Revival. Properties associated with the Asian Eclectic style include residential, institutional, industrial, and commercial buildings and historic districts. Properties that meet

the 50-year threshold for significance are generally concentrated in the Chinatown and the Little Tokyo areas of Downtown Los Angeles. Later examples are located in Koreatown and sparsely scattered citywide such as the Wat Thai temple in North Hollywood. No specific example associated with the Filipino community have been identified as part of this MPDF.

The Asian Eclectic style features both pagoda-influenced forms and simplified modern forms with oriental detailing that includes wide, overhanging upturned eaves, decorative applied ornament with oriental and geometric motifs, and brightly colored clay tile roofs. The distinctive, sweeping upturned eaves and steep roofs of early buildings gave way to decorative upturned beams and eaves supporting flat roofs, creating more linear and boxy forms.

The Asian Eclectic style in Los Angeles was primarily used for commercial and institutional buildings, beginning in the 1920s and reached its peak with the construction of New Chinatown and Greater Chinatown from the late 1930s to 1950s. These developments represent historic districts. The style represented a connection to the traditional architecture found in the homelands of recent immigrants and long-established Americans of Asian ancestry. Many of the buildings in this style were designed and planned by neighborhood associations that intentionally used an architecture and design language to signify identification with a specific community's heritage, and to create master planned neighborhoods with ethnic themes as tourist attractions and retail centers. Chinatown also includes significant individual examples of the style, which during the postwar period, blend Modernism with simplified Asian design references, and represented the forward-thinking postwar Chinese American architect community of the period.

Significance: Properties associated with the Asian Eclectic style may be eligible for listing in the National Register under Criterion C at the local, state, or national level. Associated resources are significant in the areas of Ethnic Heritage: Asian and Architecture. Individual properties and districts reflect the distinctive qualities of the Asian Eclectic style and were designed or influenced by significant Asian Americans including noted architects and civic and business leaders.

Individual Resources

Registration Requirements:

- Designed by an Asian American architect and/or influenced by significant business/civic leaders in the Asian American community
- Must be an excellent example of the Asian Eclectic style and retains most of the character defining features which may include:
 - Sweeping roofs with flared gables or upturned rafter tails
 - Carved brackets and rafter tails
 - Flat roof with decorative post and beam supporting system
 - Ornamented roof ridge
 - Brightly colored tile roofs
 - Elaborate surrounds on entryways and windows
 - Decoratively distributed mullions on windows
 - Recessed entryways
 - Geometrical patterned window grilles
 - For mixed use, may have second floor balconies
 - For retail, neon signage in fonts evoking calligraphy

- For Chinese-influenced, may be painted red and gold
- For Chinese-influenced, ornament may include dragon or lion statuary
- Should retain integrity of location, design, materials, workmanship, feeling, and association

Historic Districts

Registration Requirements:

- Must include a substantial number of buildings designed by Asian American architects and/or influenced by significant business/civic leaders in the Asian American community.
- Conveys a strong sense of overall historic environment from the period of significance
- Represents an intact grouping of commercial buildings which, as a whole, exemplify the Asian Eclectic style
- May also include open spaces with Asian influenced fountains, sculptures, murals, and other features
- Has a strong cultural association to the community in which it is located
- May include some buildings, constructed outside the period of significance.
- Primarily commercial but may include some institutional, residential, or mixed-use buildings.
- District as a whole should retain integrity of location, design, setting, materials, workmanship, feeling, and association

Property Types Associated with Important Asian American Architects

Description: Property types designed by Asian American architects include residential, commercial, mixed-use commercial/residential, institutional, and industrial buildings. Extant works by identified architects primarily date from the 1940s through the end of the period of significance for each associated context. Geographically the resources are located citywide, but in particular, the places associated with settlement of Asian Americans as discussed in the contexts. Asian architects worked citywide with concentrations of commercial and institutional work in Chinatown, Little Tokyo, Koreatown, Boyle Heights, Crenshaw District, Jefferson Park, and Sawtelle. A concentration of postwar residential work, including homes architects designed for their own families, is located in Silver Lake.

There is very little scholarship on Asian American architects of Los Angeles. Some are referenced throughout the historic contexts, but others may be identified over time. Generally, the Asian American architect community was small in the prewar period; works that are known appear to be designed for Asian American clients and are mostly institutional buildings. Japanese American architect Yos Hirose is one of the earliest known Asian American architects working in Los Angeles. No early residential examples have been identified as part of this MPDF.

More is known about the postwar architect community; during this time many Asian American architects attended local universities such as USC, became members of the American Institute of Architects, worked with well-known firms, and opened their own firms. Many Asian American architects from this period worked in the Mid-Century Modern style as well as the Asian Eclectic style, often combining elements of both in their designs. The development of Chinatown in the postwar period provided many opportunities for Chinese American architects and the work of Eugene Choy and Gilbert

Leong is perhaps best known. Construction dating to the 1970s and later in the area of Koreatown has been commissioned by Korean business owners and designed by Korean architects; to date little is known about these architects and their work. This study did not identify any work by Filipino American architects. The only known resource associated with Thai architects is the Theravada Temple, designed by architects from the Religious Ministry of Thailand.

Significance: This property type is used to identify resources associated with Asian American architects considered to be masters in their field and who made important contributions to Los Angeles' architectural legacy. In particular, the type reflects buildings designed by Asian Americans whose work was influenced by Asian American culture and aesthetics and designed in the Asian Eclectic style. Properties may be eligible for listing in the National Register under Criterion C at the local, state, or national level, depending on the architect's sphere of influence. It is expected that more research on the topic will reveal rich information and that the period of significance will be expanded over time to encompass later periods of architecture in Los Angeles.

Some architects may also be significant under Criterion B for their association with struggles against and rising above racial discrimination in the architecture profession.

Registration Requirements:

- Associated with an Asian American architect/designer who made an important contribution to Los Angeles' architectural legacy
- A significant example of an architectural style or combination of styles influenced by Asian American culture and aesthetics, in particular the Asian Eclectic style
- To be eligible as the work of a master architect/designer, the property must express a particular phase in the development of the master's career or an aspect of his/her work
- Should retain integrity of location, design, materials, workmanship, feeling, and association

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Appendix A: Korean American Known and Designated Resources

This document includes designated and known historic resources identified as part of the development of the “Korean Americans in Los Angeles, 1905-1980,” historic context and is not all inclusive. The list may be expanded over time to include resources identified through additional research and public input as well as resources dating from beyond 1980. More information on some of the resources on this list can be found in the historic context.

Known resources may be eligible for designation under local, state, and/or federal programs. However, inclusion in this list as a resource does not ensure eligibility. Properties must be fully evaluated under relevant criteria to determine if they meet significance and integrity thresholds.

Property Types Associated with Prominent Persons in Korean American History

Name	Location	Property type	Comments
David Hyun Residence	640 N Hightree Rd	Residential - Single Family	Designed and built in 1960 by Korean American architect David Hyun. The property is believed to have been Hyun’s own residence. Original building permit from 1960 lists Hyun as architect, but not owner (Mr. & Mrs. Jerry Berghoff). Additional research is necessary to determine if this was his residence.
David and Mary Hyun Residence	1954 Redesdale Ave	Residential – Single Family	Designed by David Hyun Associated in 1992 this was the Hyun family residence.
Dosan Ahn Chang Ho Family Home	809 W 34th St	Residential - Single Family	Locally designated as HCM #1059. Now located within the campus of the University of Southern California. The property is associated with the expatriate Korean independence movement in the United States. During this struggle, the home became a central meeting place for Korean activists in Los Angeles. The Period of Significance is listed as 1937-1946, which are the years that the Ahn Chang-Ho family resided in the home and it was used as a meeting space. May also be significant for association with actor Philip Ahn during the early years of his career as he established himself in Hollywood.
Hyun & Whitney Architects & Associates	2301 Hyperion Ave	Office	1963 architecture office building associated with Hyun & Whitney Architects & Associates. David Hyun's previous architecture office was at 1025 N. Vermont Ave circa 1962 (demolished). Property also identified by SurveyLA as significant work by James H. Garrott and as location of Garrott Architectural Offices.

Philip Ahn Residence	6879 Alta Loma Terrace	Residential - Single Family	According to nephew Flip Ahn Cuddy, this was one of a few homes Philip Ahn lived at. The Ahn family was at the Dosan Ahn Chang Ho Family Home near USC 1935-1947 (during the height of Philip's early career). Philip Ahn then was at 3250 Country Club Drive circa 1948 to an unknown date. It is not known when he moved to 6879 Alta Loma Terrace, but he lived on Encino Ave in Northridge 1958-1979.
Yin Kim Residence	1201 S Gramercy Pl	Residential - Single Family	Yin Kim, a second-generation Korean American dentist, was a U.S. army veteran who faced resistance moving into the property he had purchased in present-day Country Club Park, at the time a neighborhood with racial covenants on homes. The residence on Gramercy Pl. was among the properties in California facing the issue of enforcing racial restrictive covenants. The properties supported the Supreme Court case proving that racial covenants affected other ethnic groups beyond African-Americans. See <i>Kim v. Superior Court</i> (1947).
Leo Song Residence	1064 S Gramercy Pl	Residential - Single Family	Leo Song was founder of the Korean Presbyterian Church and Dong Ji Hoi patriotic society. Song was editor of <i>North American Korean Times</i> from 1920 to 1945 and close associate of Syngman Rhee, the first president of South Korea. Song founded K&S Jobbers, the most successful Korean American wholesale produce operation of its era, established circa 1925-1927. The residence was a gathering place for the Korean American community. Additional research is needed to determine if K&S Jobbers remains in operation.

Sammy Lee/Mary Chun Lee Shon Childhood Home	5711 York Blvd	Residential - Single Family	Soonkey Rhee and Eunkee Chun, their son Sammy Lee and daughter Mary Chun Lee Shon lived at this address and were among the earliest Korean families living in Los Angeles. Sammy Lee was the first Asian American Olympic gold medal winner. Mary Chun Lee Shon was a 1939 USC graduate and well regarded community advocate. Additional research is necessary to determine associated dates and/or period of significance. May not meet criteria for listing in the National Register under criterion B.
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Property Types Associated with Business and Commerce: Commercial Buildings

Name	Location	Property type	Comments
Korea Exchange Bank of California	3099 W Olympic Blvd	Finance - Bank	Constructed for Korean Exchange Bank of California; 1977 building permit lists Kyo Sang Kim and Kurt Meyer as architect; H. Young Park as engineer.
Korea Restaurant (aka Korea House)	2731 Jefferson Blvd	Food - Restaurant	Opened by Francis Lewe in 1963; remained in operation until 1981. First restaurant in LA specifically serving Korean food. Significant gathering place for the Korean American community. Grand opening was attended by Mayor Sam Yorty and attracted visiting dignitaries from South Korea during its years of operation. <i>Los Angeles Times</i> article said moved to 1540 N. Cahuenga Blvd., Hollywood in 1970; 1977 directory lists at 126 W. 7th Street.
Phil Ahn's Moongate	8632 Van Nuys Blvd	Food - Restaurant	Popular Cantonese-style Chinese restaurant operated by film actor Philip Ahn (son of Ahn Chang Ho) and his siblings in Panorama City. Ahn was honorary mayor of Panorama City for many years. The restaurant was in operation from 1954-1990. Originally designed by Armet & Davis; altered in 1963-64 by Lou and Cliff Sawyer who were known for their theme restaurant interiors.
VIP Plaza	3030 W Olympic Blvd	Food - Restaurant	Two-story commercial building constructed by Hi Duk Lee in 1977-1979 across Irolo Street from VIP Palace. Used distinctive blue roof tile. Architect listed as Ikpoong Kim, and Pyong M. Ahn Assoc. as engineer.

Young Bin Kwan/Guelaguetza (aka VIP Palace Restaurant)	3014 W Olympic Blvd	Food - Restaurant	Restaurant building was remodeled in 1975 as Young Bin Kwan by Hi Duk Lee, a Korean immigrant developer who promoted this stretch of Olympic Blvd. as Koreatown beginning in the late 1960s. The restaurant was a favorite spot for gatherings in the Korean American community.
House of Korean Arts	4332 Degnan Blvd	Retail - Gift Shop	Gift shop/importer of Korean-made goods; seemed to capitalize on awareness/interest in Korea after Korean War, part of the trend of viewing Korean identity separate from other Asian groups. Also part of a small group of Korean businesses in Baldwin Hills/Leimert Park/Crenshaw area.
East West Food Supermarket	3300 West 8th St	Retail - Supermarket	Built it 1968. Ad in 1977 business directory shows the building constructed in Asian Eclectic style.
Hannam Supermarket	2740 W Olympic Blvd	Retail - Supermarket	Constructed in 1967, the property was owned by Kee-Whan Ha in 1992 who defended the store himself during the 1992 Rodney King uprising and urged others to do the same. Ha later purchased the Wilshire Galleria and other properties. Additional research needed to determine established date of the Hannam market.
High Society Custom Tailor	3000 Wilshire Blvd	Retail - Tailor Shop	Opened in March 1968 as one of the first Korean businesses on Wilshire Blvd. Initially catered to Korean and Korean American community. Later owner Richard Lam tailored for Hollywood elites. Still in operation at this location.

Koreatown Development Association	981 S Western Ave	Office – Commerce	The Koreatown Development Association, although largely business-oriented, served as a booster organization for the burgeoning Korean American community by promoting socio-cultural events as well as commerce. The Korean Street Festival, which was first established in 1974 by the Koreatown Development Association, quickly grew to include over 120 participating organizations with over 45,000 attendees. In 1978, after lobbying by the Koreatown Development Association, the neighborhood was officially designated Koreatown by the City of Los Angeles. Hi-Duk Lee was president at the time. Resource also listed under Property Types Associated with Community Organizations, Social Services, and Institutions.
Oriental Employment Agency	303 Ord St	Office - Employment Agency	Listed in 1964 Korean directory (only employment agency listed in 1964). Oriental Employment Agency at 619 Main Street in 1940-1957 (demolished).

Property Types Associated with Religion and Spirituality

Name	Location	Property type	Comments
Berendo Street Baptist Church	1324 S Berendo St	Church	One of four churches listed in 1964 Korean directory, with Korean and English services. Reverend Don M. Kim. Second Korean Baptist church established in U.S. Church started in 1957. By 1977, church was located at 975 South Berendo Street. Building is currently Korean Evangelical Nah Sung Church. Additional research is needed to verify the dates the church was associated with 1324 S Berendo St.

Korean Methodist Church (aka Korean Methodist Episcopal Mission)	1276 W 29th St (1945-60)	Church	Founded by Florence Sherman, American missionary who lived in Korea from 1898-1900. Originally located at 1519 S Hill St. (1904-1912). The church provided housing, Sunday school, English language classes to Korean immigrants, and served as an employment agency. It is one of two long-standing Christian congregations in the Korean American community; it had been at several locations until the church at 1276 W. 29th St was purchased in 1945. This was the congregation's first permanent church. It is the primary social and cultural hub for second generation Korean Americans. In 1960 the congregation outgrew the 29 th street location and moved to a newly built church at 4394 W. Washington Blvd. Then, outgrowing the Washington Blvd location, in 1968 the church moved to 1068 S. Robertson Blvd. Then in 1989 it moved to 7400 Osage Avenue in Westchester, where it remains today.
Korean Philadelphia Presbyterian Church	407 S New Hampshire Ave	Church	Locally designated as Historic-Cultural Monument #91. The building is an example of an eclectic mix of Moorish and Romanesquestyle institutional architecture. It is also work by renowned Los Angeles architect S. Tilden Norton. The property has been determined eligible for listing in the National Register through the Section 106 review process and is listed in the California Register. Korean Philadelphia Presbyterian Church purchased the building in 1976. Currently Joohyang Presbyterian Church.
Korean Presbyterian Church	1374 W Jefferson Blvd	Church	Congregation founded in 1905. One of two long-standing Christian congregations in the Korean American community. Church building was constructed at this location in 1938. It is adjacent to the Korean National Association building.
Ninth Church of Christ, Scientist	433-457 S Normandie Ave;	Church	Currently Maga Church with Korean congregation. Additional research is needed to determine dates associated with the congregation. Was Christian Science Church in 1987 city directory
Oriental Mission Church	424 N Western Ave	Church	Oriental Mission church remodeled a large supermarket building to serve as a church building. Oriental Mission Church was one of the two largest Korean churches in Los Angeles circa 1983.

Star of Creation Chapel, Methodist Episcopal Church	7400 S Osage Ave	Church	Property listed as La Tijera Methodist Church in 1987 city directory. Korean Methodist Church moved here in 1989 and shared space with La Tijera Methodist Church. Currently Los Angeles Korean United Methodist Church.
The Redeemer Baptist Church/Korean Church of Southern California	10792 W National Blvd	Church	The 1977 Korean Business Directory lists Korean Church of Southern California at this address. Additional research is needed to determine associated dates and organizations.
Young Nak Celebration Church	1218 S Fairfax Ave (c.1977- 1989) 1721 N Broadway (1989-present)	Church	1983 <i>Los Angeles Times</i> article on Korean churches indicates it as the largest in Los Angeles with 3,000 members, and looking to move from a synagogue to Glendale. 1986 <i>Los Angeles Times</i> article places the church on Fairfax Ave and includes a photo, no address. 1989 <i>Times</i> article states it moved to its current location in Lincoln Heights. Listed in the 1977 directory at 1218 S. Fairfax, which currently is the Korean Western Presbyterian Church.
Dharma Zen Center	1025 S Cloverdale Ave	Temple	Founded in 1974 by Zen Master Seung Sahn, it is a branch of the Kwan Um School of Zen. "Zen Master Seung Sahn (Dae Soen Sa Nim) was the first Korean Zen Master to teach in the West." (http://www.dharmazen.com) Address listed as "Tahl Mal Sah Zen Center" in 1987 city directory.

Property Types Associated with Education

Name	Location	Property type	Comments
Asian American Studies Center, University of California, Los Angeles	3230 Campbell Hall	College/ University	Important site of the Asian American movement in Los Angeles and the establishment of Asian American Studies as a discipline.

Property Types Associated with Community Organizations, Social Services, and Institutions

Name	Location	Property type	Comments
All Korean University Alumni Association of California	1146 N Vermont Ave	Social Club	The All Korean University Alumni Association was created in 1977 as a social network for Korean immigrants.

American-Korean Civic Organization	4328 Don Diablo Dr	Social Club/ Meeting Hall	After World War II ended, meetings held here to reconvene the Young Korean National Association. Dr. Charles Yoon felt that the Young Korean National Association, as a subsidiary of the Korean National Association, might exclude those in the second generation whose parents were not members of the KNA. He founded the American Korean Civic Organization in 1962. Yoon was the organization's first president. Alfred H. Song was Legal Advisor. Leo Song and architect Peter Hyun served on the Advisory Board. Further research is needed to determine location, which is likely a single-family residence.
Korean Association of Southern California (later renamed Korean-American Federation)	981 S Western Ave (1977 to present)	Social Clubs/ Meeting Hall	The Korean Association of Southern California was established in 1962 to "promote ethnic fraternity; provide informational, cultural, and educational resources to immigrants, and protect the rights and interest of the general Korean immigrant community," (Angie Y. Chung, <i>Legacies of Struggle: Conflict and Cooperation in Korean American Politics</i> , 65). The organization was located at an Olympic Blvd storefront in 1972, but address number is unknown (Kim, <i>Images of America</i> , 84). The Korean Association of Southern California purchased the office building at 981 S. Western Avenue in 1975 with the help of the Korean community and the South Korean government. The building also housed other Korean organizations, including the Korean Chamber of Commerce, the Korean Students Association of Southern California, the Korean Trader's Association of America, and the Koreatown Association, all organizations were listed at the Western Avenue address in the 1977 directory. The group changed its name to the Korean-American Federation of Los Angeles (KAFLA) in the 1980s and is still active.
Korean Community Center, Inc.	2525 W Vernon Ave	Social Clubs/ Meeting Hall	Per <i>Los Angeles Times</i> 12/20/64, the organization is at this address. There is also a photo of Leo C. Song, President, in the 1964 Korean directory. Property is currently the Bryant Temple AME Church.

Korean Community Center (Danish Hall)	1359 W 24TH ST	Social Club/Meeting Hall	Originally known as Danish Hall. Currently Sung Kwang Presbyterian Church. Mentioned in <i>Koreans in America</i> as a gathering place for Korean community. Permits shows it owned by Danish Hall Association through 1960; as of 1986 it is listed as Sung Hwang Presbyterian Church.
Korean Independence Memorial Building (Korea National Association)	1368 W Jefferson Blvd	Social Club/Meeting Hall	Locally designated as Historic-Cultural Monument #548. The building "served as the U.S. headquarters for the Korean independence movement against Japanese occupation from 1937, when its construction was completed, to September 2, 1945, when World War II and Japanese imperial rule came to an end." (Historic Cultural-Monument application) Note: The property continued to serve as the KNA headquarters after the war and housed several other community organizations, including: United Korean Committee (1942) Korean Women's Patriotic League (1964) Shin Han Min Bo newspaper (1964) The New Korea newspaper (1952, 1964, 1977)
Korean Dong Ji Hoi (aka Tongji-Hoe, Comrade Society)	2716 Ellendale Pl	Meeting Hall	One of several patriotic organizations involved in the Korean independence movement. Organization started by Syngman Rhee in Hawaii. Address is the same as <i>North American Times</i> .
Korean Women's Patriotic League	1368 W Jefferson Blvd (KNA Bldg)	Social Club/Meeting Hall	"The main purposes of the organization were to support the Korean independence movement in cooperation with the Korean National Association; to raise an independence fund; to boycott Japanese goods; and to promote educational and relief work for needy Koreans in America and Korea. Most of their activities were fund-raising, relief, and scholarship funding for Korean students. In 1946 alone, the League sent over one thousand tons of relief goods to South Korea. The League never had its own building; its meetings were held at the meeting hall of the Korean National Association in Los Angeles. Today [1979], fewer than half a dozen of the original members survive, and their ages are well over eighty. Although the League still exists, in reality it is defunct." (<i>Koreans in America</i> , Bong-Yuen Choy, Pg. 119-120).

Koreatown Development Association	981 S Western Ave	Social Club/Meeting Hall	The Koreatown Development Association, although largely business-oriented, served as a booster organization for the burgeoning Korean American community by promoting socio-cultural events as well as commerce. The Korean Street Festival, which was first established in 1974 by the Koreatown Development Association, quickly grew to include over 120 participating organizations with over 45,000 attendees. In 1978, after lobbying by the Koreatown Development Association, the neighborhood was officially designated Koreatown by the City of Los Angeles. Hi-Duk Lee was president at the time. Resource also listed under Property Types Associated with Business and Commerce: Commercial Buildings.
Young Korean Academy	3421 S Catalina St	Social Club/Meeting Hall	Los Angeles branch of Korean American patriotic youth organization which was founded by Ahn Chang Ho in San Francisco in 1913. Later also based out of the KNA building.
Korean American Community Center	981 S Western Ave	Social Services/Community Organization	Community organization founded by the Korean American Federation (or Korean Association of Southern California) in 1975.
Korean Cultural Center	5505 Wilshire Blvd	Cultural Center	Opened in 1980 at this location; operated by the SK Ministry of Culture, Sports, and Tourism to promote Korean cultural heritage. Korea Center opened next door in 2006.
United Korean Committee	1368 W Jefferson Boulevard (KNA Bldg)	Social Services/Community Organization	According to many <i>Los Angeles Times</i> articles of the 1940s, the committee was the principal representative of the Korean community and the organizer of many events, including the Korean flag ceremony at City Hall in 1942.

Property Types Associated with Media: Newspapers, Radio, and Television

Name	Location	Property type	Comments
Dong-A Il Bo	1035 South Crenshaw Blvd	Office - Newspaper	Korean newspaper located in Koreatown.
Korea Herald	1212 N Vermont Ave	Office - Newspaper	Korean newspaper located in East Hollywood.
Korea Times	11638 Ventura Blvd	Office - Newspaper	Original U.S. headquarters of the <i>Korea Times</i> ; established in 1969. Relocated to Koreatown in 1971

Korea Times	3418 W 1st St	Office - Newspaper	Relocated to Koreatown from Studio City in 1971, then moved again to 141 N. Vermont (same address as Radio Korea), which has been demolished.
Korean American Herald (Miju Shin-Mun)	2703 W 8th Street	Office - Newspaper	Korean American newspaper located on the eastern boundary of Koreatown.
Korean American Times	1543 W Olympic Blvd	Office - Newspaper	Korean American newspaper located near Westlake South.
Korean Independence News	1350 W Jefferson Blvd	Office - Newspaper	Pro-communist newspaper published between 1943 and 1952.
Korean Pacific Press	Unknown	Office - Newspaper	Dong Sung Kim was the president of the Korean Pacific Press, a publishing house, in 1946. The press published a pamphlet entitled 50 Facts on Korea, which included maps and photographs.
Koreatown Weekly	1311 9th St (1979), at 1342 W Olympic Blvd (1981)	Office - Newspaper	English language weekly/biweekly newspaper; may have only printed from 1979 to 1983. Archives available through Calisphere at UC Davis.
North American Times	2716 Ellendale Pl (Dong Ji Hoi building)	Office - Newspaper	Lists Eung Whan Choi as editor. Same address as Dong Ji Hoi.
Shin Han Min Bo newspaper	1368 W Jefferson Blvd (KNA building)	Office - Newspaper	Lists Park, Hyo Chan as editor. Same address as KNA.
The New Korea	1368 W Jefferson Blvd (KNA building)	Office - Newspaper	Reportedly the first Korean American newspaper in the county. 1964 Korean directory lists Suhr, Tong Sung as editor.
Voice of Korea	Unknown	Office - Newspaper	A monthly newsletter that provided information about Korea to the American public. The Voice of Korea had an anti-Syngman Rhee tone since it advocated neutralization of Korea as a way of unifying the divided country and maintaining national independence. Further research is necessary to determine location of publication.
Korean Broadcasting Company (KBC)	634 S Broadway	Office - Radio	KBC was located inside the Palace Theater
Radio Korea	141 N. Vermont Ave	Office - Radio	Building Demolished
Korean TV Productions	5225 Wilshire Blvd	Office - Television	Television production company located in Koreatown
MBC TV	3450 Wilshire Blvd	Office - Television	The American headquarters for the internationally broadcast television company.

TBC TV & Joong Ang Il Bo	661 S Burlington Ave	Office - Television	American office for the South Korean media Companies TBC & Joong Ang Il Bo
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Property Types Associated with Military History

Name	Location	Property type	Comments
Korean Bell and Belfry of Friendship (Angel's Gate Park)	37th St/Gaffey St	Military - War Memorial	Locally designated HCM #187. The property is a monument gifted by the Republic of Korea in celebration of the United States bicentennial. The 17-ton bronze bell, was modeled after an 8th century Korean Silla Dynasty bell and is housed in a stone pavilion. It was presented as a gesture of mutual cooperation and in honor of American veterans of the Korean War. Dedicated October 3, 1976 in San Pedro's Angels Gate Park (at the time part of Fort MacArthur).

Property Types Associated with Industry

Name	Location	Property type	Comments
Oriental Food Products of California	4100 S Broadway	Food Processing - Asian Food Manufacturer	Founded in 1923 at this location by Peter S. Hyun (not the son of Rev. Soon Hyun or brother of architect David Hyun). Specializing in Asian foodstuffs such as chop suey, chow mein, bean sprouts, soy sauce produced under the brand label "Jan-U-Wine," it was the largest Korean-run business operation in Los Angeles, delivering to restaurants and private homes throughout the city. At this location from at least 1932-1954.
K & S Company (aka K & S Jobbers)	1119-23 San Pedro St	Food Processing - Grocery wholesaler	"K & S Company was established in 1928 in Los Angeles as a wholesale company. Its origin goes back to 1922 when two Korean students, Kim Yong-Jeung and Song Chul (Leo Song) gave up their studies because of lack of funds and went into business as wholesale agents for the Kim Brothers Company. After a few years, they formed the K. & S. Company, which became one of the most successful wholesaling operations in Los Angeles's Korean community." Quote from <i>Koreans in America</i> by Bong-Yuen Choy, Pg. 131. Company became exclusive distributor of nectarines in LA market through the Kim Brothers in Central California.

Kim Bang Ah	3031 W Olympic Blvd	Food Processing - Mill and factory	Rice mill and rice cake factory. Gathering place for recently arrived Korean immigrants, seniors in particular. Started in 1967, maybe originally located at Jefferson and La Brea Boulevards. Kim Bang Ah has been in operation at this location since 1977. Three generations of family ownership and a long-standing business on Olympic Blvd.
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Property Types Associated with the Asian Eclectic Architectural Style: Individual Resources

Properties may also be significant examples of the Asian Eclectic style (see Associated Property Types and Eligibility Standards section of the Historic Context).

Property Types Associated with Important Asian American Architects

Properties may also be significant examples of the work of important Korean American architects referenced in the Historic Context and the Associated Property Types and Eligibility Standards section of the Historic Context.

Appendix B: Asian Americans in Los Angeles Advisory Committee and Participants

In preparing this context statement, the Office of Historic Resources and the team of consultants, led by Architectural Resources Group (ARG), were advised by a diverse panel of Asian American community members, historic preservation professionals, and historians. The following is a list of project contributors and advisory committee participants.

Dennis Arguelles, Los Angeles Program Manager, National Parks Conservation Association

Joseph Bernardo, Ph.D., Office of Intercultural Affairs, Loyola Marymount University

Edward Chang, Director, Young Oak Kim Center for Korean American Studies,
University of California, Riverside

Suellen Cheng, Executive Director Emeritus of the Chinese American Museum and
Museum Director and Curator of El Pueblo de Los Angeles Historical Monument

Sue Fawn Chung, Ph.D., Professor Emerita at the University of Nevada, Las Vegas
Department of History, and Advisor Emerita to the National Trust for Historic
Preservation

Flip Ahn Cuddy, Historian, Dosan Legacy

Rey Fukuda, Project Manager and Planner, Little Tokyo Service Center

Jan Fukuhara, Board Member, Little Tokyo Historical Society

Gerald Gubatan, Senior Planning Deputy, Los Angeles City Council District 1

Kristen Hayashi, Public Historian and Collections Manager,
Japanese American National Museum

Hillary Jenks, Ph.D., Graduate Writing Center Coordinator, University of California
Riverside

Kenneth Klein, Head of the East Asian Library, University of Southern California Libraries

Munson Kwok, Ph.D., National Board Member of the Chinese American Citizens Alliance
and Advisory Board Member for the Chinatown Business Improvement District

Michelle Magalong, Executive Director,
Asian & Pacific Islander Americans in Historic Preservation

Eugene Moy, Board Member, Chinese Historical Society of Southern California

Allyson Nakamoto, Director of Education, Japanese American National Museum

Nancy Oda, President, Tuna Canyon Detention Station Coalition

Mark Padoongpatt, Ph.D., Asian and Asian American Studies,
University of Nevada, Las Vegas

Carol Park, Young Oak Kim Center for Korean American Studies,
University of California, Riverside

Bill Watanabe, Retired Executive Director, Little Tokyo Service Center

Steve Y. Wong, Curator, Los Angeles Municipal Art Gallery

Michael Woo, Dean, College of Environmental Design, Cal Poly Pomona

David K. Yoo, Ph.D., Director of the Asian American Studies Center,
University of California, Los Angeles and Korean American Pioneer Council

George Yu, Executive Director, Chinatown Business Improvement District

Additional input and information was received from the following community members:

Cindy Abrams	Tadashi Kowta
Ralph Ahn	Christine Lee
Carlene Sobrino Bonnivier	Laura Meyers
Dulce Capadocia	Patty Nagano
Edith Wen-Chu Chen, Ph.D.	Steve Nagano
Wendy Chung	Mike Okamura
William Chun-Hoon	Juily Phun
Lorna Ignacio Dumapias	Ronee Reece
Rick Eng	Al Soo Hoo
Alex Hack	Donna Sugimoto and the Sugimoto Family
Les Hamasaki	Alvin Takamori
Eric Harris	Nancy Takayama
Warren Hong	Jonathan Tanaka
Florante Ibanez	Mary Tila
Takashige Ikawa	Tom Williams, Ph. D.
Miya Iwataki	Dorothy Fue Wong
Rose Kato	Winston Wu
Katherine Kim	Scott Yamabe