

LITTLE TOKYO SERVICE CENTER

# Azusa Street & SpiritWalk

Economic Development in Little Tokyo and  
Downtown Los Angeles

Funded by U.S. EDA & Tom Bradley Legacy Foundation at UCLA

REISSUE  
2014

A PARIO RESEARCH REPORT

## Foreword



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Los Angeles, March 2014

## Spiritual Door to the World

Los Angeles is the birthplace of a unique multiculturalism that can be described as a “spiritual door to the world.” The City of Angels is also considered to be the “cradle of the global Pentecostal movement,” because of the 1906-1909 Azusa Street Mission in downtown. This report presents ways that cultural assets can become spiritual and economic development attractions. An Azusa Street Mission Memorial has the potential to become a major tourist destination for over 600 million Pentecostals from around the world, and SpiritWalk can connect-the-dots of a rich collection of spiritual and cultural assets while enlivening the City.

Over a hundred years ago, a seed was planted by a son of former slaves to create a multicultural Los Angeles. In 1906, the establishment of a multiracial, rich and poor, old and young mission on Azusa Street by Pastor William Joseph Seymour turned everything upside down in Los Angeles. “All the major churches were trying to figure out how to relate to it,” according to Cecil M Robeck, Jr., professor of church history at Fuller Theological seminary and an authority on the Pentecostal movement. Today, the seed that Pastor Seymour planted has created a multiracial movement throughout America, Europe, Africa, Asia and Latin America. The Pentecostal church is one of the fastest growing religious movements in the world.

Seymour is one of the 100 most important people, and the Pentecostal movement is one of the most important events in the history of the millennium, according to the “Life Millennium Collector’s Edition.” Yet the amazing story of Pastor Seymour is hardly known outside of Pentecostal circles. The breadth of his impact on the world has not been fully appreciated, up to now, but the power of this river of faith, the historical and cultural impact of this faith is contributing to the dream of a multicultural Los Angeles and a world community.

## Importance to America

The Pentecostal Movement is important to Los Angeles and America because it was founded in Los Angeles and it is an American multicultural religious movement with worldwide impact. In this regard, William Seymour stands shoulder-to-shoulder with Nelson Mandela, Martin Luther King and other great leaders of African descent in the 20th century.

The site of the Azusa Street Mission involves another notable person of African American ancestry – Ms. Biddy Mason. Biddy Mason, a former slave, who became a wealthy businesswoman in

Los Angeles, founded the First AME (African Methodist Episcopal) church at 312 Azusa Street in what is now Little Tokyo. She sold the property to William Seymour, for \$25,000, which became the Azusa Street Mission.

Knowing neither of the Mission's existence nor its historical significance, Isamu Noguchi, a world renowned sculptor, convinced Mayor Bradley, the first African American Mayor of Los Angeles, to build a plaza on the site of the Azusa Street Mission. A theatre had been planned for the site. In 1980, Tom Bradley was able to convince the Japanese American Cultural and Community Center Board of Directors to create a plaza on the Azusa Street Mission site and locate the planned theater at its present location. The Friends of Little Tokyo Arts (FOLTA) orchestrated the project development with the Community Redevelopment Agency.

Tom Bradley believed that the strength of Los Angeles was the diversity of its people and he created an inclusive political framework for the City. Mayor Bradley accomplished this by empowering ethnic minorities to become part of the City's workforce through an aggressive Affirmative Action Program. Mayor Bradley brought the 1984 Olympics to Los Angeles, by then one of the most ethnically diverse cities in the world, where Olympians from over 85 countries were welcomed by Angelinos.

In 1987, Pope John Paul II visited Los Angeles and was received at the Aratani Theater at Noguchi Plaza. A reception for the Pope was based upon a multi-faith theme. A consultant for the Los Angeles Diocese, Father Vivian Ben Lima, explained the multi-faith reasoning: "The theological idea is that no religion is isolated, but each somehow affects all of the others."<sup>1</sup>

<sup>1</sup> Chandler, Russell. *5 Huge Paintings to Take Spotlight at Pontiff's Meeting in Little Tokyo*. Los Angeles Times. September 13, 1987. Retrieved March 7, 2014. [http://articles.latimes.com/1987-09-13/local/me-7646\\_1\\_center-panel](http://articles.latimes.com/1987-09-13/local/me-7646_1_center-panel)

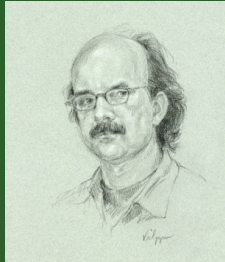
Over a half billion Pentecostals, worldwide, have been inspired by the amazing events that closely parallel the Biblical story of Pentecost, and that took place over a century ago at the Mission. The Azusa Street Mission Foundation and the Tom Bradley Legacy Foundation at UCLA are working with the community to envision and implement the Azusa Street and SpiritWalk Promenade to help provide the soul to the growing downtown urban center, and create economic development opportunities.

### The Pacific Century

The dynamic forces that have brought people from around the world to Los Angeles continue today. Rapid growth of countries around the Pacific Rim, including South America, India, and China, is a major force shaping global demographics. The economic and social wake of Pacific Rim change is enhancing Los Angeles' role in contemporary multiculturalism.

An economic strength of Los Angeles is rooted in the dreams of its citizens and visitors from diverse cultural heritages. As a unique "birthplace of multiculturalism" the City of Angels has an opportunity over a hundred years later to acknowledge and build upon an origin of inclusiveness which was the Azusa Street Mission.

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**PREFACE**

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Los Angeles, March 2014

**Reissue 2014**

Improving circumstances prompt the reissue of this report about economic development and cultural preservation opportunities in Little Tokyo and downtown Los Angeles. The report has two subjects: 1) the Azusa Street Mission, which is considered the birthplace of the Pentecostal churches, and 2) SpiritWalk, a concept for an urban promenade to showcase cultural assets and vitalize public and private spaces.

Specific circumstances prompting this reissue include:

- An Azusa Street Memorial funding group may be emerging.
- An Azusa Street Mission Memorial has received conditional support from a nearby property owner, the Japanese American Community and Cultural Center.
- Economic conditions are improving which can make available the layers of time and financial investment required for a Memorial or more robust visitor attraction.
- L.A. River Master Plan implementation is moving forward into implementation phases and the SpiritWalk promenade can assist with vitalization needs.
- Several additional cultural and recreational urban networks are in planning stages, with which report assets might align.

Here is the background:

**Curiosity as Catalyst**

One person's curiosity led to the cultural assets proposed in this report. Bill Watanabe was Executive Director of Little Tokyo Service Center from 1979 through 2012. In the late 1990s, Bill repeatedly saw individuals and groups of people with maps looking around Little Tokyo, as if searching for something. Intrigued, Bill asked what it was they were looking for--thinking that he might help some visitors. They replied that they were seeking the site of the historical Azusa Street Mission. Bill's curiosity was piqued, and an investigation began into what the Azusa Street Mission was, and what it meant to Little Tokyo and Los Angeles. Bill soon learned that back in 1906 the Azusa Street Mission was the cradle of the Pentecostal churches, which had become one of the fastest growing religions in the world, and that the Mission site was in the heart of what is now Little Tokyo. Bill began to build a team of people and skills to learn more about the Mission and explore how it might be represented in today's Los Angeles.

**It Takes a Village**

Many talented people became involved in the Azusa Street Memorial Committee, from different organizations and bringing numerous skills.

I was on the Board of Directors of L.A. Artcore for several years and in 2000, Lydia Takeshita, L.A. Artcore's founder and Executive Director, asked me to join the four-year old Azusa Street Memorial Committee, of which she was a member. Lydia felt I might be helpful to the committee as an artist and urban economist.



The committee had been working on an art based memorial for the wall on the western side of Azusa Street, off San Pedro in downtown Los Angeles. The wall is owned by the Japanese American Community and Cultural Center (JACCC), and is part of the Isamu Noguchi Plaza improvements funded by the City of Los Angeles and the U.S. Department of Housing and Urban Development. Artists Trace Fukuhara and Rufus Snoddy generated a machete for a multimedia mural that depicted the story of the Azusa Street mission.

Our efforts to establish a memorial on the wall ran into some local resistance. But we felt the history of the Mission to hundreds of millions of Pentecostals and to L.A. history are important. We persevered—for several years, we addressed the community by producing and supporting educational events, including *Azusa Street: Spiritual Doors to the World* in 2002 at the Japanese American National Museum, and the Azusa Street Centennial in 2006, which attracted over 30,000 people from around the world to visit the Azusa Street Mission site and participate in numerous Centennial activities over the course of one week.

Important local urban development perspective was provided to our committee by Les Hamasaki, a retired L.A. City Planner in downtown and Little Tokyo from 1975 to 1995. Hamasaki was Founder and Executive Director of Friends of Little Tokyo Arts (FOLTA), which worked with the City Planning Department to integrate art into architecture in the redevelopment of Little Tokyo. During this period, the Community Redevelopment Agency created the Little Tokyo project area, a benefit to the Japanese seeking to advance their economic and cultural presence. FOLTA worked with Noguchi to create the Isamu Noguchi Plaza, which was funded by the first HUD Block Grant in Los Angeles. Mayor Tom Bradley, a supporter of Japanese culture, allocated \$1.0 million of Federal funds to create the Plaza.

Our committee was fortunate to enlist as a member Cecil M. Robeck, a scholar of religion at Fuller Theological Seminary in Pasadena. Dr. Robeck was researching his forthcoming book on the Azusa Street Mission, and we benefited

from his findings and enthusiasm. Dr. Robeck was a regular presenter at our events.

Committee efforts had strong local support, including from several local Christian churches of Japanese leadership and membership.

Beyond the local Pentecostal event support, various Pentecostal churches from around the U.S. supported events and talked expressed interest in supporting a memorial marker or religious pilgrimage attraction for Azusa Street.

Some people are uneasy with the prospect of a global tourist destination in Little Tokyo for a historical site of a conservative faith. Little Tokyo is now home to generally more liberal population and more liberal spiritual beliefs. Some ask: What if large numbers of Pentecostals come and project beliefs different from members of the current community? Our committee needed to tell the community that most Pentecostals are not rigid proselytizers, and that this location holds historical and emotional significance to hundreds of millions of people around the world.

Interestingly, Isamu Noguchi titled his sculpture in the adjacent Isamu Noguchi Plaza “To the Issei,” which means ‘to the first generation Japanese migrants to Los Angeles.’ Noguchi said of this sculpture that “by giving voice to the core Japanese belief of ancestral respect, these rocks, according to Noguchi, “express a congealment of time” and create an aura of the eternal, universal and immortal.”<sup>1</sup>

### **An Integrated View**

Downtown’s contrasting cultures and time periods were not unique to these two interests. And that made me think of Azusa Street, the current churches and temples in Little Tokyo, and those throughout downtown and surrounding communities as a rich collection of histories of people, buildings, companies and industries, and neighborhoods. Our committee

<sup>1</sup>Several, Michael and Ruth Wallach. “Noguchi Plaza and To the Issei,” Public Art in L.A., October 1997. Retrieved February 12, 2014.

[http://www.publicartinla.com/Downtown/Little\\_Tokyo/noguchi\\_plaza.html](http://www.publicartinla.com/Downtown/Little_Tokyo/noguchi_plaza.html)

was focused on one: Azusa Street. But why not make all of them more accessible?

I saw many perspectives as I made presentations to community and religious groups. As a member of a nearby Buddhist temple and other community affiliations, I am invested, with a preference toward pluralism. Indeed, seeing the layers of cultural history in downtown Los Angeles makes me aware of the historical, economic, and emotional power of these many places and histories in downtown.

In 2004, something emerged from my exposure to these places and discussions -- the idea of SpiritWalk, which is envisioned as streets and buildings and places collaboratively celebrating the past and present—to use Noguchi’s words, “a congealment of time.” Initially, SpiritWalk was conceived to showcase historical religious sites as well as currently active churches and temples. But quickly the many meanings of ‘spirit’ became apparent and relevant to life in downtown Los Angeles. You can Google spirit for countless meanings (documented in this report), but here are a few examples: neighborhood spirit, company spirit, a spirited personality, and spirit of nature. As an example of the word’s relevance, ‘spirit of nature’ made the nearby L.A. River and its revitalization a potential association for SpiritWalk. We feel that SpiritWalk can enliven the river revitalization by showcasing each distinct local history, thus providing locally-appropriate design and programming themes, and enhancing economic development and investment opportunities. Part of the community relations associated with this report included interaction with the L.A. River Master Plan process and, as a result, SpiritWalk is mentioned in the L.A. River Master Plan.

Our strategic planning foresaw advances in mobile communication technologies as having an important part in place-based marketing and communication. While time has strongly validated that vision, we feel future advancements in mobile and interrelated technologies will have an even larger impact that it has to date, and is thus an important opportunity for the Azusa Street Memorial and SpiritWalk.

The arts community—from institutional to civic to private—is envisioned as an important part of the interpretation and continuous re-interpretation of Azusa Street and SpiritWalk. Little Tokyo, the nearby downtown areas such as the Historic Core, the Arts District, and Chinatown are increasingly unaffordable to artists. SpiritWalk in particular offers countless opportunities for arts organizations and importantly artists to engage, and to use SpiritWalk to connect art with a broader population.

### **Community Building and Building a Community**

As of this 2014 Reissue, it appears that our objectives have been validated and the opportunities that we foresaw are still present. Downtown continues to be redeveloped but it is in need of continuing to integrate a sense of self that at least in part embraces local history and cultures. As the L.A. River is restored and adjacent areas are mended, the many neighborhoods scheduled for inclusion can also benefit.

To be sure, not all Pentecostals believe a religious tourist attraction based upon the Azusa Street Mission is necessary, or appropriate. Many do. As of this writing, several Japanese Christian pastors have formed a group intending to design and fund a memorial (see the group’s proposal in the Appendix).

Regardless of that outcome, a SpiritWalk promenade, or several throughout the region showcasing local histories, can tell us more of ourselves and enrich our daily lives.

\* \* \* \*

This report is a strategic plan for cultural assets. It presents tactics to achieve goals of cultural preservation, historical exposition, artistic expression, urban placemaking, entrepreneurship, and economic development.

I hope that you find these histories and their potential presentations in Los Angeles interesting...and compelling.

## ACKNOWLEDGMENTS

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## 1. REPORT SUMMARY: AZUSA STREET AND SPIRITWALK STRATEGY

### 1.1 REPORT SUBJECT AND PURPOSE

This report is a strategy detailing possibilities to establish and promote 1) the historical site of the Azusa Street Mission and 2) an urban promenade concept called SpiritWalk as attractions for both locals and visitors. The attractions can produce jobs, increase success for restaurants and other businesses, and increase attendance and revenue at museums, galleries, theaters, and other arts and culture organizations. Additional important outcomes can be contributions to urban revitalization, placemaking, cultural preservation, and general sense of neighborhood belonging and security.

### 1.2 SCOPE OF WORK

For both attractions, we present a value proposition, opportunities and threats, project components, partnering/funding/resource sharing ideas, and real estate investment and utilization opportunities. Possibilities for cultural tourism are also assessed, as are ways for these attractions to be unique amongst Los Angeles' numerous tourist destination options. A portion of study resources were invested in establishing connections with various projects, people, organizations, and other stakeholders that can be key in the implementation of both the Azusa Street and SpiritWalk promenade attractions.

Both proposed attractions are based in Little Tokyo, though the SpiritWalk promenade is envisioned as a thread to connect several adjacent neighborhoods and the L.A. River and, indeed, can be replicated throughout the City.

### 1.3 KEY FINDINGS

#### 1.3.1 AZUSA STREET

1. The Azusa Street Mission, considered the cradle of the Pentecostal churches, is an important part of L.A. social, ethnic, cultural, and religious history.
2. Azusa Street has grown to be of global importance (Life Magazine #68 on list of most important events in human history).
3. Estimated 500 to 600 million or more Pentecostals globally, and growing fast.
4. With this many followers, and the commitment common in faith, there is opportunity to offer experiences, services, ceremonies, celebrations, etc in a way that establishes a notable enterprise at or near Azusa Street.
5. Media/internet/technology tools can be an important part of the marketing and content delivery systems. Superior access can appeal to different demographic groups, make access easier, provide a forward-thinking personality dimension to Azusa Street and SpiritWalk, and increase overall success.

6. Our Lady of Angels, the Crystal Cathedral, Trinity Broadcasting, and many other religious facilities demonstrate the power of providing a range of functions and meanings.
7. If the Pentecostal churches or entrepreneurial members desire to create Azusa Street facilities, there are real estate investment and business investment opportunities for both owners and operators.

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### 1.3.2 SPIRITWALK

1. Churches and temples are rich containers of history—that of individuals, families, companies/industries, and cultures.
2. There is increasing demand for historical exposition, cultural preservation, and related education and tourism.
3. SpiritWalk, which celebrates Azusa Street as well as all other religious assets in the downtown area, creates a pluralistic and equitable presentation of history as seen through churches and temples.
4. Further, SpiritWalk celebrates all of the many meanings of ‘spirit,’ including spirit of community, art, gardens, food, organizations, etc.
5. SpiritWalk can be a promenade that threads together various neighborhoods, cultures, and assets—including the L.A. River as spirit of nature.
6. SpiritWalk can be a brand that supports cultural preservation and business development goals.
7. As with Azusa Street, superior technological access for SpiritWalk can be an important contributor to success and a key personality dimension differentiating the promenade from competitive offerings.
8. SpiritWalk can be a neighborhood based tool to stimulate tourism, complementing the corporate/institutional tourism industry infrastructure in Los Angeles.

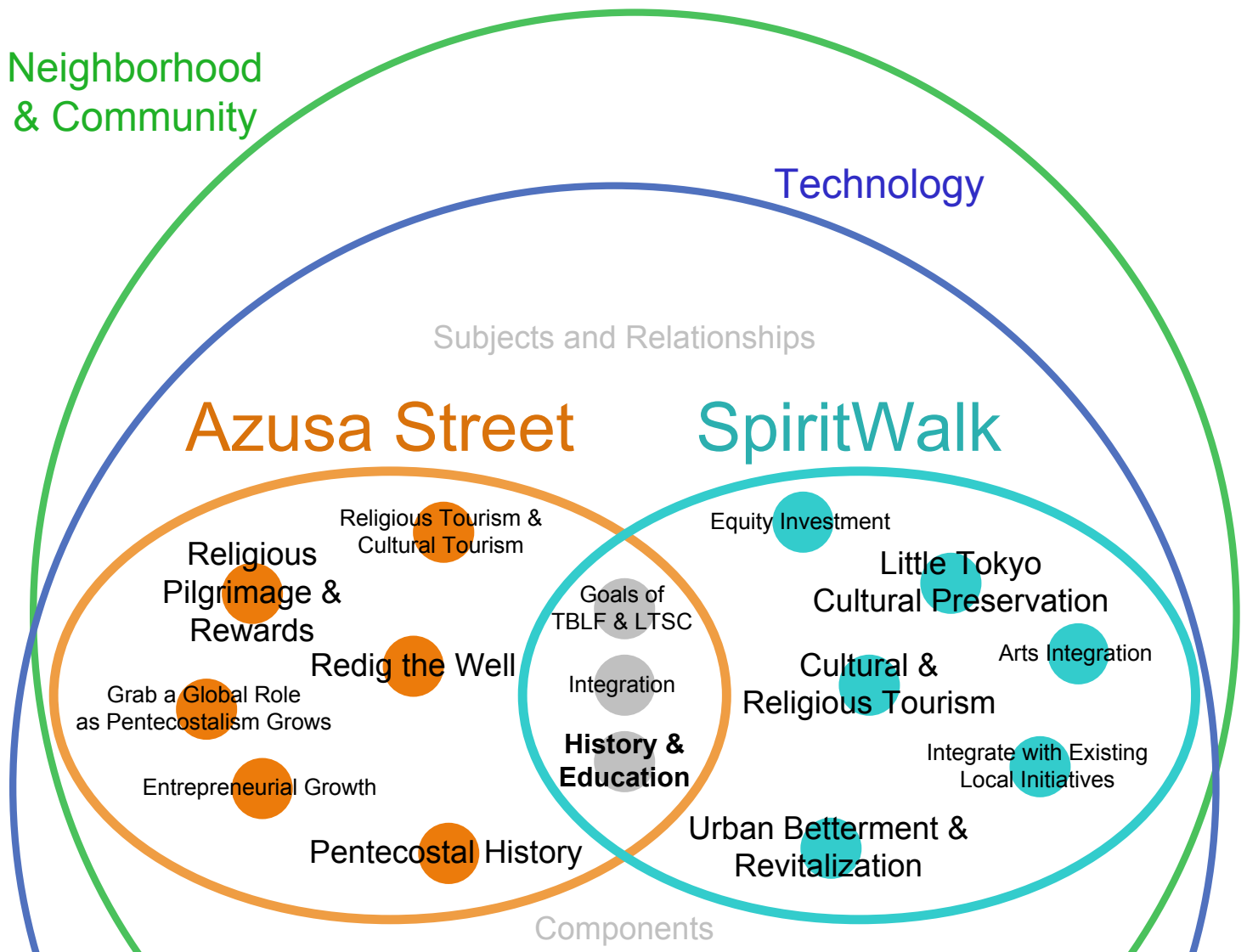
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### 1.3.3 RECOMMENDATIONS

1. Stakeholders of both Azusa Street and SpiritWalk can be approached for further development of the concept. These include adjacent and nearby real estate and business owners.
2. Pentecostal churches leadership in the Los Angeles region should be approached with the opportunity to become leaders, process sponsors, and ongoing stewards of an Azusa Street enterprise of their choosing. High level support can be productive, and activate entrepreneurial actions.
3. On a larger scale, likely investors, owners, and operators of Azusa Street and SpiritWalk facilities should be solicited for not only aforementioned process support, but also capital investment into real estate, infrastructure, and operating entities.
4. In addition to owners and operators, other beneficiaries of both Azusa Street and SpiritWalk be communicated with to educate them about their benefits and to enlist their support, such as with community endorsement, government approvals, and formal and informal partnerships.

The subjects and components of Azusa Street and SpiritWalk, along with their relationships, are shown in Exhibit 1 – 1. Detailed conclusions and recommendations are presented in the report.

# Relationship Diagram: Azusa Street and SpiritWalk Subjects and Components of Each



## Azusa Street

### Component Possibilities

1. Memorial marker such as an obelisk, pavement inlays
2. Bookstore & café near Azusa Street for gathering, events, sales of historical and spiritual material
3. Active church respecting the Azusa Street Mission
4. Robust visitor center to serve pilgrimages, religious tourists, cultural tourists, and a global audience through the internet and technology

## Common Elements

1. Presenting history in urban context
2. Azusa Street can be 1 of 20 to 25 SpiritWalk religious places = pluralism
3. Advanced use of technology for access, communication, education
3. Encountering others
4. Integration of layers of history into a story
5. Neighborhood Integration
6. Job generation, business and economic development

## SpiritWalk

### Component Possibilities

1. Pedestrian promenade
2. Connect promenade with other neighborhoods
3. Mobile and internet access to local and historical stories
4. Nature & LA River integration
5. Design guide for development and cultural preservation
6. Design and interpret with art
7. Education programming
8. Business development
9. Pluralistic encounter of other faiths

## 2 INTRODUCTION

### **The subjects of this report are:**

- The historical Azusa Street Mission site in downtown Los Angeles, which is the cradle of the Pentecostal movement, the most significant and influential religion to emerge from the United States, and with over 500 million people one of the world's fastest growing religions. An Azusa Street project has potential to be a significant visitor attraction because of the remarkable religious and cultural accomplishments of the Pentecostal faith. Azusa Street's location is shown in Exhibit 2 – 1.
- The concept of SpiritWalk, a potential pedestrian promenade that could present history, urban assets, and serve many business development, urban revitalization, and cultural preservation objectives. SpiritWalk could engage deeply with the topics of ecology and technology. SpiritWalk can be a daily-use asset for locals, and an attractor of visitors from Los Angeles and beyond. Many meanings of spirit can be integrated.

### 2.1 STUDY OBJECTIVES

Study objectives include creating possibilities for going-forward strategy and implementation, which can build upon years of work by the Azusa Street Memorial Committee. The Committee desires to present ideas to the community, solicit input, and enable communication and a coauthoring process for each project. This exploratory study presents a variety of contextual issues and ideas to facilitate co authoring dialogue, and for further study. Further, the Committee desires to use this strategy to solicit financial, organizational, and partnering resources for the next steps in developing these initiatives.

### 2.2 COMMISSIONING

This Azusa Street and SpiritWalk Strategy is commissioned by the Little Tokyo Service Center, a community development corporation that supports the Little Tokyo community with social, business, housing, and other community programming. Funding for this report is from the Tom Bradley Legacy Foundation at UCLA, which among other goals encourages cultural and social integration, economic development, and urban revitalization in Los Angeles. These funds are originally provided by the US Economic Development Administration to promote similar objectives.

## 2.3 RESEARCH

Pario Research conducted research and developed conclusions and recommendations for this report. Pario is an urban economics research and consulting company that serves the real estate development as well as arts and culture communities. As the first real estate research company to commit to sustainability in urban development, Pario has worked for over 20 years with ‘whole systems’ thinking—a discipline reflected throughout this report. Mark Smith, project manager for this report, has over 25 years experience in real estate and urban development. For details, please see [www.pario.com](http://www.pario.com). Smith is also Project Manager for the Azusa Street Memorial Committee. The Committee has for ten years promoted a memorial for Azusa Street, and managed academic, community, and religious events related to the Azusa Street Mission and has supported the 2006 Azusa Street Centennial that recently attracted over 30,000 people from around the world.

This engagement included tasks related to managing community relations, feasibility of designing and installing a memorial marker for Azusa Street and, during the 2005 through 2008 period, working with various of the Pentecostal Churches to obtain funding for an Azusa Street memorial market. These efforts were terminated in 2009 when progress became infeasible because of the Great Recession. The 2014 reissue of this report corresponds with renewed interest in the Azusa Street memorial marker the Pentecostal Churches, and intends to demonstrate cultural and economic development possibilities for Little Tokyo and Los Angeles stakeholders.

## 2.4 THE OPPORTUNITY

Both Azusa Street and SpiritWalk have tremendous opportunity to become activity centers for religion, tourism, internet and mobile technology access, and venues for quality daily neighborhood life. Los Angeles is one of the most religious cities in America and the world. Many cultures in Little Tokyo and surrounding areas have strong ties to churches and temples, and the churches and temples unique track cultural history.

## 2.5 BACKGROUND AND RELATIONSHIP BETWEEN AZUSA STREET AND SPIRITWALK

Regarding design and programming, Azusa Street and SpiritWalk have overlapping elements, as well as discrete design and programming areas. Azusa Street and SpiritWalk are introduced below, followed by a discussion of a graphic depiction of the relationships and context that is shown in Exhibit 1 – 1.

The Azusa Street initiative began with the intuition and insight of Bill Watanabe, Executive Director of the Little Tokyo Service Center. In the late 1990s, when observing visitors in Little Tokyo and in the plaza at the Japanese American Community and Cultural Center, Watanabe became curious about the subject of their attention. Upon inquiry, Watanabe learned of that the plaza was the former location of the Azusa Street Mission. He directed research into the history of the Mission, and learned of its religious and cultural significance, and global scope. Understanding the importance of Azusa Street, Watanabe formed the Azusa Street Memorial Committee in 1998. For ten years since Watanabe's insight—a period in which the Pentecostal churches have grown substantially—the Committee has produced events, placed two historical plaques and a symbolic grapefruit tree, a street sign for Azusa Street, and a historical site sign for Azusa Street at the entrance to the Azusa Street alley off San Pedro Street. The Committee plans to explore several options and opportunities to celebrate Azusa Street, including the initiatives described in this report.

SpiritWalk emerged as an idea from the Azusa Street Memorial Committee, after Committee members reflected on opportunities and needs in the community. SpiritWalk has two primary objectives. One is to take advantage of Little Tokyo assets along with the need for the community to maximize effectiveness with objectives of economic development, cultural preservation, and related community initiatives. A second goal of SpiritWalk is to help the Pentecostal churches connect with the local community, by celebrating all religious assets and histories together.

Visions for both the Azusa Street Memorial and for SpiritWalk are illustrated in Exhibit 1 - 1. This exhibit shows the subjects of each initiative and where they overlap. It also includes the component parts of each initiative, and suggests that Azusa Street and SpiritWalk both exist in context of 'neighborhood and community' as well as 'technology,' which present constantly changing circumstances. Going forward, these subjects, component parts, and contextual elements define needs for design, programming, and management, as well as how Azusa Street and SpiritWalk can integrate with other initiatives for mutual benefit. The following text describes the graphic relationships in Exhibit 1 – 1, and bold-face text is used to highlight subjects shown in the exhibit.



### 2.5.1 AZUSA STREET OVERVIEW

Specific components of Azusa Street that should be considered include an **Azusa Street Mission Memorial marker**, a **bookstore and café**, an **active church**, and a **robust visitor attraction** offering many religious tourism opportunities.

*As the cradle of one of the world's largest and fastest growing religions, Azusa Street has tremendous potential.* It is one of the most unique places in the region, and it touches the world. Azusa Street facilities and activities can showcase the **Pentecostal History** that includes William and Jennie Seymour and the Mission, as well as preceding and subsequent events and paths. Azusa Street can play two important roles today. First is to, as Pentecostals say, **Redig the Well** of the Azusa Street Mission, providing place of worship. Second, a robust visitor can satisfy desire for **Religious Pilgrimage & Rewards**, much like religious sites around the world that are capturing the growing market for **Religious Tourism**, which are often supported by state or national governments because of the benefits that they realize from a strong visitor industry. In Los Angeles, the successful 2006 Azusa Street Centennial attracted over 30,000 of the estimated 500 to 600 million Pentecostals from around the world, and is an indication of pilgrimage and religious tourism potential. To **Grab a Role as Pentecostalism Grows** is another opportunity. Pentecostalism is growing in so many different countries and cultures, it appears highly likely that new initiatives will emerge elsewhere that could become established as important Pentecostal sites and thus compete with the Azusa Street Mission site and history. Azusa Street's connection to the large and fast growing Pentecostal faith should offer ongoing **Entrepreneurial Growth** opportunities. (Many of religion's most enduring initiatives and places have been rooted in marketing, managerial desires, communication, and entrepreneurship.)

Life Magazine listed Azusa Street as number 66 in the 100 most important events in human history.

Little Tokyo and adjacent neighborhoods contain a long history of Christian, Jewish, Shinto, and Buddhist churches, many existing today. Pope John Paul visited Los Angeles in 1987 and a reception was held at the Aratani Theater at the Japanese American Community Cultural Center. The Pope's stage was set with five large paintings by L.A. artist Isabel Piczek, with panels representing Christianity, Hinduism, Buddhism, Judaism, and Islam. This pattern of a convergence of cultures and spiritual practices prompted Les Hamasaki to recognize Little Tokyo has having 'spiritual doors to the world,' which became the title of a 2003 conference produced at the Japanese American National Museum. Mark Smith and the Azusa Street Memorial Committee recognized the historical preservation and economic development potential of these histories and conceived the SpiritWalk urban promenade.

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### 2.5.2 SPIRITWALK OVERVIEW

SpiritWalk is envisioned as a public promenade that showcases historical and currently active churches and temples, as well as many other of the numerous cultural assets in Little Tokyo and nearby areas. The promenade can help **Little Tokyo Cultural Preservation** and stimulate **Cultural and Religious Tourism**. Beyond this physical manifestation, SpiritWalk can incorporate **technology** to facilitate access in many forms, including mobile and internet capacity, and create capacity for SpiritWalk to evolve with the rapid changes in technology and visitor behavior. SpiritWalk can also be an integrative multimedia point of entry into the Little Tokyo community, helping with business development. Regarding capital for **Equity Investment**, as well as opportunities to leverage cultural preservation efforts, the revitalization of the L.A. River offers potential to connect with massive urban revitalization funding, along with bridging Little Tokyo to Boyle Heights and its Japanese history. The river and bridges over it are classic spiritual symbols. Pontiff means ‘bridge builder,’ and SpiritWalk could connect Our Lady of Angels and historic St. Vibiana’s Church with Delores Mission on the east side of the L.A. River, along with many other connections. Just west of the L.A. River is the Arts District, and the artists and arts organizations can be a source of continuous interpretation and reinterpretation, providing **Arts Integration**. Los Angeles is challenged with increasing productivity of all urban assets because of rising costs, scarce land resources, and population growth. SpiritWalk can help make these urban assets more productive, helping accomplish **Urban Betterment & Revitalization**. There are many such opportunities to **Integrate with Existing Local Initiatives** for mutual benefit, because of SpiritWalk’s numerous personality elements.

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### 2.5.3 COMMON ELEMENTS OF AZUSA STREET AND SPIRITWALK

**History & Education** are key common elements of both initiatives. Histories contribute to a sense of belonging and strengthen neighborhoods. Histories are also a way to attract visitors. Educating about history, faith, ecology, and cultures are ongoing needs, and these proposed initiatives offer unique opportunities for doing so. **Integration** of blocks, neighborhoods, and communities with a SpiritWalk promenade can better urban conditions while maintaining cultural identity of each area, by helping showcase cultural identities in design and programming. Integration of all people in the region can be advanced by providing a way for us to learn about and encounter each other; familiarity tends to bring understanding, which precludes conflict.

The **Little Tokyo Service Center** is an important organization in supporting and promoting Little Tokyo, the Japanese community and, increasing, the needs of the Japanese community to ensure a healthy, prosperous, and integrated community as population and urban development changes occur. Azusa Street and SpiritWalk provide many investment, income, and promotional opportunities to help achieve these Little Tokyo Service Center goals. Beyond the local stewardship of the Little Tokyo Service Center, the Azusa Street and SpiritWalk characteristics and benefits can help the **Tom Bradley Legacy Foundation at UCLA** advance some of their job generation, investment, and revitalization objectives. That these organizations, along with several branches of the City of Los Angeles, are supporting the Azusa Street and SpiritWalk initiatives is notable, and important relative to investment and partnership support going forward.

The components of the Azusa Street Memorial and SpiritWalk initiatives are shown in Exhibit 2 – 2.

## 2.6 SPIRITUALITY IN LOS ANGELES

Religion is a source of personal and community strength, and also one of philosophical differences. A primary conclusion of this research is that many people and organizations are interested in a more effective interfaith, pluralistic dialogue. SpiritWalk has been designed to allow productive dialogue, while also using the topic of spirituality in broader, integrative ways. History is a primary example. Spirituality often demonstrates the history of neighborhoods, including strong connection to personal lives over layers of generations. Churches and temples can play a fundamental role in presenting these histories. There are numerous churches and temples of Little Tokyo and the surrounding that are architecturally significant buildings, and the City is looking for productive urban vitalization tools. Further, Los Angeles is embracing ecology and sustainability—both spiritual subjects—in profound ways to solve daily urban, health, and social problems. Los Angeles has one of the most religiously-engaged populations in the United States, and it reflects a diverse mix of global religions because of past and current immigration of many cultures<sup>1</sup>. Los Angeles also has a vital tourist economy with which Azusa Street and SpiritWalk can connect with their many opportune topics and characteristics.

Religious believers, agnostics, and atheists are all prospective audiences for Azusa Street and SpiritWalk. These initiatives and facilities are intended as ways to encounter others of both similar as well as different beliefs. SpiritWalk does not intend to homogenize or render to a common identity all people. Instead, by greater understanding of others from the past and in the

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<sup>1</sup> KPCC Radio. A Meeting of Faiths: At the Intersection of Religion and Media. June 4, 2006.

present and future, there can be learning and acceptance. Indeed, individual and group identities can be strengthened and respected based upon dialogue, interaction, and understanding—instead of being reduced and homogenized.

Individuals and cultures have spiritual and community needs that can be viewed as a continuum, as opposed to or in addition to being viewed as a fixed need at any given point in time. Both Azusa Street and SpiritWalk are envisioned as places that people can experience over a lifetime, as they grow and learn, and as they ebb and flow with issues, friends, family, and society. Azusa Street and SpiritWalk activities technology can constantly evolve, while other elements, such as some designs, can remain static as historical representation.

Overall, with both Azusa Street and SpiritWalk, weaving these religious and cultural assets together using technology and the power of community can create a productive cultural preservation and economic development program. More is described in the dedicated sections of this report.

## 2.7 Report Structure

Following this Introduction and the preceding Report Summary are sections for various Azusa Street and SpiritWalk investigations, including:

**Section 3 – Azusa Street Memorial:** Includes a Project Value Proposition, Opportunities and Challenges, Components, Implementation, and Funding Strategy.

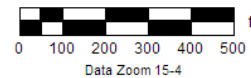
**Section 4 – Azusa Street Memorial Implementation Strategy:** Includes Azusa Street Possibilities, Stakeholders, Process and Azusa Street Memorial Committee Structure, and an Azusa Street Fundraising Strategy.

**Section 5 – SpiritWalk:** Includes Value Proposition, Opportunities and Challenges, Components, Implementation, and a Funding Strategy.

**Section 6 – Azusa Street Memorial and Real Estate Possibilities:** Includes a Value Proposition, Opportunities and Challenges, Possible Project Components, Little Tokyo Real Estate Markets, and a Possible Acquisition and Investment Approach.

## Appendices





# Azusa Street Memorial and SpiritWalk Component Summaries

## Initiative

Azusa Street Memorial

## Conclusions & Recommendations

Value Proposition — Capitalize on . . .

- \* Remarkable Mission story; Dr. Robeck book
- \* Global reach
- \* Cultural diversity
- \* Religious trends in society
- \* Religious trends in LA
- \* Civic and govt. support generated and further support possible
- \* Technology
- \* Pentecostal religion size and growth
- \* Religious experiences (rituals, ceremonies)

Challenges

- \* No historic building or church is controlled
- \* Community resistance

## Components, Participants, Comments

Components

- \* Art based memorial
- \* Story focus, making Azusa Street a living monument that tracks Pentecostal changes
- \* Technology to broaden demographic and geographic scope

Participants and Partners

- \* Need to identify Pentecostal Churches involvement and support
- \* Real estate investors
- \* Religious non profits and agencies
- \* Tourism companies
- \* Tourism sector in LA

Azusa Street Memorial RE

Value Proposition — Capitalize on . . .

- \* Recognition and reverence for Azusa Street
- \* Translate visitor activity to real estate value
- \* Translate religious experiences into value
- \* Integrate Azusa Street with SpiritWalk

Challenges

- \* No real estate is owned or controlled
- \* High prices and growth occurring in area
- \* Need for investment capital

Components

- \* Interesting representation of Azusa St. site
- \* Building for worship
- \* Multifunctional space (rituals, ceremonies)
- \* Library/bookstore/museum/giftshop
- \* Website and media technology for marketing

Participants and Partners

- \* Mission committed real estate investor
- \* Tourism industry
- \* Pentecostal Churches

SpiritWalk

Value Proposition — Capitalize on . . .

- \* Religion's role in urban history and cultural evolution in LA
- \* LA's religiosity
- \* Demographics — ages and ethnicities
- \* Urban life cycles in area—DT, LT, CT, OS, BH
- \* Character and quality of local programs
- \* LA River
- \* Urban betterment desires
- \* Global socio-political issues and religious dialogue
- \* Tremendous investment in pluralism and ecumenism
- \* Downtown tourism initiatives
- \* SpiritWalk endorsements
- \* Allied assets: art, artwalk, gardens, food

Components

- \* Historical churches and temples
- \* Active churches and temples
- \* Urban infrastructure/street improvements
- \* Technology and media and art
- \* Media Plaza
- \* Related assets
- \* LA River
- \* Gatherings and convergences

Participants and Partners

- \* Churches and temples
- \* Religious non profits and agencies
- \* City/LA River
- \* Existing urban initiatives



### 3 AZUSA STREET MEMORIAL

#### 3.1 VALUE PROPOSITION

The following value proposition statements can be considered when planning and investing in an Azusa Street Memorial project. These value propositions represent spiritual value to Pentecostals and others, possible investment value to equity investors, and economic development and marketing value to Little Tokyo and the downtown area.

- In a continuation of its role as the ‘cradle’ of Pentecostalism, **Azusa Street can grow its function as a ‘home’ for Pentecostalism and become a significant spiritual anchor and visitor attraction.**
- As such, Azusa Street might function much like the Western Wall in Jerusalem, Mecca in Saudi Arabia, or Goa. As a very young religion for its size and growth rate, Pentecostalism has opportunity to establish places, people, and objects that are of high spiritual value relative to the past, present, and future.
- **Azusa Street can serve as an activity generator and be the support for real estate investment and/or business equity investment adjacent to or nearby the Azusa Street location.**
- **Azusa Street can become a visitor attraction and create jobs to manage and staff operations.**
- **If combined with SpiritWalk, an Azusa Street religious attraction could realize ‘crossover’ visitors, adding to Azusa Streets potential revenue, investment return potential, and job generation potential.**
- **In partnership with nearby building or facility owners, a Pentecostal visitor attraction could be a source of revenue and profit for investors, lenders, and managers.**
- These benefits of increased visitor counts, investment potential, and job generation can also be realized by the Little Tokyo community.

*Several sections of this report begin with a ‘value proposition’ for the subject at hand. Value proposition has two different meanings in this context, including the more traditional monetary value associated with enterprise discussions of a value proposition, as well as the deep spiritual value possibilities of humanity. The Tom Bradley Legacy Foundation and Little Tokyo Service Center wish to engage both for the Pentecostal churches and Little Tokyo community.*

These represent a broad range of benefits with realization based upon level of commitment, investment, and community acceptance garnered in the process. Benefits may grow over time.

### 3.2 OPPORTUNITIES AND CHALLENGES

The following Opportunities and Challenges have been instrumental in Pario's developing market conclusions and recommendations, and are presented here for input into independent analyses about potential projects.

#### 3.2.1 OPPORTUNITIES

- There are 500 to 600 million Pentecostals, and the faith is growing rapidly.

- Pentecostalism is clearly providing a welcome message and community to a significant world population, and to population that crosses over to include Eastern and Western societies, presenting strong global scope.



On left, the Azusa Street Mission. On right, Reverend Seymour surrounded by members of the Azusa Street Mission. (Photograph courtesy of the L.A. Public Library.)

- Azusa Street is recognized as the cradle of the Pentecostal movement. (See [Life Magazine](#) page in appendix mentioning Azusa Street as number 68 in the top 100 events of human history.)
- William Seymour was pastor at the Azusa Street Mission. As a humble son of slaves, Seymour contributed to the formation and propagation of Pentecostalism from Azusa Street to many countries throughout the world. And today, as the fastest growing Christian denomination and one of the fastest growing religions in the world (second after Islam), Pentecostalism is having global impact in America, Africa, Korea, Latin America, and other countries. Pentecostalism is the largest and most influential religious movement to ever emerge from the United States.



Azusa Street's symbolic grapefruit tree (small, surrounded by steel grate) is in the center of this photograph, with people standing around the plaque in front of it during the Azusa Street Centennial 2006

At only 100 years old, it is having tremendous impact considering its short history in relation to other major religions and denominations.

- An engaging book has just been published chronicling the Azusa Street story, which is a compelling history to memorialize.
- In Los Angeles, based in part upon Azusa Street Memorial Committee efforts, significant political bodies and politicians support some form of recognition for Azusa Street:
  - City of Los Angeles Human Rights Commission
  - Councilperson Jan Perry
- With appropriate infrastructure, management, and promotion, religious assets can be significant attractors for visitors.
- Accomplishments of the Azusa Street Memorial Committee to Date:

- Conducting several public events over many years of spiritual and/or academic nature regarding the history of Azusa Street and its global reach.
- Installing two plaques commemorating the Azusa Street Mission and the Seymours.
- Supporting the Azusa Street Centennial.
- Presenting to and receiving endorsements from the City of Los Angeles Human Relations Commission (see Appendix).
- Receiving proclamation from Councilperson Jan Perry welcoming Pentecostals to Los Angeles for the Centennial.
- Conducting a celebration for Black History Month.
- Receiving a \$25,000 in-kind grant from the Los Angeles Community Redevelopment Agency to support Azusa Street and SpiritWalk.
- Receiving a \$25,000 grant from the Tom Bradley Legacy Foundation to conduct a market research study to



Mayor Bradley and Isamu Noguchi  
(Photo Courtesy of the L.A. Public Library)



Cecil M. Robeck, PhD

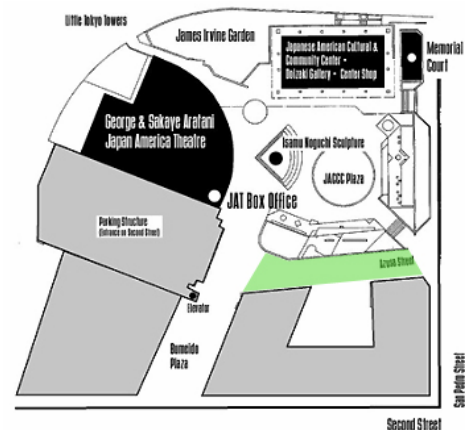
determine a strategy to go forward with the Azusa Street Memorial and SpiritWalk.

- The Azusa Street Memorial Committee has a diverse membership and skill set that has shown strong commitment to the project. Further, the Committee is connected with resources to further advance planning and implementation if needed.



Japanese American Cultural and Community Center, view of Noguchi sculpture and Aratani Theater from plaza.

- The Isamu Noguchi Plaza at the Japanese American Culture and Community Center is the location of the historic Azusa Street Mission building in 1906. This plaza was created by a series of events and decisions involving Mayor Tom Bradley and his support of the Japanese community and Little Tokyo, exemplifying Mayor Bradley's desire to support the various cultural communities in Los Angeles. Noguchi provided a sculptural concept and plaza vision and, among others, Noguchi urged the City to support the project. Mayor Bradley then proposed the idea and support of one million dollars to the Japanese community. The project was implemented and has now been a primary staging area for cultural and community events in Little Tokyo for 30 years.
- Pentecostalism and its dancing and worship style has had influence on jazz music and was reportedly an influence for Elvis Presley. As is clear with these music influences and with Pentecostalism's worldwide growth, Pentecostalism's message and connection to human spirit is compelling. Azusa Street can



Japanese American Cultural and Community Center



celebrate such power, and present it as an important influence in modern human history.

- Pentecostal churches' membership includes broad cultural and philosophical representation, and there is opportunity to find productive territory within which to create a successful venture at Azusa Street. (In 'Challenges,' below, see correlating challenges.)
- Based upon experiences of other religions and Christian denominations, the Pentecostal churches could establish a robust visitor attraction, premised upon Azusa Street as a 'sacred place' equivalent to that which other religions attractions are built. Additionally, the size and growth rate of the Pentecostal churches suggests that a robust visitor attraction is possible. Features of a robust attraction might include:
  - Historical and sacred artifacts of the Pentecostal faith.
  - Abundant use of technology for access, including 'virtual' links to other important Pentecostal assets.
  - Presenting in compelling electronic media information archives and on-demand access to current information, cultural entertainment, religious programming and doctrine, etc.
  - A theater for multiple uses, including worship, education, convening, etc.
  - A host of performing arts activity to entertain and tell stories. Disciplines can include musicals, drama, comedy, and performance art/mixed medium events. As one example, a musical about the story of the Seymour's could be a regular production and part of the personality of Azusa Street.<sup>2</sup>
  - A bookstore.
  - A café and/or restaurant.
  - A museum.
  - An outdoor stage/theater for events.



Little Tokyo Service Center Executive Director Bill Watanabe and Councilperson Jan Perry

<sup>2</sup> The idea of a musical and many other idea contributions to Azusa Street have been made by Les Hamasaki, member of the Azusa Street Memorial Committee.

- A strong media presence, including television and radio (both with internet delivery too).
  - Any of these facilities could be rented to provide revenue.
- To enhance project status and create funding opportunities, Azusa Street should be registered as a cultural heritage site with the City of Los Angeles.
- Mobile content is increasing rapidly, and major information providers such as media companies are investing even more. See articles in the Appendix about Gannett Newspapers and their new media plans, which commit to new forms of distribution. When the nation's largest media providers drive content into new technology and mobile devices, they essentially create business opportunity for others to use these same distribution channels. See Exhibit 3 – 1.
- Internet sites are increasingly formatted for and accessed by mobile devices. Podcasting and video casting are also increasingly consumed on mobile devices.
- The functionality of mobile devices is increasing rapidly, while costs are going down. The United States is actually behind other countries in the implementation of mobile technology infrastructure. Mobile devices are now more advanced than the United States' distribution network. However, the owners of the distribution networks are in the process of upgrading the national network, and new possibilities for using it are at hand. Azusa Street should consider this as an opportunity to connect powerfully with various demographic groups, as well as Pentecostals around the world.
- A key factor contributing to increased functionality of mobile devices is the combination of Global Positioning Systems (GPS) with databases. Databases such as Google and Yahoo, which combine mapping with 'phone book' and other location information, can now provide users information about what is around them wherever they are geographically. And this new information base can link to additional content provided by the local business or organization, such as a restaurant, theater, or museum. In essence, to be available to anyone on the street, more information is about what is inside of buildings. Thus, from a marketing perspective, people on the street—on the outside—can be more effectively informed and lured inside businesses and religious and cultural organizations, based upon them having more complete, immediate information.



Reverend Aaron Howard on right



- History too can be presented with this same immediate capacity, to anyone on the street.
- Both of these capabilities can enhance business development and cultural preservation (access) efforts. See Exhibit 3 – 1.
- Throughout history, religions have used media and technology of the day in innovative, entrepreneurial ways. Early Christianity used art to influence people in churches, and took portable alters on the road to the countryside to connect with others. Before printing, religious texts were produced with church labor and illustrated beautifully by hand by the most gifted (advanced) artists in society. Then, religion used printing technology immediately and effectively. Same with radio and television. More recently podcasting was adopted early by religions. Now, with an acceleration of mobile technology and digital media, there is opportunity to continue to integrate church messages into peoples' ever-changing lives. The global reach of the Pentecostal churches has it active and growing in some technologically advanced cultures, and some of the fastest adopters of technology. Insightful technology use can enhance Azusa Street success.
- Environmental protection is being embraced by many Christians and evangelicals. Stronger 'community' has long been a goal of these groups. With the increasing attention given to the many elements of sustainability, Azusa Street might beneficially work with this topic, which could provide a tool for alliances. SpiritWalk intends to embrace sustainability, including with the L.A. River revitalization. Many other initiatives can be explored by the Azusa Street project.
- Revivalists and charismatics are becoming a significant part of Catholic and non-Pentecostal Christian denominations. Though such integration and crossover produces some interfaith problems, the trend can also be viewed as a venue for positive inner faith and interfaith exchange. Azusa Street (as well as association with SpiritWalk) might play a productive role, and represent local opportunity.
- The very diversity of belief and structure, rapid growth worldwide, and entrepreneurialism in the Pentecostal churches can be considered an opportunity at Azusa Street to establish a broad spectrum of spiritual and commercial uses. Specific investigations are beyond the realm of this initial exploratory report, but



Reverend Fred Berry

can be investigated by the Azusa Street Memorial Committee and/or subsequent research.

- Any faith, brand, cause, function, or other affiliation that involves the number of people that have some connection with Azusa Street can be viewed as a tremendous spiritual and commercial opportunity.
- Commercial opportunities can provide local owners and investors financial investment and profit opportunity, in addition to spiritual accomplishments and functions.

### 3.2.2 CHALLENGES

Identification of challenges to an Azusa Street Memorial project will help planning and resource allocations going forward. Challenges include:

- The Pentecostal churches are decentralized with many voices and views, creating a spectrum of activity. For initiatives such as Azusa Street, there is no single source of endorsement or provision of resources such as staffing and funding.
- Efforts to create an Azusa Street Memorial have encountered some resistance:
  - By the Japanese American Cultural and Community Center for use of a wall that they control that fronts the Azusa Street alley.
  - Nikkei Interfaith Fellowship for endorsement of the Azusa Street Memorial project based upon perceived philosophical differences, particularly with contemporary social, scientific, and medical issues.
- The aforementioned resistance has constrained the abilities of the Committee relative to the opportunities list above, despite ten years of Committee work toward the goal. They have been equally apparent in research for this engagement.
- The Azusa Street Memorial Committee does not own, control, or otherwise have access to any real estate or civic space upon which it can establish the Memorial.
- The Pentecostal Churches have been unwilling to provide funds in order to conduct basic processes associated with establishing the Memorial. Further, the churches are not presenting a united mission and team to implement the Memorial idea.
- The Pentecostals have broad church membership relative to cultures and philosophy. In subjects in which controversy may emerge, there may be a challenge reconciling it. Such issues may arise in a robust programming of the cradle of the Pentecostal churches, or in interaction with others in downtown Los Angeles. These are not new challenges to religion, and strong skill in leadership and vision can play an important role

“Within two years of founding a mission in an abandoned church on Azusa Street, his multicultural ministry sent missionaries to 25 countries.”

-- Life Magazine

amid potential challenges. Here, the entrepreneurial spirit of the Pentecostals may play an important role in the faith's evolution.

- The Pentecostal churches have not strongly connected with the closely-knit Little Tokyo community, with its strong sense of and pride of culture, dense local neighborhood history, and deep religious history.

### 3.3 POSSIBLE PROJECT COMPONENTS

Originally, when the Azusa Street Memorial Committee was formed, the project vision was to create an art-based memorial representing the historical events of Azusa Street and the activities of the Pentecostal Churches around the world. The Committee focused on a wall facing the Azusa Street alley, feeling it offered good possibilities for design and visibility, and benefiting from it being about 50 feet away from the location of the Azusa Street Mission in 1906.

However, the Committee has been denied approval to use the wall by its owner, the Japanese American Cultural and Community Center.

### 3.4 FOUR PROJECT DEFINITIONS TO CONSIDER

The Azusa Street Memorial celebrates social and religious history of global significance. It provides an ongoing point of reference in downtown Los Angeles for the Pentecostal churches' global expansion, as it is the second-fastest growing religion in the world. Azusa Street's history is perhaps its most universal appeal. Its most dedicated appeal, however, is likely from Pentecostals.

The historical Azusa Street Mission can be the springboard for at least four levels of accomplishment, depending on the desires and implementation capacity of the Pentecostal churches: 1) a dignified memorial marker, 2) a marker plus bookstore/café/museum, 3) an active Pentecostal church, and 4) a robust visitor attraction.

These four potential projects can be viewed by the Pentecostal churches as they decide which type of project they would like to endorse and undertake. These may be phased, starting with the marker and growing along with activity and investment over time.

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### 3.4.1 MEMORIAL MARKER

A memorial for William and Jennie Seymour has been the primary objective of the Azusa Street Memorial Committee. A memorial may take the form of an obelisk, such as the one recently installed by the Little Tokyo Service Center in front of the Union Center for the Arts (historic Union Church). Additionally, or alternatively, the alley road surface or nearby pedestrian mall surface offers good opportunities for pavement markers. Local community member Bruce Kaji suggested using the Hollywood Walk of Fame or the L.A. Community Redevelopment Agency/Cultural Affairs Department history project in the sidewalk on 1<sup>st</sup> Street as a model. See Exhibit 3 – 2.

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### 3.4.2 MEMORIAL MARKER PLUS CAFÉ/BOOKSTORE/MUSEUM

A memorial marker, described above, along with a café/bookstore/museum, wherein gatherings and events can be conducted, historical and inspirational material can be sold, and religious artifacts and history can be on view. This second level of possibility requires managing a business, finding suitable space, and taking financial risk. (More details about this are in the subsequent section about implementation.)

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### 3.4.3 AN ACTIVE PENTECOSTAL CHURCH

A church respecting the original Azusa Street Mission can be established in the area. An active church would allow the ‘administration’ of many spiritual, emotional, and denominational benefits, such as:

- A way for visitors and pilgrims to honor the site, the Seymours, and others involved with the Mission.
- Access to a pastor who has anointing power and status.
- Initiations such as baptism.
- Life cycle events such as funerals, weddings, etc.
- Anointed healing and place for special prayer and invocation.
- Participation in ‘re-digging the well’ of the original Mission.
- A place to honor God.
- A place for ancestral celebration.
- A place for spiritual food, culinary offerings.
- Etc. (See Exhibit 3 -3 for a worksheet that can be used during project implementation).

Often, pilgrimages are to visit a powerful religious personality, and an active church with a dynamic leader can even further build upon the history of the Mission.

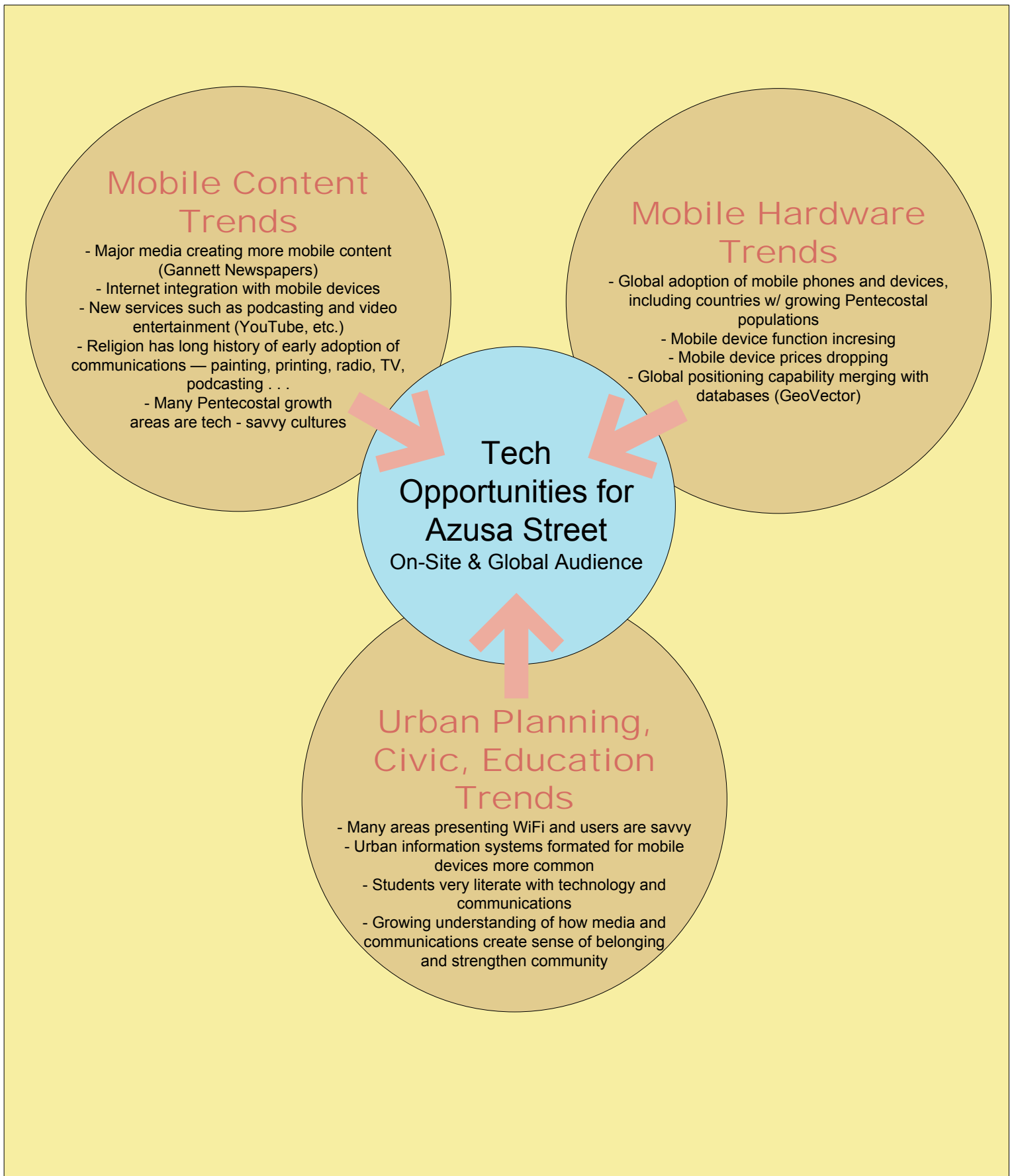
#### 3.4.4 ROBUST AZUSA STREET MISSION VISITOR ATTRACTION

A robust Pentecostal religious attraction for visitors, celebrating the Azusa Street Mission as the global launching point of the Pentecostal churches. This robust visitor attraction can be combined with an active Pentecostal church, which can offer the benefits listed above. As such, the robust visitor attraction can be a dynamic home for the Pentecostal church, serving roles for the Pentecostals similar to the Western Wall in Jerusalem, Mecca, or Goa. As previously mentioned, there is opportunity to use technology, and to incorporate the knowledge of the local entertainment industry for storytelling and for creating a memorable experience—a soulful, spiritually rewarding experience as opposed to a highly commercial experience. See Exhibit 2 - 4, which shows some important religious sites in Los Angeles and the world.

All four of the above accomplishments provide spiritual value. The robust religious attraction offers the best opportunity to create real estate investment and business investment returns. A robust facility of course requires the most managerial capacity and planning.

Pentecostals might be attracted to one or more Pentecostal clergy, whom embody the characteristics valued by Churches members, and whom can administer Churches doctrinal benefits that themselves can each draw many visitors.

# Azusa Street and Technology 2007





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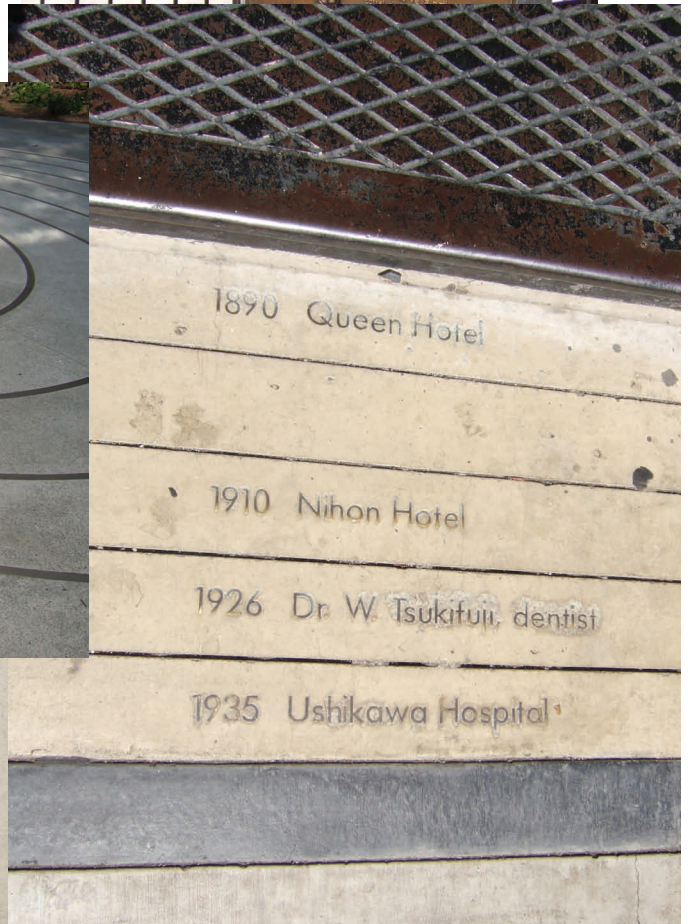
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## Exhibit 3 -2 b

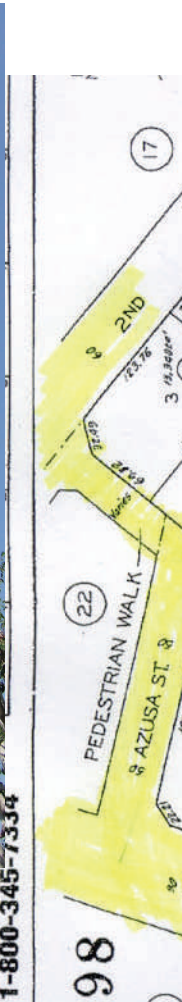
### Azusa Street Memorial Location Possibilities





## Exhibit 3 - 2 c

### Azusa Street Memorial Location Possibilities





## Exhibit 3—2 d

### Azusa Street Memorial Marker Example

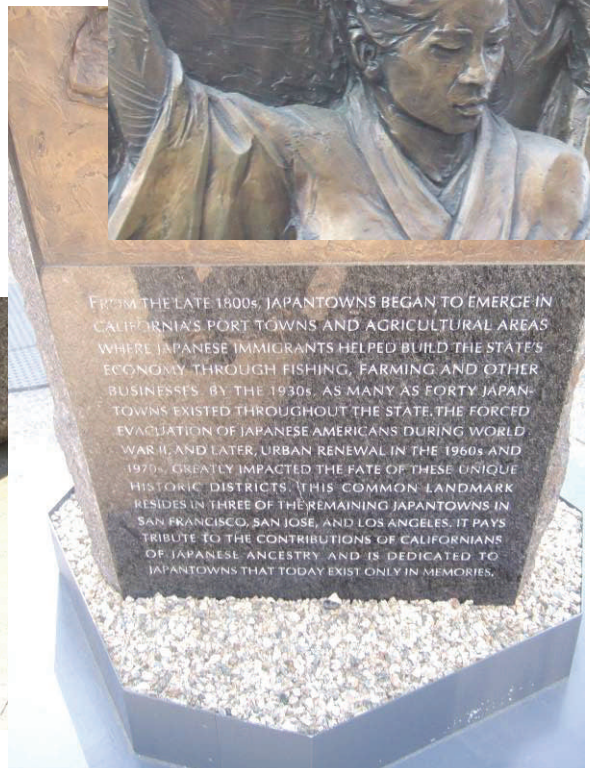
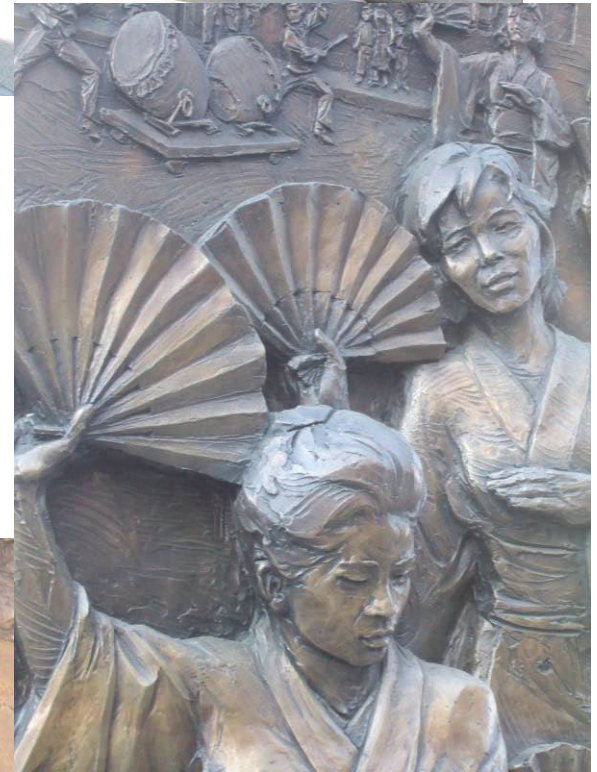
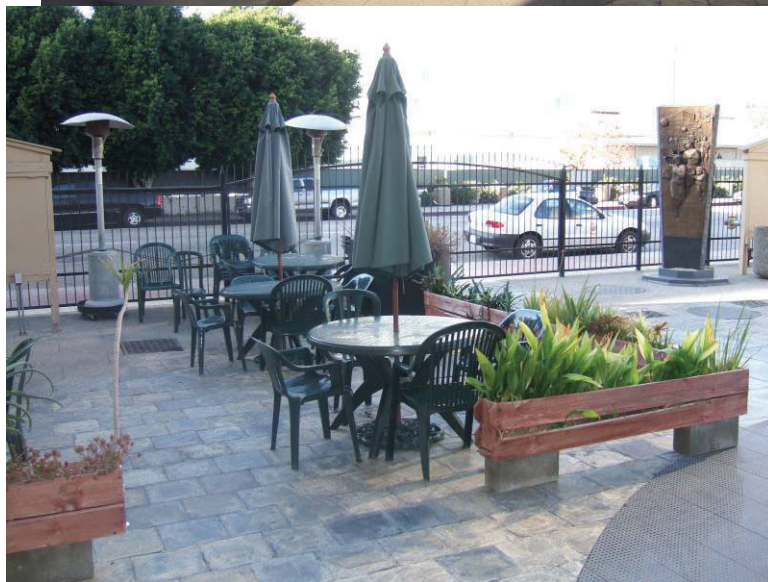
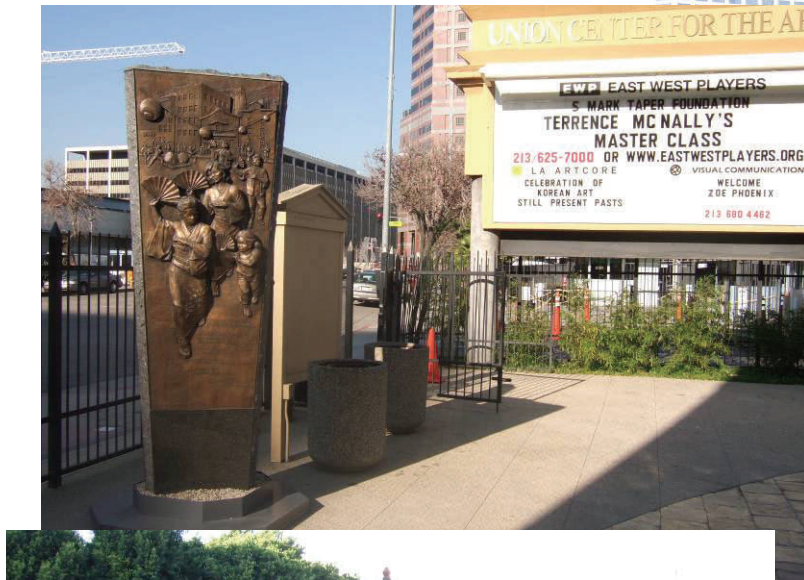


Exhibit 3 - 3  
Feature Categories

Filling in this worksheet can be useful in evaluating options during the investment and implemetation decision making.

Urban Institute Visitor/Audience Motivation Categories

Location/Feature	Emotionally Rewarding	Gain Knowledge	High-quality Art	Socialize	Celebrate Heritage	Low Cost	Support Community Organization	Administered?	Comments
Azusa Street Memorial									
-- Honor the Site & Seymours									
-- Pastor Personality									
-- Baptism, Weddings, Funerals, Life Cycle Events									
-- Healing									
-- Redig the Well									
-- Personal Goals									
-- Honor God									
-- Social Status									
-- Historic Site									
-- Religious Transformation									
-- Ancestral Celebration									
-- Food, Culinary Offerings									
SpiritWalk									
-- Historic Sites									
-- Current Temples and Churches									
-- Religious Transformation									
-- Ancestral Celebration									
-- Food, Culinary Offerings									
-- Nature									

Some possiblities, trying to be broad and inclusive, in order to evaluate the 'tools' at hand.

Understanding why people attend arts and culture events is helpful for promotion, and for planning of places and events.

Exhibit 3 - 4 Religious Tourism Sites							
Site	Type of Destination	Location	Activities Promoted	Annual Visitors	Near by Attractions	Other	Source
Western Wall	Christian	Israel		2.7 million	Many other Christian Sites		answers.com/topic/western-wall?method=22
Vatican	Christian	Rome, Italy		3 million-1994	Coliseum, St. Peters Basilissiacca		http://www.nationalgeographic.com/traveler/articles/1042vatican_city.html
Mecca	Muslim	Saudi Arabia	Worship and Prayers	12 million-2004			http://www.travelandleisure.com/articles/meccas-makeover
Saint Mena (Abu Mina)	Christian. Scared tomb of St. Mina, preformed mirlices	Egypt	Participate in the spiritual life and work of the community		Pyramids, Valley of the Kings. 50mi south of Alexandrian	Sacred healing powers	http://weekly.ahram.org.eg/2000/469/tr2.htm
Masshad	Muslim	Iran		15 millon pilgrims	On the way to Mecca		http://www.iran-daily.com/1383/2088/html/panorama.htm
Taj Mahal	Muslim	India		3 million			http://theseoultimes.com/ST/?url=/ST/db/read.php?idx=1079
Grand Stand	Christian	Myrtle Beach, SC	Beach Fest-worship service	1 million	Myrtle Beach	\$4.2 million spent by reglious tourists annually	http://www.uga.edu/bahai/2002/020609.html
Art Counsel of OKC	Artistic Events	Okalahoma City	Local & native arts and crafts	750,000		\$88 mil income for OKC	Getz
Highland Games	Scottish Cultural Events	Nova Scotia	15,000		For every dollar spent at the site \$6 is spent in surrounding areas	Cultural tourists stayed 33% longer	Getz
Colonial Williamsburg	Early US History	Virginia	Colonial life	1 million	Contibutes-\$500 mil/year to VA's economy	In 1998 \$800 mil was spent to preserve heritage sites	Brink
Athens-Clark County	Early US History	Georgia	Colonial life & agricultural history	Towns' population 15,000	Areas near saw a 10.73% property value increase after preservation. Main St increased 34%	Study based on historic preservation. New jobs=\$1.7 mil economic impact. Tourism in 1995=\$74 mil	ACC Planning Dept.
Yukon	Early Settlers in the Yukon & Gold rush	Canada	Life, mining practices	280,500		\$160 mil generated from tourism. Effects 1,185 businesses	Yukon Government
Main St. Program	Historic Restoration	Florida		71 mil visitors to FL, 61% participated in heritage activity	83% of historic areas' property value increased more non-preserved areas. No preserved area ever declined in value	Economic impact of historic preservation=\$4.2 mil	University of Florida
Chinees Motor Boat Tour	Taiwan Buddhists	Xiaman, China	Tours Various Buddhist temples in China on a week long pilgramage	357 tourists/boat. In 2005 est 3000 tourists	Cities of Kinmen and Tiachung	The ride takes 14 hours. Over 80% of Chineese tourists are seniors	http://news.xinhuanet.com/english/2006-03/12/content_4295306.htm
Confucius Mansion	Confucius' Tomb. Founder of Confucionism	Qufu, Shandong, China	Shows sacrific rituals, tours the house and gardens			Employees over 300 people	http://www.chinatour.com/attraction/confuciusmansion.htm



Exhibit 3 - 4 Religious Tourism Sites							
Temple of Heaven aka Tiantan	China's largest temple and altar complex. Emperors of the Ming and Qing dynasties worshipped	Bijing, China	Historic view of previous empires and architectural style		2km south of the Forbidden City		http://www.chinatour.com/attraction/templeofheaven.htm
Qufu	Birthplace of Confucius	China	Shopping streets for ancient city life, paintings, and calligraphy				http://www.china.org.cn/english/travel/140059.htm
10 Years of the Festival of Faiths	Multi-religious	Louisville, Kentucky	Celebrates the religious heritage of the Louisville region. Week long event	4500 participants-2005		Recognized by the US Senate as a model for interfaith activity	<a href="http://www.pluralism.org/research/profiles/display.php?profile=74179">http://www.pluralism.org/research/profiles/display.php?profile=74179</a>
Baha'i Gardens		Isreal		Since opening in June 2001 there have been to 2.8 million visitors		760 Empolyees	
Facts:			Distribution of Spending: 23% Lodging 18% Restruants 9% Grocery, 12% Amusement 18% Souveniors			Hotel Rooms Req= (Toursist x %Staying in Hotels x Ave length of Stay)/ (365 x Ave peop/room)	MacIntosh p.138, 211
Facts:				240 million cultural tourist/ year-1999. Between 30-70% of intrnational travelers are cult			McKercher p.1

## 4 AZUSA STREET MEMORIAL IMPLEMENTATION STRATEGY

Several opportunities exist for a contemporary realization of the historic Azusa Street Mission. To decide which scenario is desirable, and what is needed to accomplish it, this section presents options in context of implementation requirements.

### 4.1 AZUSA STREET POSSIBILITIES

Four potential levels of accomplishment in a contemporary manifestation of the Azusa Street Memorial, which were introduced and described in previous sections of this report, are further developed in the Azusa Street Possibilities Matrix, Exhibit 4 - 1. (Acknowledgement of a fifth possibility, a hybrid approach, is also included in the matrix.)



### 4.2 STAKEHOLDERS

The Azusa Street Mission has a number of stakeholders. Foremost are Pentecostals for whom Azusa Street is a sacred place. Pentecostalism is comprised of a number of different independent churches, and represents a spectrum of viewpoints on many subjects. Pentecostalism is active and growing in most major regions of the world, and thus in cultures that have quite different traditions and current circumstances. Such diversity is a positive attribute of Pentecostalism, which creates many opportunities, but it may also create challenges relative to agreement on issues and initiatives. Stewards of an Azusa Street Mission project can benefit from being mindful of this diversity.

Consideration should be given to the community in which the Azusa Street site is located, Little Tokyo. Little Tokyo will be affected by both the positive and potential negative implications of any form of Azusa Street representation and development. Positive affect might include community amenity, visitor spending, spiritual reward, value enhancement, and other social, economic, and spiritual considerations. The associated SpiritWalk project discussion in this report presents many of the ways in which SpiritWalk can help the local community achieve its already agreed upon goals, such as business development and cultural preservation. In addition to these favorable contributions, the local community may also realize negative affects, such as increased traffic congestion. All affects should be kept in mind, optimized where possible, and communicated. Little Tokyo has many committees and community organizations that are stewards of the community or its individual sectors. It is a relatively complex network, reflecting strong engagement by this well-rooted Japanese population.



Beyond the Pentecostals and the Little Tokyo community, others have been or will be involved in the project if additional initiatives are adopted and implemented. The Azusa Street Memorial Committee and its members have a significant investment in and commitment. Additionally, many people and organizations have engaged with Azusa Street Memorial Committee initiatives and are also stakeholders. The initial sources of funds for this study, the Tom Bradley Legacy Foundation and the US Economic Development Administration, have goals relating to job generation, neighborhood revitalization, and cultural preservation. Another organization involved with implementation of this study, and also financial contributor, is the Little Tokyo Service Center, which supports the local community with social, economic, spiritual programs.

The City of Los Angeles has supported various Azusa Street Memorial Committee programs and initiatives with actions ranging from street signs, permits, proclamations, and numerous in-kind contributions.

Going forward, entrepreneurs, developers, equity and debt investors, and businesses will presumably engage. This is an important group, required to take any prospective project into further levels of accomplishment. These private organizations will evaluate risk and reward in a businesslike manner, which represents different criteria than has been applied to many decisions for initiatives conducted to date. This study is, in part, intended to impart such thinking on the project possibilities, organizational stewards, and possible outcomes.

#### 4.3 PROCESS AND AZUSA STREET MEMORIAL COMMITTEE STRUCTURE

The stewards of an Azusa Street project should be mindful of these stakeholders, their diversity, and consider ways of effectively gaining input from and agreement among the stakeholder population. Solidarity should facilitate the process of approvals, funding, and the myriad of partnerships that can help design and develop a project, and manage it in the community for years into the future.

Focusing on a going-forward **process** is an important first step. Decisions about what level of accomplishment to target should be made. In this regard, the Azusa Street Memorial Committee has been catalyzing educational, memorial market, Centennial support, and other activity related to the historical Azusa Street Mission. The Committee has established relationships with the community, several departments of the City of Los Angeles, and other organizations. It is thus in position to continue productive stewardship of future activity relating to the Azusa Street Mission. That said, the Committee needs to assess its existing and needed skills relative to going forward, determine where gaps exist, and then assemble required skills, relationships, and other tools necessary to accomplish desired goals and outcomes. Such assessment will likely suggest that the Committee composition and structure should evolve, from its appropriate level of past objectives, to a new capacity to accomplish new goals, if new goals are indeed adopted. See a graphic representation of the history and recommended short-term structure of the Azusa Street Memorial Committee in Exhibit 4 – 2 (from 2007 report).



Pario has identified a recommended structure for the Azusa Street Memorial Committee to proceed with. The engine of the recommended committee is a schedule of subcommittees, wherein subcommittee members collectively have required skills and connections required to take the project forward to greater accomplishment. This is akin to staffing any organization. In this case, once the desired outcomes and next steps are identified, the Committee should be staffed appropriately. A short-term committee structure, using existing committee members and also anticipating some likely future needs, is shown in Exhibit 4 - 2. This recommended structure can be amended as needed as more finite objectives are identified by the committee and other stakeholders.

#### 4.4 OPTIONS AND OPINIONS ABOUT PROJECT SCOPE

There are several viewpoints that have been presented to evaluate potential next steps regarding the legacy of the Azusa Street Mission. Priority goes to the Pentecostal churches' view Azusa Street as the cradle of their faith, and is thus a cherished place.

Secondary but important considerations are given to other stakeholders, such as investors and the community. There appears to be a spectrum of views about the level of development that might be appropriate or desired at Azusa Street. Some say that a plaque is all that is needed, as the spirit of the Azusa Street Mission is intrinsically realized, and that a facility is not needed and may not be desired. On the other hand, many appear to feel a robust religious attraction to celebrate the Azusa Street Mission is appropriate and desired. These various views can be kept in mind.



Some additional going-forward considerations include:

- Engage in dialogue with Pentecostal leaders in L.A. Solicit ideas, managerial and financial support, and importantly endorsement. Solidarity will provide important stability and credibility.
- Present the vision of the religious and social impact of the Azusa Street Mission, including the Pentecostal faith's current world status and its trajectory, as context for implementation.
- As a prerequisite for success, and a requirement for accountability when using fiduciary capital and services for the project, the Pentecostal Churches need to create various levels of connection with the Little Tokyo and surrounding downtown community relative to the Azusa Street Memorial (religious, community, etc).



- The value proposition and benefits from the Memorial to be realized by the community need to be communicated to a variety of community constituents (and desire or capacity to do this has not been demonstrated).
- Management capacity and plan by/from the Pentecostal churches will be helpful.
- Some entity or entities within or as agents for the Pentecostal churches should consider providing funding support, providing demonstrated support. A future plan with firm commitments, even if conditioned upon certain accomplishments or permissions, should be considered by the Pentecostals.
- It will be helpful if the Pentecostal churches or its agents can gain option, fee simple, leasehold, or another form of control of a site or sites (temporary or permanent) in the area of the Azusa Street Mission.
- Those familiar with the Pentecostal religion should determine the function and personality components that can attract Pentecostal visitors, and their reasons for traveling to a potential Azusa Street facility.
- Pentecostals can become local-community 'joiners' of organizations such as Los Angeles Human Relations Commission, Little Tokyo Community Development Advisory Committee, Little Tokyo Community Council, Interfaith Fellowship (with Japanese members), etc.
- There is perception of and to some degree real differences in philosophical beliefs of many Pentecostals when compared to many of the churches and temples in the Little Tokyo community. Pario suggests that the outcome of the differences should be less based in ideology and more based in the success or failure of direct human contact of individuals representing both sides. In other words, the outcome is somewhat controllable, and based upon interaction and bonding. To accomplish this, effort must be made to interact. Otherwise, philosophical perceptions will prevail, as has happened so far with Azusa Street Memorial implementation. A good effort will likely receive a good response.
- Project stewards should consider a public statement of intention, goals, demographics, etc. for whatever project outcome is desired. Uncertainty about such an important project is not productive. In the local community, almost any business that intends to open or take part in the community spends years making community presentations and connections. The Pentecostals should consider doing this in a measured campaign.
- For whatever project outcome is determined to be desirable, a detailed business plan for whatever project format should be developed, including:
  - Staffing
  - Funding
  - Infrastructure
  - Maintenance
  - Tourism and religious programming
  - Promotion
  - Etc
- Contingency scenarios for development and management can be created (for example, to accommodate various visitor counts and growth rates).
- Azusa Street project stewards should also consider how to work with potential SpiritWalk project.



- Build upon the stamp of approval of the historical importance of Azusa Street, such as has been initiated with the Los Angeles Human Relations Commission, City Council, Community Redevelopment Agency, City Council and Councilperson Jan Perry, etc.
- Build recognition of Azusa Street, both within the Pentecostal religion and outside in the broader public, of the historical and cultural merits of Azusa Street.
- Continue underwriting the building with name recognition and ‘associative’ accomplishments, such as City proclamations, endorsements, etc.
- Consider that many religious sites have been very entrepreneurial in origin, such as TBN, while others are very institutional, such as the many state-sponsored religious tourism initiatives in India and China. Broad possibilities and partnerships are possible; creative formats should be investigated.
- Create and submit a staged-investment strategy to interest investors. The staged strategy can include a spectrum of investment options that correspond with a progressive realization of an Azusa Street project. Small commitments with invitations to continue investing based upon successful completion of early phases may be a good strategy, based upon the nature of this project, the neighborhood connection needs, and the needs to acquire and control real estate for some of the more robust project possibilities.
- To complement this more formal approach to consensus building and endorsement, acknowledge the potential for entrepreneurial, independent action and its potential for success. It is riskier relative to everybody agreeing with the process and outcome, but many religious successes have been maverick and entrepreneurial.

#### 4.5 AZUSA STREET FUNDRAISING STRATEGY

- Seed money to further explorations, team building, administrative body.
- This study outlines a formal and traditional organizational strategy and capacity-building approach. However, it is entirely possible that an entrepreneurial approach can be successful, as it has with other religious and spiritual ‘startups.’ Pentecostalism is entrepreneurial by nature. Technology and demographics may represent unique enablers. Technical and artistic skills in Los Angeles, such as with the entertainment industry, might be viewed as enabling resources. These include knowledge of storytelling, new media, mobile and internet technology, etc.
- Funds from ‘partnering’ Pentecostal churches. Consider a consortium to reduce the requirement from each church.
- When exploring and adopting the formal objectives of Azusa Street, consider how the endeavor can help prospective partners in achieving their own objectives, and therefore be a source of capital and other support. Some topics to consider in this regard include multiculturalism, education, community, interfaith dialogue, economic development, tourism, and of course religion.

- One of the largest fundraising opportunities, with ongoing possibilities, is to solicit contributions for religious benefits such as:
  - Salvation
  - Healing
  - Transformation, stages of dedication and experience
  - Etc.

These fundraising functions can be offered both onsite for visitors to Azusa Street, as well as through tools such as the internet and mobile distribution technologies.

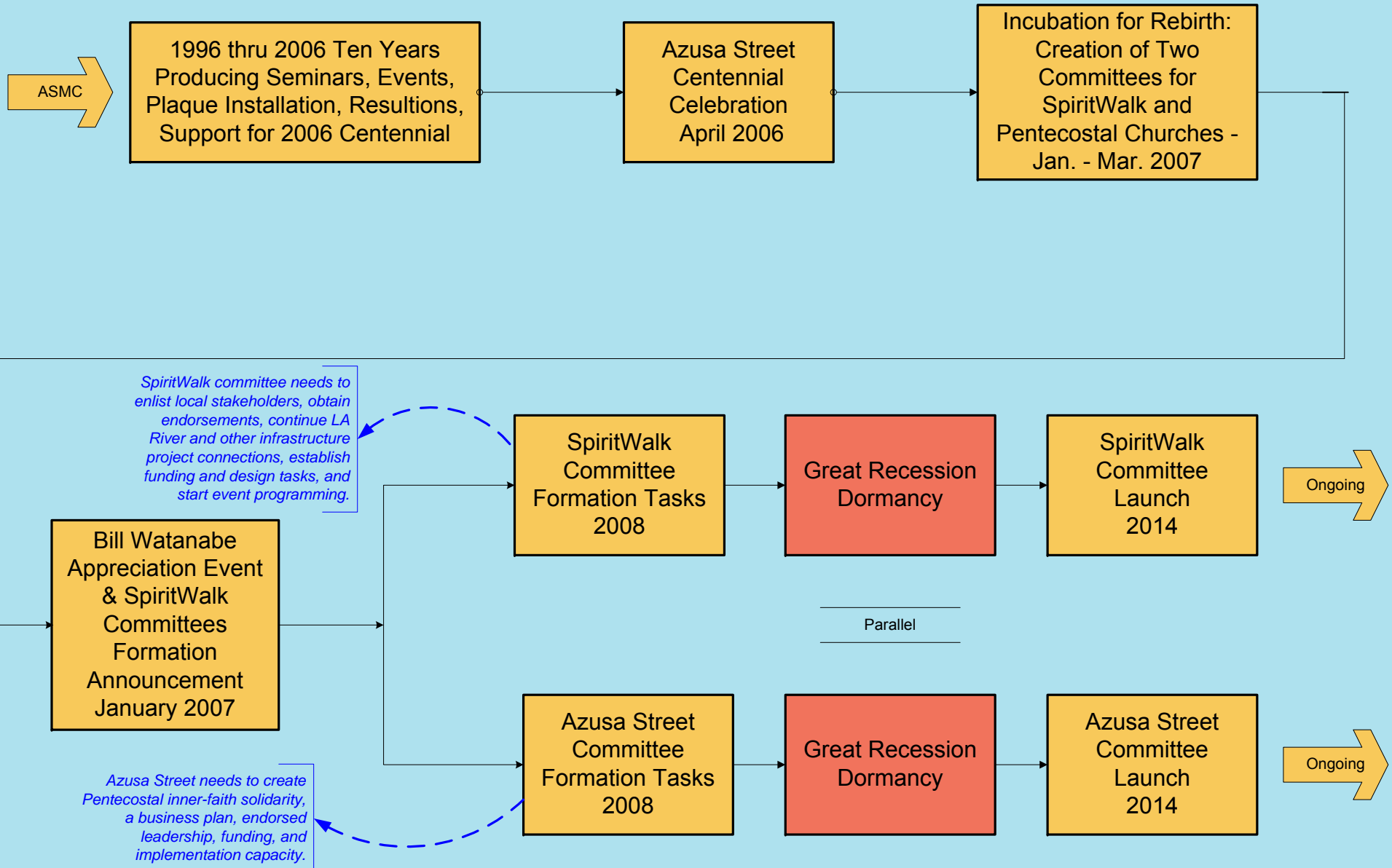
- Onsite entertainment such as musicals, drama, visual art, dance, etc.
- Merchandise sales, including tourist type merchandise such as t-shirts as well as more dignified religious items such as icons, shrines/alters, jewelry, etc. Pentecostal artists could be enlisted to produce art, crafts, jewelry, and other items.

# Azusa Street Possibilities Matrix

For Consideration by Pentecostal Churches, Investors,  
the Azusa Street Memorial Committee, and the Community

Scenario #	#1	#2	#3	#4	#5
Scenario Description	Memorial Marker and / or Pavement Marker	Café / Bookstore / Museum	Active Church Respecting Azusa Street Mission	Robust Visitor Facility	Some Hybrid of #1—#4
Real Estate	Obtain permission for City land use	Space lease or purchase required by person or organization	Space lease or purchase required by person or organization	Large space lease or purchase required by person or organization	Can be phased and grow in size from smaller to larger scenario
Equity Investor and / or Business Investor	None may be necessary, except possible management compensation for process facilitation	Business financing or real estate equity & mortgage required	Business financing or real estate equity & mortgage required	Business financing and real estate equity & mortgage required	Phasing project from small to larger can phase perceived risk by investors
Management and Resource Requirements	Manage design and land-use agreement; design and material funding needed	Person or organization need for business management & coordination with Pent. churches	Pastor, staff, funding needed	Considerable time and resource requirements; amount depending on scope chosen	Phasing project may be helpful
Pentecostal Churches Leadership	Endorsement helpful	Endorsement would be helpful; material sourcing and cooperation helpful for a museum collection	Bishop's endorsement needed; broader cooperation with Pentecostal churches helpful	Bishop's endorsement needed; broader cooperation with Pentecostal churches required	—
Little Tokyo Benefits	Source of visitor demand; smart use of technology could benefit community	Source of visitor demand; smart use of technology could benefit community	Source of visitor demand; smart use of technology could benefit community	Source of visitor demand; smart use of technology could benefit community	—
City of Los Angeles	Processing support needed; social and cultural validation helpful	Celebration of multicultural and religious asset and history	Celebration of multicultural and religious asset and history	Robust celebration of multicultural and religious asset and history	—
Relationship to SpiritWalk	Can be one of 20 to 25 religious places in SpiritWalk	Could sell material and host events for other religions	Can be one of 20 to 25 religious places in SpiritWalk, though one of most prominent	Can be one of 20 to 25 religious places in SpiritWalk, though one of most prominent	—
Comment	Easiest scenario to accomplish; tours, and website, podcasts, and other technological communication will be helpful	Could associate with a memorial marker; tours, and website, podcasts, and other technological communication will be helpful	Could associate with a memorial marker; tours, and website, podcasts, and other technological communication will be helpful	Could associate with a memorial marker; can be significant regional and tourism asset and provider of visitor services and products; strong cooperation needed; greatest job generation scenario	—
Overall Resource Input Need	<b>Low</b>	<b>Moderate</b>	<b>Moderate</b>	<b>High</b>	<b>Moderate to High</b>
Overall Accomplishment Output Possible	<b>Moderate</b>	<b>Moderate</b>	<b>High</b>	<b>Very High</b>	<b>Moderate to Very High</b>

# Azusa Street Memorial Committee Post Centennial, 'Projects' Implementation Phase



**Exhibit 4 - 2**  
**Possible Subcommittees (2007)**  
**Azusa Street Memorial Committee**

	Person	Membership		Ongoing Subcommittees							Ad Hoc Special Subcommittees		
		Regular	Special	Education	Faith	Art	Community Relations	Sustainability	Programs & Tourism	Funding	Pentecostal Innerfaith	SpiritWalk Connections	Other
Current/Past Members	1 Bill Watanabe	x					x			x			
	2 <b>Les Hamasaki -- Co Chair</b>	<b>x</b>					x	x		x		x	
	3 Fred Berry	x			x		x				x		
	4 Wilma Berry	x											
	5 Mel Robeck	x		x	x		x				x		
	6 Victor Wong	x							x				
	7 Lydia Takeshita	x				x							
	8 <b>Mark Smith -- Co Chair</b>	<b>x</b>				x		x		x		x	
	9 Lynn Crandall	x		x									
	10 Aaron Howard	x				x			x		x		
	11 Carmelo Alvarez	x							x		x		
	12 Filipe Agredano	x		x	x						x		
	13 Majorie Matsushita	x											
	14 Regular Member 1	x											x
Possible Future Members	15 Buddhist Church Federation		x		x								
	16 Nekkei Intefaitth Fellowship		x		x								
	17 LT Planning & Cultural Tourism		x						x			x	
	18 LT Pubic Safety		x				x						
	19 LT BID		x				x						
	20 Pentecostal LA 1	x			x								
	21 Pentecostal LA 2		x		x								
	22 Pentecostal LA 3		x		x								
	23 Pentecostal National 1	x			x								
	24 Pentecostal National 2		x		x								
	25 Pentecostal National 3		x		x								
	26 External Education 1	x		x									
	27 External Education 2		x	x									
	28 External Sustainability 1	x						x					
	29 External Sustainability 2		x					x					
	30 External Faith 1	x			x								
	31 External Faith 2		x		x								
	32 External Art 1	x				x							
	33 External Art 2		x			x							
	34 External Tourism 1	x							x				
	35 External Tourism 2		x						x				
	36 Unnamed												

## 5 SPIRITWALK

As a beginning, the core of SpiritWalk is envisioned to include historical and currently active churches and temple in Little Tokyo, as a showcase for history and culture. But SpiritWalk encompasses more than the religious meaning of spirit. Little Tokyo's art and art activities, gardens, and culinary offerings are additional core elements. As such, SpiritWalk can be a cultural, economic development, and urban revitalization tool in Little Tokyo. SpiritWalk can include numerous other phases and neighborhoods, expanding these same subjects to other communities, weaving together an accessible and more comprehensive story and history than is currently presented for Los Angeles. Exhibit 5 – 1 shows potential component parts of SpiritWalk, and Exhibit 5 – 2 shows potential activities.

A value proposition for SpiritWalk is presented next, followed by a discussion of opportunities and challenges, and then possible project components.

### 5.1 VALUE PROPOSITION

SpiritWalk offers numerous benefits and to a range of stakeholders. Benefits include to:

- Provide a **genuine theme for presenting culture, art, food, and history.**
- Allow **temples and churches to showcase their important roles and connections to neighborhood history** as well as the generations of individuals and families that live in neighborhoods over time.
- **Provide an organizing principle for presenting physical features, as well as an organizing principle for accessing the community through media and technology, in addition to the more traditional information channels.**
- Establish an inviting pedestrian promenade that **facilitates daily dialogue** among community members, contributing to a stronger community.
- Provide a theme that can attach to other capital projects, such as the L.A. River revitalization. As such, SpiritWalk can enhance another project while SpiritWalk is further propagated by the association. This benefit pairing is way to help finance and implement SpiritWalk.

#### **Spirit -- Selected Meanings Relative to SpiritWalk (See More in Exhibit 5 - 4)**

noun

1. the vital principle or animating force within living things
2. the general atmosphere of a place or situation and the effect that it has on people; "the feel of the city excited him"
3. a fundamental emotional and activating principle determining one's character
4. any incorporeal supernatural being that can become visible (or audible) to human beings
5. the state of a person's emotions (especially with regard to pleasure or dejection); "his emotional state depended on her opinion"; "he was in good spirits"; "his spirit rose" [syn: emotional state]
6. the intended meaning of a communication
7. animation and energy in action or expression
8. an inclination or tendency of a certain kind; "he had a change of heart"



- Educational opportunities for all ages, especially youth as SpiritWalk teaches history, multiculturalism in Los Angeles, and environmental sustainability—all key objectives in education today.
- Opportunity to ‘encounter others’ in an environment that respects and promotes the cultural and religious beliefs of each group. Thus, we can be informed about their values and ways of living so that we understand them, instead of perhaps rejecting them.

As a name, SpiritWalk offers many potential meaning associations that have soulful reference. The origin of the word spirit is from Middle English, Old French, and Latin—meaning ‘to breath’—and suggesting connection to life on a most fundamental level. See a brief definition of spirit in the adjoining text box, and an expanded definition in Exhibit 5 - 3. These definitions show that richness of the word, and the multiple possibilities of association for ‘spirit’ in an urban promenade that teaches our history, engages us in our present daily life, and suggests a moral foundation for our future.



Concept for L.A. River revitalization in the ‘Downtown Industrial District,’ proposed as one of five priority demonstration areas for the 32 mile project in the City of L.A. Revitalization will improve the river plus urban areas toward and into Little Tokyo to the west, and Boyle Heights to the east. SpiritWalk can integrate with River revitalization for benefit of both projects.

## 5.2 OPPORTUNITIES AND CHALLENGES

Opportunities and challenges for SpiritWalk are summarized in Exhibit 5 – 4, and discussed in more detail below.

### 5.2.1 OPPORTUNITIES

- SpiritWalk is genuinely rooted in the community and its history, as opposed to a fabricated environment which is common for many venues that seek to enliven a streetscape or entertain people.
- Tourism is a major industry within Los Angeles, and thus there is an opportunity to attach SpiritWalk destinations to existing visitor trips to bring more activity and support to Little Tokyo and nearby areas. Further, since Los Angeles is one of the ‘gateways’ for travel to and from the US, these trips can be appended with a SpiritWalk agenda.
- The large regional population in L.A., with its many cultures, creates a local base that is itself a substantial base of visitors for the many subjects of SpiritWalk.
- SpiritWalk can represent a projection of soulfulness, and a high-standard of community values.
- Many urban improvement programs are now being planned, and these can be allies with SpiritWalk. Such partnering can extend the reach of local cultural preservation and business development efforts, while also attaching to the investment in other programs.
- Many local initiatives and programs can benefit from an implementation tool, as they are stated goals without market-based mechanisms to implement and sustain their existence. SpiritWalk is that for multiple objectives. SpiritWalk can provide and enhance revenue streams for both cultural and commercial endeavors.

**“Multiculturalism and diversity are not doctrines, they are reality.”**

-- Diana Eck  
Harvard Pluralism Project

#### **Recent Strategic Announcement by Gannett Newspapers Shows That Big Media Is Further Priming the New Media Distribution Channels, Using Mobile Technologies**

“Gannett’s plan renames the newsroom an ‘Information Center’ and divides it into seven areas: public service, digital, data, community conversation, local, custom content and multimedia. In a memo to employees Thursday, Gannett Chairman Craig Dubow said the company’s news will be “platform agnostic,” meaning it will be delivered however the reader desires -- on paper, on the Web, on a mobile device and so on.”

11/7/06 Washington Post

- Such a connection between neighborhood design and activity should add to peoples’ sense of ‘belonging,’ by making history, cultural and arts information, and other local character more accessible, and packaged in a ‘brand’ that is productive for both residents and visitors. See Exhibit 5 – 5 for a diagram showing a prospective design for an electronic point of entry for SpiritWalk, and Exhibit 5 – 13 for a graphic of the relationship

between design, activity, media and technology, and some of the demographic segments that might be meaningful to SpiritWalk.

- The name SpiritWalk suggests a highly spiritual and soulful promenade and is juxtaposed with the highly success and commercial CityWalk in North Hollywood. Many cities have 'walks,' and they are thus a recognized amenity. SpiritWalk can be a very special local walk, with a strong branding opportunity, and by using local history, culture, media, and technology—SpiritWalk can integrate successfully with daily life as well as with L.A.'s tourism industry.
- SpiritWalk can be a unique connector. It can connect people in daily life today, as well as connect layers of history in neighborhoods. For example, Boyle Heights was once populated primarily by Japanese Americans and, though now a community of mostly Latinos, SpiritWalk can connect Little Tokyo symbolically and physically with the Japanese past in Boyle Heights.
- Another connection opportunity exists for Catholics, with the historic St. Vibiana's and the current Our Lady of Angels Cathedral. A SpiritWalk promenade over the Los Angeles River connects with Delores Mission, a cherished community asset, and the largely Catholic Latino population in Boyle Heights. Two other Japanese Catholic churches—St. Francis Xavier and Maryknoll can also be part of the physical and symbolic connection of SpiritWalk.
- The Los Angeles River is being revitalized, let by the City of Los Angeles in what will probably be a 10 to 20 year program. River revitalization is a remarkable initiative, and should take what are now problem urban areas and remake them into productive communities. Rivers can be powerful tools to create beautiful, healthy, and vital urban spaces. The proximity of the Los Angeles River to Little Tokyo provides great opportunities. SpiritWalk embraces these from the standpoints of an urban promenade, spiritual metaphor, and a chance to attach to a major infrastructure investment program for mutual gain.
- The Arts District adjacent to Little Tokyo can play an important role in a SpiritWalk project. (In the past, the Japanese community was partially located in this current Arts District location.) Today, on an ongoing basis, the arts can be a productive interpreter of the theme of SpiritWalk. Continuous reinterpretation of events by artists and arts organizations can be a productive way to encourage dialogue, tell stories, packing information in entertaining ways, and provide physical design support to SpiritWalk.

### **New Place-Based Information Delivery**

Stores in central Tokyo are set to beam news of special offers, menus and coupons to passers-by in a trial run of a radio tagging system.

The Tokyo Ubiquitous Network Project, which launches in glitzy Ginza district next month, sends shoppers information from nearby shops via a network of radio frequency identification tags, infrared and wireless transmitters, according to the project's Web site.

Shoppers can either rent a prototype reader or get limited transmits on their cell phones. The tags and transmitters identify a reader or phone's location and match it to information posted by shops on an Internet server, the site said.

By bringing the reader close to radio tags on street lamps, visitors can also access maps and tourist information in five languages, according to project official Hiroaki Hajota.

"There has been a lot of interest from Ginza's stores," Hajota said. "In the future, we hope the system will be able to target specific types of users with tailored information."

Source: AP and MIT Tech Review, 12-27-06

- SpiritWalk hopes to tell a complete story, which requires not only the typical ‘list of places and events,’ but also a weaving together of places and events over time. The many competitive information and wayfinding programs downtown for the most part list places and events, without overall context and storytelling (See Exhibit 5 - 6). Little Tokyo and its culture is connected to (and was part of) neighboring districts such as the Arts District, Boyle Heights, El Pueblo de Los Angeles, and Chinatown. Each of these nearby places can be a part of SpiritWalk, possibly in a phased implementation. By bringing these individual facts and places into a story, SpiritWalk can better tie together neighborhoods, generations of families and people, and events, adding to understanding of history, and adding to a sense of belonging. Importantly, SpiritWalk plans to create an electronic ‘point of entry’ into SpiritWalk and its component parts.
- Skid Row can be part of the spiritual story, if there is willingness to work with the difficulties associated with the subject and area. There are many religious institutions in the Skid Row neighborhoods, and it is certainly an important part of local history, affecting Little Tokyo. Because of safety and health concerns, a Skid Row component would need to be managed carefully. But a Skid Row component to SpiritWalk could add beneficial dimension to the desire for SpiritWalk to be a democratic presentation of history and culture.
- There are over 150 proposed and under construction projects in downtown Los Angeles. Because downtown Los Angeles was viewed as such a poor market and investment for so long, this current volume of construction is remarkable. In systems theory, when the system is ‘moving,’ change is much easier than when the system is static. In this case, proposed construction creates opportunities to implement cultural preservation and other related urban objectives by ‘attaching’ them to upcoming projects. The window for doing this is short, however, because once urban projects are built, their lifespan is 30 to 80 years or more.
- SpiritWalk proposes to use media, new media, and technology in advanced ways, and to use these communication tools to enhance project success. For example, emerging mobile technology can be used from the street to more easily access collections and archived material in museums and cultural organizations, so that people can make spontaneous decisions to patronize local businesses and organizations.
- As a ‘brand,’ SpiritWalk can be a new, inclusive, and easily accessible electronic point of entry for Little Tokyo and other participating neighborhoods. For example, an internet site, also formatted for access by mobile devices, can be a known point of entry. Once at the main site, SpiritWalk’s subject components, such as churches and temples, food, arts and culture, etc., can be clearly presented and accessed, with further subdivision in an organized format that is understanding and that has a memorable personality. See Exhibit 5 - 5, Easy Internet and Mobile Device Access, for an example of SpiritWalk as one point of entry for the community.
- Using the breadth of subjects associated with the SpiritWalk concept, there is opportunity to appeal to a broad range of demographic groups. Broad demographic appeal is not always easy to achieve, but it is valuable with cultural and entertainment initiatives.
- Not only does SpiritWalk provide appeal for multiple age and demographic segments, but it also provides functionality for different sectors of a community including education, urban design, security, cultural preservation, and economic development.
- To accelerate implementation of SpiritWalk, sponsors and stakeholders ‘just start’ with SpiritWalk events. ‘Just starting’ will engage people immediately relating to the theme of SpiritWalk, as a complement to the larger, long-term goal of attaching to major infrastructure projects and other large programs. Just starting offers the public to democratically interpret the possible activities and

**“The more that we  
evolve encountering  
others, the more that we  
evolve together”**

-- Diana Eck,  
Harvard Pluralism Project

**“Buddhists come to Los Angeles  
from various countries and are  
surprised at how many forms of  
Buddhism exist in the world, and  
they only become aware of this  
when they reach Los Angeles.”**

-- Diana Eck  
Harvard University



dialogues of the SpiritWalk theme—in schools, their neighborhoods, in social circles, in the arts, in places of worship, etc. Ultimately, though SpiritWalk is envisioned as a public promenade, much of its potential benefit is how it relates to people's daily lives, and some of this exploration can start immediately, even before SpiritWalk infrastructure is in place.

- 'Just starting' can also include inviting people to create their own tours of Little Tokyo and surrounding area, based upon their personal experiences, family stories, and other knowledge. Other new media tools such as blogs and video blogs can be invited, using the emerging mobile technologies.
- Private, public, and nonprofit organizations can establish tours around the many subjects of SpiritWalk, and this activity can also start short-term. Tours can be augmented with websites, podcasts, videos, and blogs.
- SpiritWalk can engage with the design and entertainment communities to help tell stories and create interesting presentations of the community, in ways that promote both tourism and preservation. SpiritWalk's churches, temples, individuals, and neighborhoods contain interesting stories. The Seymours and the Azusa Street mission are prominent examples. These can be packaged in both conventional and new media, reaching many demographic segments worldwide. See the text boxes with Palm World Voices packaging for Nelson Mandela and Spirit. These combine conventional packaging with internet and other promotional channels.
- SpiritWalk can be an open forum and to facilitate the objectives of others, such as the City of Los Angeles in meeting objectives for cultural celebration, education, human relations, etc.

### Churches and Temples

- The many churches and temples in Little Tokyo represent not only interesting architecture but they also contain information about the layers of generations and local history.
- Los Angeles is a very religious city, and there is arguably a curiosity in many people as well as a need to get to know people with different beliefs. SpiritWalk can provide a neutral ground to 'encounter others,' perhaps bit by bit, over time, as an ongoing opportunity.
- Also relating to 'ongoing exposure,' peoples' experience with spirituality can be viewed over a lifetime, and not just a point in time. Over time, as people encounter different life experiences and different ages, curiosity or need for spiritual investigation, proximity, or resources occur. SpiritWalk can provide a means of exploration or information when needed.
- Regarding the educational objectives of SpiritWalk, which hope to allow people to 'encounter others,' Harvard University scholar Diana Eck of the Harvard Pluralism Project suggests that "Multiculturalism and pluralism are not doctrines, they are reality." Further, she suggests that "The more we evolve encountering others, the more that we evolve together." In today's Los Angeles perhaps as much as anywhere in the world, these observations are worthy of consideration relative to how we take responsibility for the design and activity programming of our civic amenities. The pluralism of which Eck speaks is not only a part of Los Angeles' current and future circumstances, but it is robustly exemplified in the very history of Little Tokyo and its immediate neighbors. SpiritWalk can be an authentic, responsible presentation of these multiple histories—strengthening each of them—and combine practical economic development and urban betterment outcomes as well.
- Little Tokyo and the Japanese community are conducting studies and creating plans to preserve Japanese culture. SpiritWalk can be a tool to help accomplish these goals, and go further by incorporating economic development, urban betterment, education, and other objectives. Many preservation dialogues now are not very integrative, and do not appear to embrace technology and new media.

- With the spiritual and religious aspects of SpiritWalk, pluralism is desired. SpiritWalk should promote interfaith dialogue. There is another important religious dialogue that SpiritWalk can foster—that of inner faith relations. For example, a good deal of religious disharmony is based upon inner faith differences. And even when there is no disharmony, many religious movements acknowledge there would be benefit of better inner faith dialogue. In Los Angeles, scholar Eck points out: “Buddhists come to Los Angeles from various countries



and are surprised at how many forms of Buddhism exist in the world, and they only become aware of this when they reach Los Angeles.” And with the Pentecostals, growing so rapidly in different countries around the world, there is constant opportunity to communicate with new participants. Past programming by the Azusa Street Memorial Committee for the Pentecostals has included the idea of Little Tokyo representing ‘spiritual doors to the world,’ based upon the concentration of faiths and layers of cultural occupancy, and the current connections from the world as migrants continue to define Los Angeles, and as the events of Los Angeles, such as Azusa Street, have tremendous and growing impact on the world. ‘Spiritual doors to the world’ is a theme that can be shared by the community as a theme to attract visitors, and a theme to forge international relationships and dialogues about historical, cultural, and religious topics.

- SpiritWalk’s goals of pluralism do not imply moving to homogeneity of thought or action. Rather, it suggests genuine learning about other people, and accepting and celebrating each other’s unique character, as we are neighbors. Hopefully, SpiritWalk dialogue and activities can focus on common community issues such as health, safety, education, recreation, and other mutual interests. By working together with these community issues, people can get to know one another respectfully as neighbors, versus focusing only on differences.
- In its association of multiple churches and temples representing multiple faiths, SpiritWalk can provide a source for pilgrimages. These pilgrimages can be by both those dedicated to their faiths, as well as people interested in exploring faith for personal involvement or knowledge. Such trips may be a significant untapped source of visitors from both within and outside Los Angeles. With about 17 million people in Southern California alone, and with apparent ascent of religiosity in the region, SpiritWalk has strong prospects as a tourist attraction.



- Many organizations in the public and private sector, as well as individuals, promote an ecumenical dialogue, interfaith learning, and other programming centered around strengthening community and civic society. SpiritWalk can be a forum for many such groups and people to have their dialogue and events. The City of Los Angeles, universities and other schools, and most faiths are engaged in interfaith programs.

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### 5.2.2 CHALLENGES

- Gaining approvals and establishing partnerships with many different entities is time consuming and requires staffing. Because SpiritWalk is conceived as an integrating community amenity, which connects with many other programs for mutual benefit, dialogue (sometimes lengthy) is needed to establish relationships, co author SpiritWalk component parts, identify funding, educate the community, and other implementation tasks.
- Some design objectives of SpiritWalk will be expensive, such as neighborhood infrastructure, landscape, and other amenities. Funders need to be identified, or allied programs need to be found to which the SpiritWalk objectives can be attached and thus funded.
- SpiritWalk can be erroneously viewed as religious promotion, when it is actually a broad interpretation of spirit. Religion is only one of many parts of the design and activity menu for SpiritWalk.
- To be most effective, the SpiritWalk initiative can work with a high-level sponsor, such as the City of Los Angeles, individual council members, or others with oversight authority and responsibility.
- To use SpiritWalk's marketing potential fully, the Little Tokyo community will need to agree to participate in a new media marketing system, especially a SpiritWalk website and mobile access website (see Exhibit 5 - 5 as an example of the point of entry).
- Agreements or endorsements to list currently active churches, temples, and other assets in the SpiritWalk system should be obtained. Pario has initiated dialogues with key groups (more discussion about approvals and endorsements in SpiritWalk Implementation Strategy section).

### 5.3 POSSIBLE PROJECT COMPONENTS

- SpiritWalk can be comprised of these components, loosely assembled and, through technology, accessible:
  - Pedestrian Promenade with Design Hierarchy
  - Places to gather, such as large and small plaza, courtyards, and environments created around sculpture and art
  - Churches and temples
  - Restaurants and other food places
  - Businesses with cultural or entertainment character
  - Cultural assets
  - L.A. River and areas improved around it by the L.A. River revitalization
  - The Arts District, artists, and arts organizations
  - ‘Secret gardens’ throughout Little Tokyo
  - Libraries, parks, transit, and other civic amenities
  
- Design Hierarchy
  - Japanese culture has produced a most beautiful and comprehensive urban design hierarchy. It can generally be described as the aesthetics of Shinto.
  - Shinto projects soulful design, with components ranging in size from very large—such as a 200 foot high torii gate—down to human-scale components such as the design of a door handle or small utensil or tool. Such a range of size allow Shinto design to be omnipresent.
  - Shinto uses natural materials and textures, adding to the soulfulness.
  - Together, the hierarchy of scale and the materials and textures are a subtle yet powerful presence.
  - A similar hierarchy can be considered for the implementation of SpiritWalk. Exhibit 5-7 through Exhibit 5-12.
  - While the individual elements of this design hierarchy are sometimes copied, the integrity of the complete hierarchy is not. Further, many Shinto designs are closely related to activities that take place with or around the object. This bond between design and activity is an important part of the complete cultural experience, and part of the power the design hierarchy has on the people around it.
  - Exhibit 5-1 describes a few of the many possible activities that can take place around SpiritWalk. Exhibit 5-2 shows some of the possible parts of SpiritWalk.
  
- Dialogue underway with many potential partners, including local churches and temples, the City of Los Angeles, local cultural organizations, development committees, and other stewards of Little Tokyo. More about these important dialogues is in the SpiritWalk Implementation Strategy section.

### ■ SpiritWalk Mechanisms

Betterment initiatives—such as cultural perseverance and business improvement, and economic development—generally need actual, market-based mechanisms to help accomplish their objectives. SpiritWalk offers these tools:

- Lifetime view of a spiritual path, allowing for spiritual needs to change over time
  - Many points of entry into collection of places and events (see Exhibit 5 – 5)
  - Group of stakeholders with similar goals, and partners for implementation and management
  - Education for young and old, local and visitor
  - Interpretation and re-interpretation activities, especially through that arts, so that SpiritWalk is in many ways constantly changing and thus compelling people to visit often
  - SpiritWalk is conceptually framed by planning, but personalized by people in daily dialogues and interpretations, making it a ‘living’ civic amenity in addition to more permanent design elements
- In relation to economic development and tourism, SpiritWalk offers:
- Diverse offerings and reasons to return
  - Many points of entry because of many subjects with which to associate
  - Many points of entry relative to technology and communications
  - Help people see ‘inside’ organizations from ‘outside,’ then bring them inside with a compelling story
  - Help for all businesses and cultural organizations to be more successful

### What is Pluralism?

The plurality of religious traditions and cultures has come to characterize every part of the world today. But what is pluralism? Here are four points to begin our thinking:

\* First, pluralism is not diversity alone, but the energetic engagement with diversity. Diversity can and has meant the creation of religious ghettos with little traffic between or among them. Today, religious diversity is a given, but pluralism is not a given; it is an achievement. Mere diversity without real encounter and relationship will yield increasing tensions in our societies.

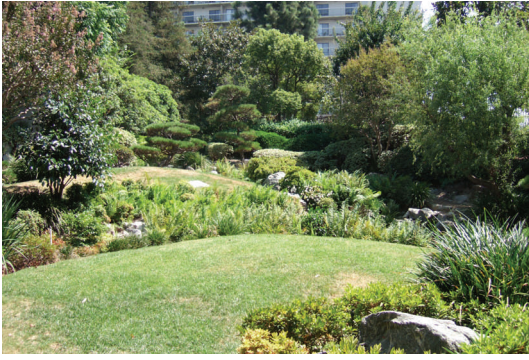
\* Second, pluralism is not just tolerance, but the active seeking of understanding across lines of difference. Tolerance is a necessary public virtue, but it does not require Christians and Muslims, Hindus, Jews, and ardent secularists to know anything about one another. Tolerance is too thin a foundation for a world of religious difference and proximity. It does nothing to remove our ignorance of one another, and leaves in place the stereotype, the half-truth, the fears that underlie old patterns of division and violence. In the world in which we live today, our ignorance of one another will be increasingly costly.

\* Third, pluralism is not relativism, but the encounter of commitments. The new paradigm of pluralism does not require us to leave our identities and our commitments behind, for pluralism is the encounter of commitments. It means holding our deepest differences, even our religious differences, not in isolation, but in relationship to one another.

\* Fourth, pluralism is based on dialogue. The language of pluralism is that of dialogue and encounter, give and take, criticism and self-criticism. Dialogue means both speaking and listening, and that process reveals both common understandings and real differences. Dialogue does not mean everyone at the “table” will agree with one another. Pluralism involves the commitment to being at the table -- with one’s commitments.

SpiritWalk intends to integrate many cultural preservation and economic development tools. Exhibit 5-13 shows these relationships. At the center of this exhibit is the SpiritWalk identity, representing an easy to remember brand. The first ring around SpiritWalk is physical design and urban infrastructure relating to SpiritWalk, which will be the most visible ‘on the street’ in the community. Design possibilities include monumentation, street hardware, landscape design, hardscape such as street textures, and other amenities. A pluralistic presentation of historical and currently active churches and temples can be a foundation of SpiritWalk’s urban presentation. As mentioned earlier, churches and temples in Little Tokyo uniquely represent the layers of generational history in the area, and they are interesting architectural presentations of culture. (See the Diana Eck’s definition of pluralism in the textbox “What is Pluralism?”)The second ring from the center is programming and activities. SpiritWalk offers rich opportunity to tie history and design to activities, which can range from daily events to annual celebrations of various types, and can embrace education, culture, and other subjects. The third ring from the center represents media and technology, and all of the existing and emerging opportunities to provide access to SpiritWalk from ‘on the street’ in Little Tokyo, to other places in the world because of internet and other electronic distribution channels. Ultimately, the daily access afforded by the SpiritWalk should allow a strong sense of ‘belonging,’ and help build a strong community. Ultimately, because of the broad range of subject matter and variety of ways that SpiritWalk can be accessed, SpiritWalk should appeal to a broad range of demographic segments, shown in the outer ring of Exhibit 5-13.

# SpiritWalk Parts



- Pedestrian Promenade with Design Hierarchy
- Places to gather
- Churches and temples
- Businesses, cultural assets, other places
- LA River
- Arts District



- 'Secret gardens'
- Art
- Libraries, parks, transit, others

*All of these are woven with the thread of Spirit-Walk's overarching connection of 'spirit.'*



# SpiritWalk Actions



- Youth educational gatherings and interpretations
- Artist interpretations
- Public and private sector tours
- Host civic ceremonies, celebrations, events
- LA River events and interpretations
- Food and cuisine events



- Existing festivals and civic events
- Cultural events in neighborhoods
- Libraries, parks, transit, others
- Special



*SpiritWalk is equally a design for physical assets as well as a theme for actions—celebrations, ceremonies, events, etc.*



# Exhibit 5—3

## Spirit Definition

1. the principle of conscious life; the vital principle in humans, animating the body or mediating between body and soul.
2. the incorporeal part of humans: present in spirit though absent in body.
3. the soul regarded as separating from the body at death.
4. conscious, incorporeal being, as opposed to matter: the world of spirit.
5. a supernatural, incorporeal being, esp. one inhabiting a place, object, etc., or having a particular character: evil spirits.
6. a fairy, sprite, or elf.
7. an angel or demon.
8. an attitude or principle that inspires, animates, or pervades thought, feeling, or action: the spirit of reform.
9. (initial capital letter) the divine influence as an agency working in the human heart.
10. a divine, inspiring, or animating being or influence. Num. 11:25; Is. 32:15.
11. (initial capital letter) the third person of the Trinity; Holy Spirit.
12. the soul or heart as the seat of feelings or sentiments, or as prompting to action: a man of broken spirit.
13. spirits, feelings or mood with regard to exaltation or depression: low spirits; good spirits.
14. excellent disposition or attitude in terms of vigor, courage, firmness of intent, etc.; mettle: That's the spirit!
15. temper or disposition: meek in spirit.
16. an individual as characterized by a given attitude, disposition, character, action, etc.: A few brave spirits remained to face the danger.
17. the dominant tendency or character of anything: the spirit of the age.
18. vigorous sense of membership in a group: college spirit.
19. the general meaning or intent of a statement, document, etc. (opposed to letter): the spirit of the law.
20. Chemistry. the essence or active principle of a substance as extracted in liquid form, esp. by distillation.
21. Often, spirits. a strong distilled alcoholic liquor.
22. Chiefly British. alcohol.
23. Pharmacology. a solution in alcohol of an essential or volatile principle; essence.
24. any of certain subtle fluids formerly supposed to permeate the body.
25. the Spirit, God.

### -adjective

26. pertaining to something that works by burning alcoholic spirits: a spirit stove.
27. of or pertaining to spiritualist bodies or activities.

### -verb (used with object)

28. to animate with fresh ardor or courage; inspirit.
29. to encourage; urge on or stir up, as to action.
30. to carry off mysteriously or secretly (often fol. by away or off): His captors spirited him away.

### —Idiom

31. out of spirits, in low spirits; depressed: We were feeling out of spirits after so many days of rain.

[Origin: 1200-50; ME (n.) < L spīritus orig., a breathing, equiv. to spīrī-, comb. form repr. spīrāre to breathe + -tus suffix of v. action]

**Exhibit 5—4**  
**SpiritWalk**  
**Selected Opportunities and Challenges**

**Opportunities**

1. Religiosity of Los Angeles
2. Multiculturalism of Los Angeles
3. Growing interest in heritage and cultural tourism
4. Large number of LA visitors
5. Desire for urban betterment
6. Amount of new development being planned that SpiritWalk can connect with
7. Opportunity to connect with LA River revitalization
8. Angelino understanding of globalization and need for pluralism
9. Cultural preservation desires in Little Tokyo
10. Business development desires in Little Tokyo
11. SpiritWalk's potential appeal to many demographic groups
12. Technology and communication trends for promotion
13. Potential appeal to various demographic groups
14. The arts as re-interpreter
15. Subject matter and ability to start on street level

**Challenges**

1. Gaining approvals to integrate with substantial infrastructure projects
2. Enlisting support from and coordinating the many organizations that can benefit from SpiritWalk, including those involved with business development, cultural preservation, urban revitalization, education, and other associations
3. Working with the topic of religion/spirituality in public places, even though pluralistic
4. Fundraising for infrastructure costs of SpiritWalk

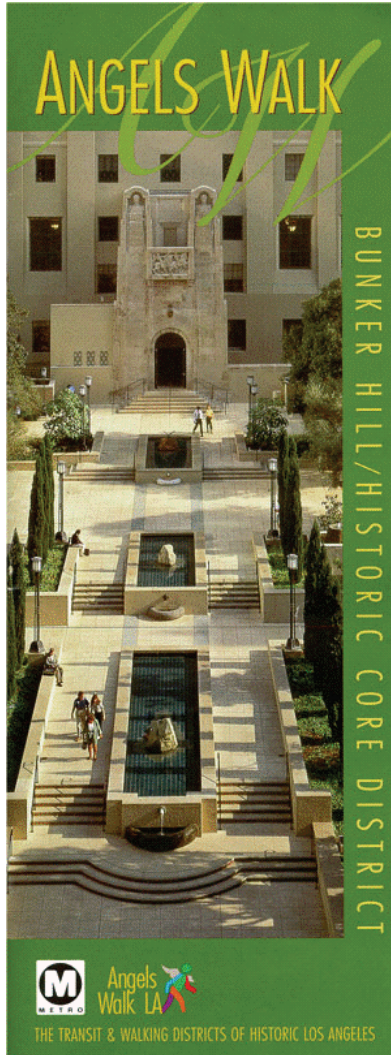
Exhibit 5 - 5  
Easy Internet and Mobile Device Access  
Little Tokyo Activities and Its Story



# Exhibit 5–6

## Wayfinding and Information Systems (2007)

### Downtown Los Angeles



Numerous wayfinding and urban information systems are in place or planned in downtown Los Angeles. Most are simple lists of places. SpiritWalk will bring these individual facts and places into a story. Such a story will better tie together neighborhoods, generations of families and people, and events, adding to understanding of history, and adding to a sense of belonging. Importantly, SpiritWalk plans to create an electronic 'point of entry' into SpiritWalk and its component parts.



# Design Hierarchy — Identity

Hierarchies can be effective to create personality:  
find the locally-appropriate motif

Regional Scale



Block Scale





Exhibit 5—8

# Design Hierarchy—Building Scale



Human Relationships

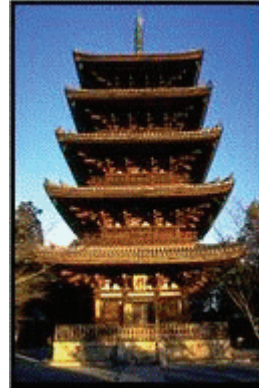


Building Scale





# Design Hierarchy—Tools



Relationships



Abstraction



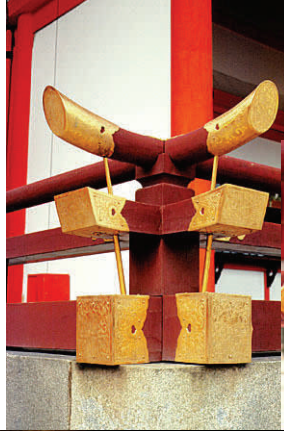
Interactivity





Exhibit 5—10

# Design Hierarchy—Small with Spirit



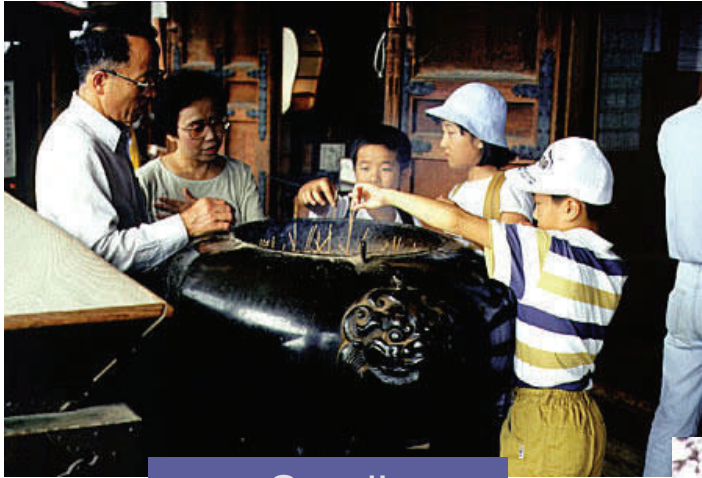
Encounter

Touch



Human

# Design Hierarchy—Senses



Smell



Sight



Sound



Touch

Taste





Exhibit 5—12

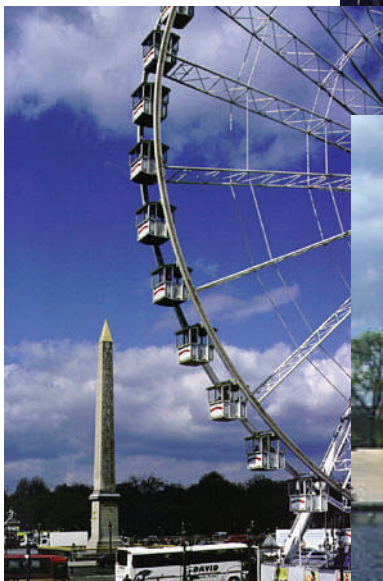
# Design Hierarchy — Other Examples



Ethnic & Spiritual



Civic



Mixed



# SpiritWalk Design & Programming Relationships



A mechanism such as SpiritWalk can be a physical, financial, and activity catalyst

SpiritWalk can bring together in a common mission disparate programs, combining energy and capital for greater productivity and more effective outcomes. Integrating preservation into daily life is an important enabler.



## 6 AZUSA STREET MEMORIAL AND SPIRITWALK REAL ESTATE POSSIBILITIES

Azusa Street and SpiritWalk implementation introduces prospects for real estate investment. This section sets forth a real estate value proposition, business opportunities and components, and investment process alternatives

### 6.1 VALUE PROPOSITION

A summary of value-related characteristics for both Azusa Street and SpiritWalk are presented below, and are discussed in more detail in the Azusa Street and SpiritWalk section of the Marketing Strategy.

- Use the historical importance, recognition of and reverence for Azusa Street as a basis for a visitor attraction.
- Translate visitor activity into real estate value, captured by common ownership and/or management of both real property and businesses.
- In addition to in-person visitors, take advantage of prospective cash flow and profit from online offerings and revenues to help an enterprise's ability to pay for real estate.
- Incorporate Azusa Street into the broader SpiritWalk promenade to bring more visitors and to integrate Azusa Street into the commercial, residential, and religious neighborhood in Little Tokyo as well as surrounding districts. This can establish a 'street' with elements of successes such as the Third Street Promenade, Colorado Boulevard, and CityWalk, among others.
- Connect Azusa Street and SpiritWalk with the many allied efforts at betterment that are prevalent and becoming more so in Los Angeles. These include various social and neighborhood betterment initiatives, as well as cultural, religious, and more specialized tourism initiatives. Connect with both the institutional as well as the independent tourism promoting organizations.

### 6.2 OPPORTUNITIES AND CHALLENGES

#### 6.2.1 OPPORTUNITIES

- Operating a religious tourism site as a for-profit enterprise, satisfying faith-related desires of the fast growing Pentecostal churches.
- Pair for-profit and non-profit businesses.
- With common ownership or economic interest, pairing commercial business with religious tourism may yield a successful land use, business, and tourism mix. Business could be side-by-side or nearby.
- The current stage in Little Tokyo's investment life cycle, with massive increases in residential and commercial construction. New residents and daytime workers will bring increased demand for retail businesses, services, entertainment, culture, and other community functions.
- Associate Azusa Street with SpiritWalk to allocate many real estate and other business costs over multiple tourism attractions, and share costs in many areas such as promotion, management, etc.
- The large regional population in L.A., with its many cultures, creates a local base that is itself a substantial opportunity for an Azusa Street memorial, church, or robust visitor attraction. SpiritWalk would put this in context with other compatible attractions--such as food, art, entertainment—and create synergies between the functions.

### 6.2.2 CHALLENGES

- Formulating a broadly accepted authority at Azusa Street to represent attract visitors/pilgrims from all Pentecostal Churches
- Working with the Pentecostal tendency to reject structure and bureaucracy in the faith, and precluding later division based upon a lack of co-authorship of a shared asset.
- Resistance to structure in the face of a need to create an organization and management structure in order to accomplish visitation and economic needs for a prospective Azusa Street Mission tourism destination.
- Working with cultural preservation efforts in Little Tokyo that are focused singularly on preservation of Japanese culture and not all cultural events and assets of the neighborhood. (Collaboration among all cultural preservation interests should increase overall appeal and thus the success of all interests.)

### 6.3 POSSIBLE PROJECT COMPONENTS

Real estate investment prospects for Azusa Street and SpiritWalk are presented below, along with business investments that might operate in the real estate.

- Historical Azusa Street marker and story (various presentation methods, including electronic media).
- Art based story presentation for Azusa Street.
- Church or chapel for worship for Pentecostals based upon Azusa Street.
- Space for weddings, funerals, baptisms, other life cycle celebrations associated with Pentecostalism.
- Multi-use space for choral, instrumental, theatric, and other performances, indoor and outdoor.
- Azusa Street bookstore.
- Azusa Street museum.
- Azusa Street website:
  - Azusa Street story
  - Current Azusa Street activities
  - Global news
  - Merchandise sales
  - New Media and Publications
    - Articles, books, papers
    - Podcasting and other electronic representation, including video
    - Webcasting
    - Web conferencing
- A unique opportunity is emerging on the edge of Little Tokyo and the Historic Core. The project is the Budokan of Los Angeles (formerly the Little Tokyo Recreation Center), a project of the Little Tokyo Service Center.
- Robust technology integration, collaboration with similar and complementary initiatives, and looking for future flexibility to grow should be primary considerations during implementation.

### 6.4 LITTLE TOKYO REAL ESTATE MARKETS

In recent years, at an increasing rate, downtown Los Angeles has realized revitalization of most districts. Little Tokyo is now in a convincing phase of transition toward real estate demand and pricing that supports new development and leasing to national and regional chain stores. This Little Tokyo market evolution increases costs of buildings and space lease rates, adding a burden to property acquisition and to business start up costs. Many

additional projects are planned in the Little Tokyo area and it is likely that values will continue to increase, along with demand.

## 6.5 POSSIBLE ACQUISITION AND INVESTMENT APPROACH

A hoped-for outcome of this study is to assist investors in learning about the project opportunities and to facilitate real estate and business investment, job creation, and business development. When conducting a property search and investment due diligence, a real estate investor or business operator can go through a process that considers the following investment alternatives for real property. These alternatives range from short-term purchase of property—requiring the greatest short-term capital outlay—to alternatives in which acquisition can be committed now with capital requirements occurring at a later point in the investment life cycle. The purpose of this presentation is to provide entrepreneurs interested in Azusa Street and SpiritWalk a general guide to begin investment decision making; seasoned investors are likely to have their own investment process though these may provide specific options for Azusa Street and SpiritWalk.) Alternatives include:

### 6.5.1 CURRENT PURCHASE OF PROPERTY

This option is likely to require the most short-term capital, including the equity portion of a building purchase, as well as possible option fees, and other transaction fees. Of note with a current purchase is the current environment in Little Tokyo wherein the Japanese community is concerned about dilution of Japanese property and business ownership, and culture. An open dialogue about ownership transfers is desired by many. However, open dialogue could in some degree be counter to the desired and practical acquisition process for real property investment.

### 6.5.2 LEASE OPTION

A lease option purchase structure might require less short-term capital. Structures can include leasing a portion of a building corresponding with an option to purchase the entire building at a later date, say in one to three to five years. An alternative would be to lease an entire building with an option to purchase at a later date. This alternative may represent more risk in that higher lease payments might be obligated. The financial and tax circumstances of a building's current owner can be considered, and solving for their desires and needs can be a negotiating tool. The lease option may include provisions for the investor to incrementally lease, or have options to lease, more space in the building along with expected expansion of Azusa Street and/or SpiritWalk facilities. For example, the project may start with an Azusa Street related bookstore and café, and expand to include a museum, and subsequently other facilities. Leased space can increase to accommodate such expansion. Most local buildings are divided for multiple tenancies, facilitating such a phased leasing schedule.

### 6.5.3 CONTRACT FOR LATER PURCHASE

A contract for later purchase may involve one or periodic option payments to establish and retain the rights to purchase. Purchase price could be based upon several factors, including a pre-arranged amount, or market value at the time of sale. As with other alternatives presented here, a tool to use to establish a purchase contract is solving for the current owners needs and desires. Many building local owners are individuals, family trusts, and non-institutional investors. Such an array of owners presents good opportunity to solve for their needs and accomplish a purchase that provides for mutual gain.

#### 6.5.4 TRADE FOR ANOTHER REAL PROPERTY

This option may be suitable to solve an existing owners needs during transitions—including tax needs, enterprise expansion/contraction, relocation, etc. A trade may include cash and real property, adding to flexibility.

#### 6.5.5 PARTNERSHIP

The investor may engage as a partner, acquiring a portion of the property equity, or investing as a mortgage holder. This may also serve as a tool in the transitional options above. Again, solving for owner needs may be an opportunity.

#### 6.5.6 ADDITIONAL CONSIDERATIONS

In the event that a historic property with tax credit opportunities or other benefits is selected, these considerations can be assessed within the structure suggested above.

**As mentioned earlier, cultural preservation is a priority topic with many in Little Tokyo. SpiritWalk can be a strong Japanese culture preservation tool (and supporting other goals to, such as business development). Azusa Street, on the other hand, has been seen by some local leaders as a possible imposition in the neighborhood. The reason for listing the acquisition alternatives above is to present some acquisition structures that can provide flexibility to meet the needs of both local culture preservationists, as well as the entrepreneurial desires relating to new investment and ownership.**

Both Azusa Street and SpiritWalk can be significant art and culture assets in Little Tokyo. As such, they present opportunities to satisfy cultural preservation desires. Of note regarding cultural preservation, the Japanese have been the most recent of many layers of cultures that have occupied this district over time. The Azusa Street Mission predated the majority of the Japanese community and, therefore, Azusa Street is in the larger picture a cultural asset that should be preserved and celebrated. Based upon the global social, cultural, and religious impact of the events at the Azusa Street Mission, this portion of local Los Angeles history is very under-represented. As the City of Los Angeles and many other public agencies support tourism, they may be considered potential allies and therefore stakeholders/supporters when creating an investment structure.

The Budokan of Los Angeles that is proposed by the Little Tokyo Service Center is an example of a current investment opportunity that can help with cultural preservation. Though many may not associate recreation with culture, there are numerous cultural elements—especially in certain cultures such as Japanese. Martial arts such as judo and kendo, and sumo wrestling, and tai chi (practiced regularly in Little Tokyo)—are physical art forms with strong cultural associations, historical references, and artistic expressions through movement, equipment, facility design, etc. As one example, the Budokan of Los Angeles is considering inclusion of a martial arts museum. Importantly, recreational opportunities are in short supply in downtown Los Angeles, and thus the Budokan of Los Angeles promises to be a central gathering place, and one that provides an alternative to conventional cultural assets such as galleries and museums. As a gathering spot for daily or regular activities, the Budokan of Los Angeles will become a location for social interaction, and such gatherings help build and strengthen community. Special functions for seniors, disabled persons, pregnancy, and other users can be considered. Another possible community function of the Budokan of Los Angeles is to provide physical fitness facilities for the nearby LAPD Headquarters.

Budokan of Los Angeles tenants such as LAPD can share in the funding/operations of the recreation facility, and increase community connections. The Budokan of Los Angeles, when functioning with such cultural components, can be natural part of SpiritWalk and its goals of presenting culture and history.

The Los Angeles River Revitalization Master Plan represents one of the largest urban renewal projects in the US. There will be a tremendous amount of ongoing revitalization of neighborhoods and properties associated with the 20 plus year revitalization process. The Los Angeles River offers many opportunities for business and real property investment associated with SpiritWalk. Investors can use the alternatives listed above to invest in SpiritWalk and the Los Angeles River. See additional discussion in the SpiritWalk sections of this report.

**Opportunities Along Azusa Street**

Interested parties can obtain current property and marketing information from the L.A. County Assessor and property information services such as Loopnet.com.

Loopnet.com commercial real estate information database.

<http://www.loopnet.com>

L.A. County Assessor Property Viewer, includes maps, property information, and recent sale database.

<http://maps.assessor.lacounty.gov/mapping/viewer.asp>



## 7 REPORT APPENDIX

*2014 Report Reissue Note:* The following pages contain information about trends in media and mobile communications that were emerging during the conception of the Azusa Street Memorial and SpiritWalk. We projected this information into our report recommendations to use digital media and mobile marketing to differentiate the Memorial and SpiritWalk from competitive visitor attractions in Los Angeles, which were not then using these tools.



# TOP 100 EVENTS

No. 68

1906

## PENTECOSTALISM CATCHES FIRE

THE FLAME of Pentecostalism was first lighted when Charles Fox Parham declared in 1901 that speaking in tongues was a sign of baptism in the Holy Spirit. It might have sputtered if not for William Joseph Seymour, a black preacher who listened to Parham through an open door in his Houston Bible school. Soon, Seymour set out for Los Angeles, where his own baptism in the Spirit in 1906 brought him an enthusiastic following. Within two years of founding a mission in an abandoned church on Azusa Street, his multicultural ministry sent missionaries to 25 countries.

Pentecostalism is a religion of the heart. Since a personal experience of God is as important as doctrine, it is an adaptable faith; by the end of the 1960s, Protestants and Catholics had both begun to embrace the gifts of the Spirit in Charismatic renewal movements. Worship services may feature speaking in tongues, shouting and swaying, and spiritual healing. Today about a half billion people call themselves Pentecostal or Charismatic, and Pentecostals alone outnumber Anglicans, Baptists, Lutherans and Presbyterians combined. The Yoido Full Gospel Church in Seoul, South Korea, is now, at 700,000 strong, the largest Christian congregation on earth.



Top 100  
Events Index

70 - 61

#70 | **1962**  
[SAVING THE  
PLANET FROM  
MAN](#)

#69 | **1543**  
[THE ANATOMY  
LESSON](#)

#68 | **1906**  
[PENTECOSTALISM  
CATCHES FIRE](#)

#67 | **1851**  
[A STITCH IN HALF  
THE TIME](#)

#66 | **1325**  
[THE SPLENDOR  
OF  
TENOCHTITLÁN](#)

#65 | **1413**  
[A FRESH POINT  
OF VIEW](#)

#64 | **1934**  
[THE LONG MARCH](#)

#63 | **1867**  
[KA-BOOM!](#)

#62 | **1854**  
[A BLAST OF  
OXYGEN](#)

#61 | **1895**  
[SHADOWS INSIDE  
US](#)

**Millennium Home**  
**World Event Map**  
**Top 100 Events**  
**Y2K Central**  
**Millennium**  
**Madness**  
**Top 100 People**  
**Web Resources**  
**LIFE Images**  
**Back to the Future**  
**Millennium Poll**  
**Year 2000 Poll**  
**Test Your**  
**Knowledge**  
**Bulletin Boards**

**TIME.com Home**  
**TIME Digital**  
**Bookmark TIME.com**

Millennium Home  
Millennium  
Madness  
Y2K Central  
Top 100 Events  
Year 2000 Poll  
Test Your  
Knowledge  
Bulletin Boards

LIFE Home

### OTHERNEWS

Check the New  
2000  
FORTUNE 500  
Today!  
[FORTUNE.com](#)

Sivy On Stocks,  
By E-Mail  
[MONEY.com](#)

## Examples of L.A. City Council Actions Supporting Various Azusa Street Events

# LACityClerk Connect

## Council File Management System

**Council File: 06-0875**

**Title**  
AZUSA STREET CENTENNIAL WEEK / WILLIAM JOSEPH SEYMOUR

**Subject**  
Resolution - WHEREAS, the City of Los Angeles recognizes the contribution of William Joseph Seymour, an Angeleno and a son of slaves, who started the worldwide Pentecostal Movement in April 1906 in a mission on Azusa Street in Little Tokyo; and WHEREAS, today, the Pentecostal Movement is the fastest growing Christian religious organization with over half a billion followers throughout the world; and WHEREAS, the City of Los Angeles recognizes that Azusa Street is the Birthplace and the Cradle of the Pentecostal Movement; and WHEREAS, Azusa Street will be a major cultural tourism venue for the City of Los Angeles; and WHEREAS, William Joseph Seymour, an Angeleno of African descent, is one of the great leaders of the Millennium who established a Multicultural Congregation in Los Angeles in 1906; and WHEREAS, in 2006, Los Angeles is considered the most dynamic and diverse Multicultural City in the world; and NOW, THEREFORE BE IT RESOLVED that by the adoption of this resolution, the Los Angeles City Council proclaims April 22-29, 2006, Azusa Street Centennial Week, welcomes the Centennial delegates to the City of Los Angeles, recognizes and honors the contributions of Pastor William Joseph Seymour and his wife Jennie Seymour for igniting a flame of spiritual renewal and hope for a multicultural society to live in harmony, and proudly joins with the Tom Bradley Legacy Foundation in honoring Pastor William Joseph Seymour's legacy. OLD COUNCIL FILE NO. 01-0765

**Date Received / Introduced**  
04/18/2006

**Last Changed Date**  
04/05/2007

**Council District**  
9

**Mover**  
JAN PERRY

**Second**  
BERNARD PARKS

**Online Documents (Doc)**

Title	Doc Date
Council Action	03/30/2007
Resolution	03/20/2007
Council Action	04/25/2006
Resolution	04/18/2006

**Council Vote Information (2 Votes)**

Meeting Type: Special  
Vote Action: Adopted  
Vote Given: (12 - 0 - 3)

Member Name	CD	Vote
RICHARD ALARCON	7	YES
TONY CARDENAS	6	YES
ERIC GARCETTI	13	YES
WENDY GREUEL	2	YES
JANICE HAHN	15	YES
JOSE HUIZAR	14	ABSENT
TOM LABONGE	4	ABSENT
BERNARD C PARKS	8	YES
JAN PERRY	9	ABSENT
ED REYES	1	YES
BILL ROSENDAHL	11	YES
GREIG SMITH	12	YES
JACK WEISS	5	YES
HERB WESSON	10	YES
DENNIS ZINE	3	YES

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# LACityClerk Connect

## Council File Management System

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**Simple Search** [Search](#)

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 ☐ Council Files Only
 ☐ Motions Only
 ☐ Resolutions Only
 ☐ Motions and Resolutions Only ?

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**Search Results: 1000+ records**

Summary Report - by Council File Number (PDF) [Create Report](#)

**Filter Search Results:**

Showing 1,000 Records

Council File	Title	Last Change
06-0875	AZUSA STREET CENTENNIAL WEEK / WILLIAM JOSEPH SEYMOUR	04/05/2007
09-0645	Azusa Street Festival / Japanese American Cultural and Community Center (JACCC)	04/06/2009
06-0484	AZUSA STREET CENTENNIAL / CELEBRATION	03/23/2006
01-0765	WORLD PENTECOSTAL CONFERENCE	03/18/2005
06-1919	AZUSA STREET MISSION CONFERENCE	04/04/2008
12-1325	Azusa Street / Second Street / Frances Hashimoto Plaza / Street Renaming	09/19/2012
81-3386	81-3386	01/01/1975
08-1964	FLEA MARKET / BACKSTAGE 21	08/07/2008
05-1928	BACKSTAGE 21 / FLEA MARKET	08/16/2007
07-0601	RYOMA/WOW PRODUCTIONS / 6TH ANNUAL CHERRY BLOSSOM FESTIVAL	03/21/2008
83-1439	83-1439	01/01/1975
09-0385-S1	Central City Community Plan	04/28/2009
81-3778	NIESE WEEK JAPANESE FESTIVAL	09/02/2004
76-0970	76-970	01/01/1975
09-0385	Central City Community Plan / General Plan Amendment	04/28/2009
80-3607	80-3607	01/01/1975
05-0495	05-0495	01/01/1975

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FRANK T. MARTINEZ  
City Clerk

KAREN E. KALFAYAN  
Executive Officer

When making inquiries  
relative to this matter  
refer to File No.

06-0875

CITY OF LOS ANGELES  
CALIFORNIA



ANTONIO R. VILLARAIGOSA  
MAYOR

Office of the  
CITY CLERK  
Council and Public Services  
Room 395, City Hall  
Los Angeles, CA 90012  
Council File Information - (213) 978-1043  
General Information - (213) 978-1133  
Fax: (213) 978-1040

CLAUDIA M. DUNN  
Chief, Council and Public Services Division  
[www.cityclerk.lacity.org](http://www.cityclerk.lacity.org)

April 3, 2007

Honorable Antonio Villaraigosa, Mayor  
All Councilmembers  
All City Departments  
All City Boards and Commissions

RE: DECLARING APRIL 26 - 29, 2007 AS AZUSA STREET FESTIVAL WEEK IN THE CITY OF  
LOS ANGELES

At the meeting of the Council held March 30, 2007, the following action was taken:

Attached resolution (Perry - Parks) adopted ..... X .  
Attached motion ( ) adopted .....  
Attached report adopted .....  
Ordinance adopted .....  
FORTHWITH .....  
Motion adopted to approve communication recommendation(s) .....

*Frank T. Martinez*

City Clerk  
jr

80

TO CITY CLERK FOR PLACEMENT ON NEXT CITY COUNCIL AGENDA TO BE POSTED	#64
---	-----

Resolution  
Azusa Street Mission  
Festival

MAR 20 2007

WHEREAS, the City of Los Angeles recognizes the contribution of William Joseph Seymour, an Angeleno and a son of slaves, who started the worldwide Pentecostal Movement in April 1906 in a mission on Azusa Street in Little Tokyo; and

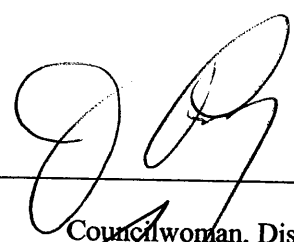
WHEREAS, the City of Los Angeles recognizes the Azusa Street Mission as the birthplace and the cradle of the Pentecostal Movement; and

WHEREAS, Azusa Street Mission will be a cultural tourism venue for the City of Los Angeles; and

WHEREAS, the city of Los Angeles will be hosting the 2007 Azusa Street Festival as it is considered one of the most dynamic and diverse Multicultural City in the world by many.

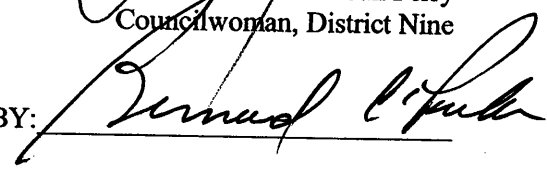
Now, therefore be it resolved that by adoption of this resolution, the Los Angeles City Council declares April 26-29th, 2007 as "Azusa Street Festival Week" and welcomes visitors and delegates of the city of Los Angeles to partake in the multicultural festivities that will be taking place.

PRESENTED BY:



Jan Perry  
Councilwoman, District Nine

SECONDED BY:



Resol.  
**ADOPTED**  
MAR 30 2007  
**LOS ANGELES CITY COUNCIL**

MAR 20 2007

EGCO 9



## Mobile Technology Observations for SpiritWalk and the Azusa Street Memorial

For planning an Azusa Street Memorial and SpiritWalk, and associating with the L.A. River revitalization, we [observed](#) beginning in 2002 the emergence of mobile technologies including GPS, RFD, and directional sensors that—when combined with databases and internet access—could transform tourism and economic development. Five years later the iPhone was first released and since then location-based apps have been growing in number, function, and ease-of-use. We feel that location-based apps will continue to grow in function and ease-of-use, and provide an important role in how people interact with the Azusa Street Memorial and SpiritWalk.

### iPhone Product Timeline Apple & Samsung



Cases:11-cv-01846-LHK Document:570-2 Filed:08/03/12 Page:14 of 16

Source: <http://www.scriptol.fr/mobile/apple-samsung.php>; accessed July 31, 2014



# Welcome to New Zealand Pocket PC Application Demonstrates the Power of the .NET Compact Framework when combined with GPS and Heading Sensors

Published: September 2002

*GeoVector's unique combination of heading and attitude sensors, with GPS locators and Pocket PC devices, forms the basis of a whole new class of mobile solutions. The application, Welcome to New Zealand, allows visitors to use their devices to find out about the real world objects near them. More powerful than conventional GPS systems, the GeoVector system can not only tell you what's around you; it can also tell you what you're looking at. The application not only provides tour-oriented and geographical information; it also enables mobile commerce. The application was built in Visual C#™ using Visual Studio® .NET, the .NET Compact Framework, and SQL Server™ 2000 Windows® CE Edition (SQL Server CE). It supports all forms of IP connectivity, which in New Zealand includes GSM, GPRS, CDPD, and CDMA 1xRTT mobile networks.*

## Situation

GeoVector Corporation is a US-based technology company that has established an advanced development lab in Auckland, New Zealand, to build pointing applications based on their technology. Earlier this year GeoVector decided to move its core software technology development from the USA to New Zealand, and in May started to establish its core technology team in Christchurch. Arron Judson is the company's Director in New Zealand.

Fast Facts	
Number of developers to build application	3-4
Number of months to build application	2*

detect the direction in which the device is pointing. It combines them with GPS, which detects the spatial location of the device, and a geographic information database, to create a new type of mobile solution.

"While GPS alone can tell you what's around you, GeoVector can tell you what you're looking at. GeoVector turns the handheld device into what is essentially a mouse, where the real world is your desktop and you can point and click on any known geo-located object.

"GeoVector not only enhances the user experience of navigation solutions, we are also creating an opportunity for a whole new range of mobile applications based around pointing, including

\* Includes two Visual C# .NET versions; does not include time to develop for other technologies



## Solution Overview

### Customer Profile

GeoVector Corporation is a US-based technology company that has established an advanced development lab in Auckland, New Zealand, to build pointing applications based on its technology. GeoVector's core technology is based around proprietary search software, the use of heading and other attitude sensors, combining them with GPS to create a new type of mobile solution.

### Business Situation

The America's Cup will bring a number of VIP visitors to New Zealand this fall. GeoVector's new magnetic pointing technology offers the possibility of creating a "Welcome to New Zealand" application that can tell a visitor what he is looking at.

### Solution

Using Visual Studio(r0 .NET, Visual C#™, the .NET Compact Framework, and SQL Server™ 2000 CE, GeoVector has built a handheld, connected smart client that can display information to a user based on her preferences, location, and point of view.

### Benefits

- Provides a single, consistent development environment for all platforms
- Speeds product development
- Simplifies mobile database synchronization

### Software and Services

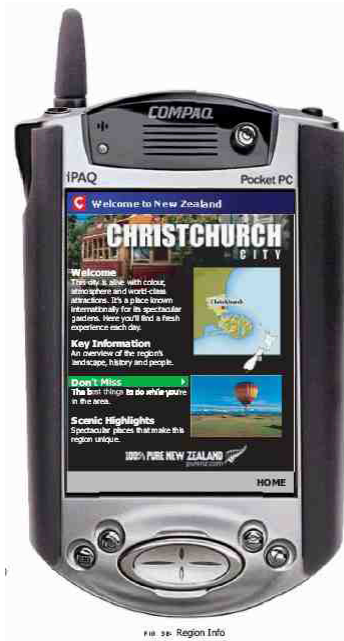
Microsoft® Pocket PC 2002 Software  
Microsoft Visual Studio .NET  
.NET Compact Framework  
Microsoft SQL Server™ CE

### Hardware

PC Card or embedded GeoVector technology  
Hewlett Packard iPAQ

games. With GeoVector, I can now 'Point and Shoot' in the real world. Add cellular communications, and I have a multi-player game.

"Our initial application is for visitors to New Zealand, called *Welcome To New Zealand (W2NZ)*. We expect to have it ready for visitors who come to New Zealand this fall for the America's Cup.



"We initially tried building a rich client on Palm OS, but it could only handle a very small database. We also built a prototype thin client on Active Perl, WML, and MySQL, with a middle-tier spatial calculation component written in Visual C++®. We then reimplemented the rich client for the Pocket PC using Embedded Visual Tools, with the back end communications via XML over HTTP, although not with SOAP.

## Solution

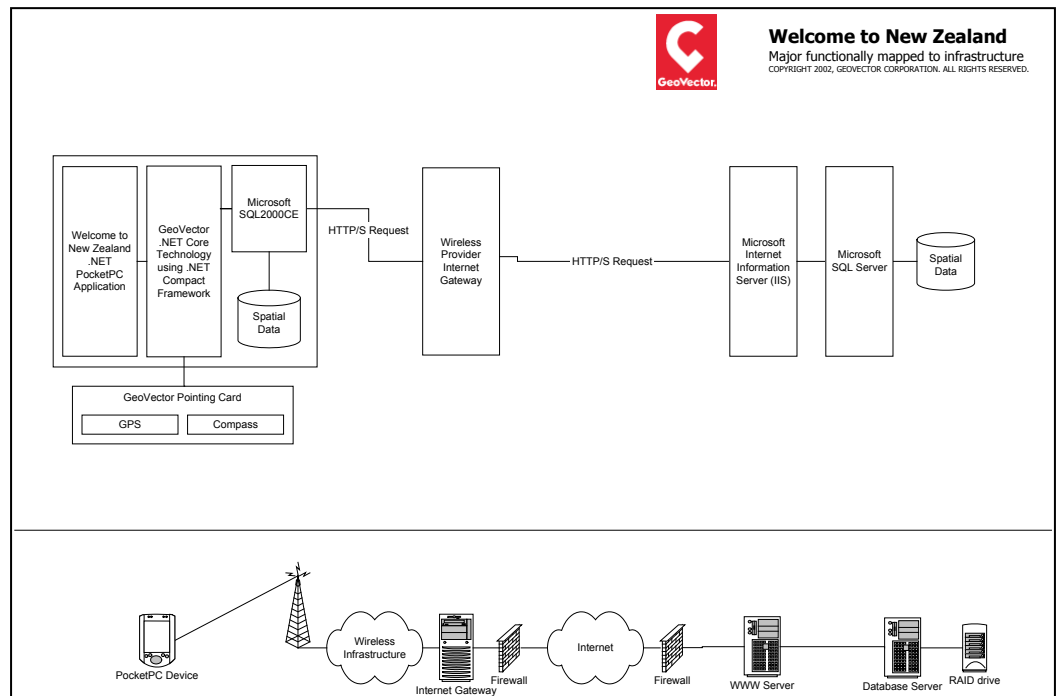
"We have now implemented a new version of the rich client (see figure at left) using Visual Studio .NET and the .NET Compact Framework. The spatial calculations are in C#, the data is stored locally in SQL Server CE, and communications with the back office are via SQL Server merge replication over HTTP (see architecture diagram below).

"We've also implemented a new thin client using Visual Studio .NET, ASP.NET, and Mobile Controls, which generates WML, HDML, HTML, or cHTML as needed by the mobile device. The data for the thin client is stored in SQL Server 2000, and, like the rich client, the spatial calculations are in Visual C#.

"Our aim is to have the spatial calculation code common across all platforms. Consistency between the .NET Compact Framework and .NET Framework enabled us to do that. We have developed our own spatial routines for Minimum Bounding Rectangle intersections, intersections of polygonal, circular and spherical regions, flat earth (which works well enough for the short distances used in pedestrian focused application) and spherical earth geometry (for other applications where distances are greater) and avoid earth geometry (where accuracy is paramount and distances are

*"The .NET Compact Framework... gives us a consistent development environment for all platforms"*

Arron Judson  
Director, New Zealand  
GeoVector Corporation




**Microsoft®**

large).

"W2NZ will run on an HP iPAQ 3970, later this year on the iPAQ 5000, and ultimately on a pointing-enabled Microsoft SmartPhone. This application will allow users to be guided around New Zealand, similar to existing Location Based navigation applications.

"The difference is that W2NZ will allow the user to point his mobile device at any known object and gather more information, a 'What's that?' scenario. Or the user could point in a certain direction to find if any categories of objects are that way, 'Are there any restaurants down that street?'

'Once the user locates a restaurant, movie theater or other establishment, one simple action enables GeoVector's "Point to Call-" software to put the user through, to place a reservation either as a voice or data call.'

"Once the user has found the destination they are interested in, they can easily be guided, not with maps, but an arrow that points to the destination from their current location. The arrow will maintain a lock on the object regardless of the orientation of the Pocket PC, because the magnetic heading sensor will determine the heading of the device. Distance to the object can be calculated as the crow flies.

"This application is for pedestrians, particularly visitors and tourists to a new place. It is not designed for in Vehicle Navigation, where heading is sometimes calculated by the direction the vehicle moves, using current and last known GPS position to determine a quasi-direction. Vehicle navigation has to guide the vehicle based on a number of variables, for example one-way streets, no heavy transport, etc. We just point the way and the user can determine the easiest route.

"Our application allows the user to be standing still and pointing all around them to gather information:

- Point at Geographic Points of Interest for more information "Discovery Channel"
- Point at Hotels, Restaurants for room rates and menus.
- Point at the Movie Theatre to find out what's on and reserve tickets.

## ***Benefits***

"We chose the .NET Compact Framework because it gives us a consistent development environment for all platforms, and because the combination of Microsoft SQL Server and SQL Server 2000 CE makes data access very easy.

"We wanted to have the same development environment (languages, IDE, and core code modules) for all of our current and future platforms (PocketPC, Smartphone, desktop browser clients and mobile browser client, and Tablet PCs). Visual Studio .NET, combined with the .NET Compact Framework and ASP.NET Mobile controls, achieves that core requirement.

"The Rich Client allowed us to store a lot of the data on the Pocket PC, improving performance and reducing reliance on communications. Also, the Rich Client gave us more flexibility with the user experience and interface.

"The thin client interface will improve once we start development using SmartPhone 2002, and the mobile devices become more data aware. The thin client will always rely on access to the remote dataset, which may impact on performance in some areas of high mobile congestion or



limited mobile infrastructure, but we see this as a minor obstacle that will only impact a small percentage of users.

"The .NET Compact Framework gives us a platform that we can use to build solutions for both environments, utilizing a single development environment and a single back-office dataset.

"XCopy deployment on the server saves us a *lot* of time. Anonymous Merge database replication between Microsoft SQL Server and SQL Server CE for rich clients makes our application deployment in the field much easier to manage.

## **Futures**

"Integration with MapPoint is on our technology roadmap and we see XML Web services being a key technology in the back office, to allow us to aggregate spatial data from numerous content providers.

"Our technology extends into other scenarios. One we plan to build is a real estate application, 'point at the area you want to live in'. This would be for field sales initially, by building a tool for the real estate agents. Long term, the consumers would subscribe to the listings databases and could look for properties themselves. We are developing other pointing applications, including a Buddy Finder based on MSN Messenger, and some pointing-enabled 'First Person Shooter' games.

"Our core technology will be developed using Visual Studio .NET, and made available to the wider development community as a series of .NET-compliant components. This will allow other .NET developers to develop applications based on our core technology and .NET."

The Microsoft .NET Framework is a platform for building, deploying, and running Extensible Markup Language (XML) Web services and applications. It provides a highly productive, standards-based, multilanguage environment for integrating existing investments with next-generation applications and services, as well as the agility to solve the challenges of deployment and operation of Internet-scale applications. The .NET Framework consists of two main parts: the Common Language Runtime and a hierarchical set of unified class libraries that includes a componentized version of Active Server Pages (ASP.NET), a loosely coupled data access subsystem (ADO.NET), and an environment for building rich Windows®-based applications (Windows Forms).

Microsoft Visual Studio .NET is the rapid application development (RAD) tool for building Web applications and Extensible Markup Language (XML) Web services. Visual Studio .NET empowers developers to rapidly design applications for any device and any platform, building smart device applications with the .NET Compact Framework or broad-reach web applications with the ASP.NET Mobile controls. Visual Studio .NET is fully integrated with the .NET Compact Framework, providing support for multiple programming languages and automatically handling many common programming tasks, freeing developers to rapidly create applications using their language of choice. Visual Studio .NET includes a single integrated development environment with RAD features for building, testing and debugging server, desktop and device applications.

For more information about Microsoft Visual Studio .NET, go to:  
<http://www.visualstudio.net/>

## ■ GEOVECTOR TO ANNOUNCE 3D SEARCH TECHNOLOGY AT WIRELESS JAPAN 2006

- 3D maps displayed on mobile phones enable users to better interact with the world around them.
- Discussions in progress with major US carrier for GeoVector expansion.

San Francisco, CA, July 17, 2006

GeoVector Corporation, the leader in pointing based search solutions, today announced the release of the world's first "3D Search Technology" for mobile phones. This innovative new technology allows users to obtain information by selecting objects on a map displayed in 3D on the screen of their mobile phone. This 3D map, generated via GPS technology and a built-in compass, creates an intuitive means for the user to interact with the world around them.

To complement its GViD Pointing Platform, GeoVector has teamed up with an impressive array of partners who provide:

- Systems Integration: NEC Magnus Communications, Ltd. (NEC), a subsidiary of NEC Corporation (NASDAQ: NIPNY)
- "Matrix Engine" 3D contents display technology: NETDIMENSION Corporation
- 3D city data development technology: CAD CENTER Corporation
- GIS technology: Asia Air Survey Co, Ltd
- Electronic compass: Asahi Kasei Microsystems Co.,
- Point of interest data: Mapion

"This has been our dream, ever since GeoVector began researching, prototyping and patenting our pointing search technology in the early 1990s," said Peter Ellenby, GeoVector's Director of New Media. "Mobile devices can now utilize a variety of sensors such as GPS and compasses to have total spatial awareness."

The addition of this 3D interface to GeoVector's existing patented pointing search platform enables many exciting applications:

- Navigation around busy city streets, shopping areas or tourist attractions
- m-Commerce, enabling transactions merely by pointing and clicking with a mobile device
- Real world games based on Location-Based Services (LBS)
- Viewing the history of the locations around you via a mobile phone
- Other exciting future applications, utilizing the virtually unlimited potential of this new technology.

GeoVector provides an open framework and extensive support with NEC Magnus to enable the deployment of pointing based applications.

"This is an excellent example of how third party applications can be created and developed for GeoVector's patented pointing platform," added Ellenby.

GeoVector has been awarded 19 US patents and 9 international patents, with additional patents pending to further protect and support their technologies and services.

GeoVector's existing carrier-proven pointing based service has been successfully used by consumers in Japan since being launched with Mapion Local Search, Powered By GeoVector, on the KDDI network in January, 2006. GeoVector plans to soon release their services with Japan's two other major carriers.

GeoVector is also currently in active discussions with a major US carrier.

GeoVector's 3D Search Technology will be presented at the NEC booth at Wireless Japan 2006, to be held July 19-21 in Tokyo. Please visit <http://www.expocomm.com/wirelessjapan> for more information. Additionally, GeoVector and its partner Area/Code will be showing previews of pointing based real world games at Wireless Japan 2006. Please visit <http://www.playareacode.com> for more information.

Examples of this 3D technology can be seen at <http://www.geovector.com/press/netdimensions.html>.

#### **About GeoVector Corporation**

Based in San Francisco, CA, GeoVector develops solutions for location-based services and tools for wireless communications manufacturers, wireless service providers, and mobile content developers. Supported by significant intellectual property, GeoVector's search engine technologies provide the foundation for new community, gaming, advertising and other location sensitive applications. GeoVector allows mobile web services to be attached to any object, launched just by pointing at them, including "Point to Call®" one click mobile calling, and "Point to Buy®" M-commerce transactions. Please visit us at [www.geovector.com](http://www.geovector.com).

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# ASIAN INNOVATION AWARDS

## Are we there yet? Innovators wait for technology to catch up with their big ideas

By JEREMY WAGSTAFF

**I**NNOVATION IS not just about coming up with a better way of doing something and then racing to get something to market. Sometimes it's as much a waiting game.

Take, for example, Australia-based **Alive Technologies** Pty. Ltd., one of 12 finalists for this year's Asian Innovation Awards, presented by The Wall Street Journal Asia in association with Global Entrepolis@Singapore. The

stalled... We really had to wait until we saw there was a need and the enabling technology was there."

Now, with Bluetooth standard in most phones, and other communication technologies like WiFi spreading and prices falling, Mr. Satchwell's dream is coming true. His company's Alive Monitor—a navy blue plastic gadget no larger than an MP3 music player—enables the user to measure not just heart performance, but the user's position and activity, logging the data and, where necessary, transmitting it via Bluetooth to a cell-

phones to catch up by incorporating two technologies that are now becoming commonplace—GPS, or Global Positioning System, where a device in your hand connects to at least three satellites to give you a pretty good idea of where you are, and a digital version of the good old-fashioned compass, which will tell you which way you're pointing. Harnessing those two technologies makes it possible for a cellphone to act as a kind of water diviner: Point it down a street and GeoVector will know where you are and which street you're pointing at to within a few meters. From there it can now start telling you the closest Japanese restaurant, which apartments in the street are available for rent, or details about a nearby landmark.

With millions of Japanese phones now having both of these technologies aboard, it's been a natural first market for GeoVector, which launched with the KDDI network in January. After 10 years of development it's been a long wait. "Our biggest obstacle," says Mr.

not waiting for signs of the body's responses to the infection, but by hunting for earlier clues, such as RNA, or ribonucleic acid, whose behavior may indicate a problem before the body starts to produce more visible proteins. "From Day One we can see," says Rosemary Tan, chief executive officer of Veredus, "because the RNA is the first thing to go into your body."

Another approach to innovation is to plunder from other fields. Daniel Cheng, managing director of **Dunwell Engineering** Co., encountered only resistance when he tried to convince those involved in treating industrial wastewater that the same principles of filtering through a vibrating membrane could be applied to treating much heavier lubricants used to reduce friction in machinery parts, whether they're in vehicles, factories or power plants. "Even the inventor did not believe it would work for oil," recalls Mr. Cheng, so "they don't want to sell it to me. It's not going to work so why bother?"

Seeing a way to cut energy costs and produce better quality re-refined oil, he eventually persuaded them, and invented a method that reduced the cost of building a lubricant-recycling plant to about \$10 million from around \$80 million.

Such cross-fertilizing of ideas worked too for Franz Konstantin Fuss, associate professor at Singapore's Nanyang Technological University. After a career as a medical doctor in Vienna and Glasgow, Mr. Fuss had become something of an expert on sports equipment and orthopedic implants. So when he started reading about a new landmine-resistant shoe, he was sure he could do better. All the products and patents he could find couldn't guarantee that the wearer would not lose a limb if a landmine exploded. "I thought I would solve this problem completely differently," he says.

He and his Singaporean co-inventor Ming Adin Tan have since come up with their own answer—a polymer platform sole under which are six spiders' legs, each one containing a small metal detector and a retractable lower half. If the detector senses metal, the retractable half is released, allowing the other five legs to take the weight of the wearer so the mine is not detonated. How does Mr. Fuss feel about the responsibility of developing a tool for such a dangerous occupation? "You can never guarantee the shoe is 100% safe," he says in his disheveled office. "But if you think about probabilities you shouldn't even drive a car."

The old cliché about mothers

and invention is a cliché because it's true: Innovation is usually triggered by a need. GeoVector's cellphone diviner, for example, came out of an idea spawned by sailing, when laptop inventor and GeoVector CEO John Ellenby realized that captains on two vessels could not easily share what they saw no matter how near they were to each other. The idea of being able to tag landmarks seen through binoculars so they could be noted by others grew into tagging physical landmarks so they could be found through a cellphone.

This necessity and invention is probably why most inventors are serial innovators: They tend to keep dreaming up new ideas. Extreme examples of this can be found in India, where Prem Singh Saini, a man in his early 30s, has designed nearly 100 different devices, from a "low-cost, mobile phone-operated gun" to a solar-operated rickshaw to an "automatic barking system for substituting dogs."

Mr. Saini dropped out of school after his teachers failed to provide acceptable answers to such questions as "why does the earth rotate?" and has since been fiddling with electronics in his cluttered workshop in Haryana. Now he's solving more prosaic problems, such as farmers having to wait in the fields for power to be restored so they could turn on their pumps.

Mr. Saini came up with a simple solution: switch on and off the electricity—and thereby their water pumps—remotely via mobile phone. This not only helps the farmers, but also assists the local electricity providers, who can deter theft of electricity by activating and deactivating substations from their exchange office. His motivation? "Life is very short so we should do something new for the coming generations."

Mr. Saini's inventions are all reactions to problems he sees around him. And the solutions use materials he can find easily. U.S. computer chip giant **Intel** Corp. also took these two approaches, merging local ingenuity in India with some of its own materials and engineering skills.

Deploying its own ethnographic researchers to the wilds of rural India, Intel learned that the country's ubiquitous kiosks needed a hardy computer designed for places where power cuts, dust, monsoons and poor Internet connections are daily facts of life. "The more basic, the better," says Mark Beckford, head of Intel's Beijing-based Emerging Markets Platform Group.

The Community PC looks a lot like a...  
Please turn to page 11

### Asian Innovation Awards finalists

These 12 finalists were chosen based on the following criteria: creativity or degree of innovation, quality of execution, and potential impact on quality of life or productivity

#### Alive Technologies

Australia

**INNOVATION:** The Alive Monitor, a mobile health and fitness-monitoring system

#### Dunwell Engineering

Hong Kong

**INNOVATION:** Technology for the recycling of lubricants

#### Franz Konstantin Fuss and Ming Adin Tang, Nanyang Technological University

Singapore

**INNOVATION:** An anti-landmine shoe that prevents detonation of the landmine

#### GeoVector

New Zealand

**INNOVATION:** Technology that lets you point a cellphone at an object and gain information about it

#### Infocomm Development Authority

Singapore

**INNOVATION:** Singapore government Web services exchange for sharing of data among agencies and with public

#### Intel

India

**INNOVATION:** The Community PC, a rugged computer for use in poor communities in India

#### Motorola

China

**INNOVATION:** A bilingual talking dictionary for mobile phones

#### Prem Singh Saini

India

**INNOVATION:** Use of mobile phone to switch electricity on and off for water pumps and to prevent electricity theft

#### State Government of Gujarat

India

**INNOVATION:** Chiranjevi Yojana, a maternity-care program that reduces maternal and infant deaths

#### Suntech Power

China

**INNOVATION:** A way to build solar cells onto thinner, cheaper silicon wafers

#### Veredus Laboratories

Singapore

**INNOVATION:** Bird-flu diagnostic kits as well as tests to quickly identify different types of flu

#### Webaroo Technologies

India

**INNOVATION:** Software that lets you search Web pages without an Internet connection

awards honor people and companies who improve quality of life or business productivity.

Founder Bruce Satchwell wanted to take health-monitoring products out of the hospital and into the hands of the patients. Why should such devices, wondered the 51-year-old Mr. Satchwell, be so expensive, sit in wards and clinics and have to be manned by trained staff? Recovering patients would be freed from having to visit hospitals for regular checks, and disasters might be averted if patients were aware of a problem before things got too serious. Not to mention the market for such products among a population growing increasingly aware of the need to stay healthy and looking for ways to measure that.

The key to making health monitoring mobile and affordable, he realized, was to leverage a technology that was in the hands of nearly everyone: the cellphone. "I've had a long history of designing telemedicine products," he says, "but we saw an opportunity in terms of the growth of wireless, Internet and mobile devices, and of Bluetooth as an enabling technology."

Great idea, but the dream took a while to catch up with reality. "Bluetooth was still evolving," he says. "And we had the issue where very few mobile phones had it in-

phone. The cellphone then uses either the mobile network or, where available, WiFi, to transmit that data to the doctor.

**GeoVector** Corp. also found itself playing a waiting game. The company, originally headquartered in New Zealand and now with offices in both Auckland and San Francisco, saw a disconnect between the information available to people in cyberspace—the Internet—and that available to them in real space—the physical world. On the Web we're used to finding out what we want to know about something by clicking on it, whether it's an image, a word, or anything that is hyperlinked to the underlying information. Why, the company's founders wondered, couldn't we do something in the real world, "where objects become items you can click on," says Arron Judson, vice president of international operations.

Other companies had seen the same potential, but those solutions involved physically adding labels or tags that could be read by radio frequency identification scanners or Bluetooth-enabled phones, all of which were somewhat cumbersome, required a lot of manual labor and meant the user had to be close to the object in question.

GeoVector was a bit ahead of not only its rivals, but the technology. The company had to wait for cell-

Judson, has been "the technology catching up to our idea."

In the case of **Veredus Laboratories** Pte. Ltd. in Singapore, it was about innovation shortening a lethal gap: The delay in testing for the lethal H5N1 strain of the avian flu virus—of five days or more—has been a serious drag on combating the disease and preventing it from spreading. Veredus' first innovation was to speed up this process by

### THE AWARDS: Honoring inventors who improve our lives

**T**HE ASIAN INNOVATION Awards showcase some of the region's most inventive people and companies.

The Wall Street Journal Asia presents the awards in association with Global Entrepolis@Singapore, an international networking event that will be held from next Monday to Nov. 2. The awards honor individuals or companies that improve quality of life or productivity.

This year, The Journal received a record 224 entries. The Journal selected the finalists and presented them to an independent panel of judges, which se-

lected the ultimate winners.

Today, we feature the 12 AIA finalists and the six finalists for a separate award. The Global Entrepolis@Singapore Award honors an emerging company for an invention that best applies technology to a strong business model and has the potential to become a global market leader. The Journal presents the GES Award in association with Singapore's Economic Development Board. Next Wednesday we will profile the winners.

The judges are:

• **Steven J. DeKrey**, associate dean of the Hong Kong Univer-

sity of Science and Technology Business School.

• **Anil K. Gupta**, Kasturba Chair professor of entrepreneurship at the Indian Institute of Management, Ahmedabad.

• **Simon L.K. Leung**, regional president, Asia Pacific, for Motorola Inc.

• **Tan Sri Lim Kok Wing**, founder of the Limkokwing University College of Creative Technology and president of its professional arm, the Malaysia Design Innovation Centre.

• **Kenny Tang**, founder and chief executive officer of Oxbridge Capital Ltd., London.



## ASIAN INNOVATION AWARDS

# Identity check

## Business finalists emphasize uniqueness of people and products

By JEREMY WAGSTAFF

**I**F YOU HAD TO sum up this year's six finalists for the Global Entrepolis@Singapore Award in a word it might be: identity. The finalists for the award, presented by The Wall Street Journal Asia in association with the Economic Development Board of Singapore, are from very different fields—from gene therapy to cellphone security—but they all share a common strand: recognizing and working with the uniqueness of identity.

Sometimes it's simply a question of figuring out how one person can do business with another. In China that's not as easy as it sounds. When Beijing University alumnus Chen Yu returned in 2003 after working in the U.S. he found others heading in the opposite direction, terrified by the outbreak of SARS. Those who remained stayed indoors. Amid the grimness, however, he and his friends saw an opportunity. "They were all locked in their homes," he recalls, "but still wanted to buy stuff." The problem, they realized, was that China remained a largely cash economy. Even with dramatic growth, an impressive fixed and mobile telephone network and the world's largest bank-card infrastructure, most Chinese buy and sell stuff in the same way their grandmothers did: via cash on delivery.

The technological trick: To find a way to hook up the phone, merchants and the banking system in a way that was secure enough so Chinese didn't have to conduct physical transactions. The solution: an e-payments system—**YeePay**—where consumers could use their debit cards to make payments by dialing into their bank and following the voice menus. While there's plenty of technology involved, especially in reducing fraud, says Mr. Yu, the solution needed to be an enhancement rather than pure innovation. "In the future people will directly buy over the Internet," says Mr. Yu, a co-founder of YeePay. For now, "we have a solution that will fuse the gap."

On China's southern border with Hong Kong another technology is tackling a similar problem: handling large numbers of transactions where the identity of the individual needs to be established. Lo Wu Immigration Control Point, which handles the vast bulk of crossings between mainland China and Hong Kong, has for the past year been testing a system from Hong Kong-based **Titanium Group** Ltd. that uses facial recognition to handle over 350,000 registered users. The user inserts a smartcard, places a thumb on a scanner and looks at a camera while the system scans the face and fingerprint and compares them with a database. The success rate is more than 96% and the average time taken to process an individual is about eight seconds.

Reading the contours and features of an individual's face and thumb so finely you can tell twins apart may seem like a big step forward, but how about reading our

genes—the strands of material that go into making who we are? As scientists understand more about genes and the DNA that composes them, so they're finding ways to better treat illness. This is the area explored by **SiBiono GeneTech** Co., based not far from the Lo Wu checkpoint in China's bustling city of Shenzhen. SiBiono has created a gene-therapy drug to treat a number of different cancers, using genetic material to repair a malfunctioning gene. This is more effective than other forms of therapy such as radio therapy, which can kill both good and bad cells, and chemotherapy, which merely blocks the growth of tumor cells.

Gene therapy works like this: Some genes are regulators, killing off bad genes and controlling the growth of new ones. The absence or failure of genes like these, such as p53, is closely related to the growth of cancer in the body since there is no regulator to stop cancer cells growing without interruption.

Gendicine gets around this by firing off two salvoes: one is a copy of the p53 gene, the payload, and an adenoviral vector, the transportation. The vector delivers the p53 gene specifically to the tumor cells; once inside, the new p53 gene takes over responsibility for controlling the growth (and death) of existing cells. This is all taking place higher up the chain than other therapies. "It's a kind of upstream therapy," says Chiu Fu, an assistant to Zhao-hui Peng, the president of SiBiono and inventor of the drug.

SiBiono's gene therapy builds on the achievements of earlier scien-

tific efforts to untangle our genes as a way to understand and identify the role each of them plays in combating disease. Another tack on this scientific identity parade has been taken by Japan-based **GNI** Ltd. Its innovation: To look at the way the tens of thousands of genes in the human body build networks within the body and work as a way of better understanding existing and proposed drugs. By not merely focusing on individual genes but on the way they cooperate with others, GNI can establish not only the identity (and function) of individual genes but where they fit in the body's hierarchy—a sort of organizational chart of the individual's gene structure.

This lets the company paint a much clearer picture of how, and why, drugs work or don't work without extensive trials. "Now," says Christopher Savoie, president of GNI, "we can figure out how the drug is working, where it's working and its side effects."

Identity, then, need not be just about individuals. It can also be about things we make. How can you be sure that the medicine, the wine or the spare parts for your car are the real thing? This scale is greater than you might think: international police organization Interpol reckons 5% to 7% of world trade is in counterfeit products. The problem: You can't stop people from copying things. But you should be able to stop them from copying the tag that authenticates the product. But how to do this so it's not prohibitively expensive? What you need is a way to create a unique identity for each item that can be read easily enough by those wanting to authenticate the item, but can't easily be replicated by the bad guys.

This was what two young Singapore-based scientists, Adrian Burden and Peter Moran of **Singular ID** Pte. Ltd., found they had when they were experimenting with microscopic bar magnets.

While others were trying to pull them into some kind of order to im-

prove, for example, the capacity of computer hard drives, they realized that nature was pulling the magnets in the other direction: entropy, or disorder. "It's a bit like taking a handful of magnets and throwing them down on the table," is how Mr. Burden explains the process. The result is a unique pattern that cannot be repeated. Mr. Burden and his co-inventor realized that they had something, but they just weren't sure what. "We could read the patterns easily but we couldn't control how they came out," he says. "The question was: what could we use these things for?"

Product counterfeiting was a

unique, uncopiable identity.

Sometimes identity is something you want to conceal. Singapore-based **tenCube** Pte. Ltd. came up with its idea when one of its founders, Varun Chatterji, lost his Nokia 6600. He started to mess around with the Symbian software that operates the phone and found a way to allow the user to either remotely lock the phone or, even better, to delete sensitive data on it without actually having physical access to the phone.

The company's WaveSecure product is now being tested on thousands of phones operated by the Singapore Police Force, says Asia Pa-

### Global Entrepolis@Singapore finalists

These six companies were chosen based on their technology as well as on their business performance and potential to become global market leaders

#### GNI

Japan

**INNOVATION:** Use of technology to identify gene networks

#### Singular ID

Singapore

**INNOVATION:** Tags used in tracking clothing and other items

#### Titanium Group

Hong Kong

**INNOVATION:** Biometric technologies, such as face recognition

#### SiBiono GeneTech

China

**INNOVATION:** Gene-therapy drug Gendicine for treatment of a wide range of cancers

#### tenCube

Singapore

**INNOVATION:** System for locking a mobile phone, making it useless to anyone who steals or finds it

#### YeePay

China

**INNOVATION:** Provides e-payment solutions in China, both online and offline

natural fit. If each product could be assigned a unique tag—containing a splice of these micro-magnet spills—then the manufacturer would know a) that each of his widgets had a tag that was different from all those on all the other widgets and b) a counterfeiter is going to have a tough job copying the tag. These tags are now in commercial production, incorporated into labels on air-conditioning units. But they could be small enough to be on more or less anything—even built invisibly into the product or widget itself, whether it's a car hood or a bottle of shampoo, protecting the intellectual property behind the original creation by giving it a

cific head Royyuru Avinash. If a user believes her phone is lost and may have fallen into the wrong hands, she simply goes to a Web site and issues instructions to the phone. The Web site will try to communicate with the phone using the Internet first, and, if that's not successful, via Short Messaging Service.

Two useful features: as part of the service the user can back up her data regularly, so should she have to wipe the phone her data is safe elsewhere. The second is that the user will receive an acknowledgment that the phone has been wiped.

Sometimes identity is something we don't want to share. ■■■

## The wait

*Continued from page 9*

like any other PC, but it incorporates features that make it last longer and work better in such an environment: casing designed to withstand dust, varying temperatures and high humidity; a power supply that can switch between AC and DC, can connect to a car or truck battery, and has the ability to charge, and use, an external battery. The Community PC can connect to the Internet using a telephone line or, where no line exists, a special wireless connection.

It may not sound that sophisticated, but Intel has filed several patents related to the PC's design, and Mr. Beckford says many of the features developed for the PC are finding their way into more mainstream products. Not least: a single button on the front of the unit that, when necessary, will restore the computer's hard drive to an earlier point in the event of a crash, power outage or other disaster. Groundbreaking? Maybe not, but every computer could do with one of those.

This approach—of clustering innovations to create something that is larger than the sum of its parts—is visible in another Singapore finalist: the Infocomm Development Authority, which has harnessed the Internet to simplify and standardize

the way that government, business and the individual interact.

Usually a Singaporean traveling abroad, say, would be required to register with the appropriate government departments separately, not to mention buying an airline ticket and checking up on any relevant health advisories about the place she might be visiting. Now, using a system called GWS-X, all this can be done via the travel agent. GWS-X acts as a kind of rapid Web-based clearing house for government information, not only between agencies but with the private sector. For the public it removes the need to provide the same information to different departments and reduces the wait for government agencies to deliver information to them.

This centralizing of data is likely to bring benefits to a country as small as Singapore, but a country like India has found success by moving in the other direction, at least in something like maternity care. The state of Gujarat has tried to tackle the extensive problem of maternal and infant deaths among its poorer communities by sharing some of the burden with the private sector. Maternity services in five districts are outsourced to private gynecologists, who receive funds to cover, say, 100 infant deliveries for mothers living below the poverty line.

As things get smaller, innova-

tion is often about packing more into less space. China's **Suntech Power** Co., for example, has mastered a way to build solar cells onto thinner, cheaper silicon wafers. This can only be done if the process can keep breakage of the thinner wafers to a minimum during the production process. Suntech has managed to keep this rate below 2%—a respectable figure in the industry. This in turn helps reduce cost—the biggest impediment to wider adoption of renewable energy.

Rakesh Mathur pondered a related conundrum as he walked the streets of Seattle and found that despite being in one of the world's technology hot spots, he couldn't actually find one. Unable to find broadband Internet access for his smartphone he and **Webaroo Technologies** Pvt. Ltd. co-founder Bruce Husick explored whether it was possible to capture the best of the World-Wide Web and squash it into a phone so the user was not constrained by connections, or lack of them. The trick was to weed out the stuff users were unlikely to ever need so that what was left fit on the average smartphone's memory card. The result: a sort of Internet search without being connected to the Internet, achieved by compressing the Web's million odd gigabytes into 256-megabyte "Web packs" of specific content, tailored to your interests.

**Motorola** Inc. faced a size problem when it wanted to put the

world's first natural-sounding talking dictionary into its cellphones. The company quickly realized there wasn't the space. The problem: most cellphones still have a relatively small memory, and while ordinary text files—contacts, calendars, SMS text messages—don't take up much space, voice recordings do.

Somewhat Huang Jian-Cheng, director of Motorola's China Research Center, and his team had to find a way of compressing the voice recordings of pronunciations of some 100,000 words in Mandarin, Cantonese and English into a file not much bigger than two megabytes—about half the size of a single MP3 song file. One approach would have been to include a speech synthesizer—basically a robot reading the words—but they quickly decided that would be too, well, robotic.

Instead, they sliced up each word into segments. When this is usually done each word is broken down into its constituent parts—called phonemes—but the team realized that wasted space and didn't sound so good. So instead where possible they carved them up into as large slices as possible: "tion" at the end of an English word rather than "ti" and "on," for example. "The longer, the higher the quality," says Mr. Huang.

Sometimes innovation is incremental—as simple as making something big fit into something small. ■■■

## ► LOST? TRY ASKING YOUR CELLPHONE

**CNET News.com**

Wednesday 01 November 2006

By **Michael Kanellos**

When it comes to cell phones, U.S. consumers might as well be working with stone knives and bearskins.

The picture, though, is slowly beginning to change, said John Ellenby, CEO of GeoVector. The company, which has created software that serves up 3D maps and walking directions on phones, already sells that software to wireless carriers in Japan, and it is now negotiating with U.S. carriers. The service may launch later this year in the United States.

The software is fairly self-explanatory. Point the phone at a building, and the phone will troll the Internet and bring back information on what you're looking at. Punch in "Chinese restaurant," and it will list the nearby ones and give you walking directions.

"Coffee is a big one. If you put in 'coffee' it will come back with five or six coffeehouses," Ellenby said. "Pointing is simplest way we interact with the world."

Location-based services are of great interest to search companies as well as cellular providers. Google, Yahoo and AOL, for instance, see revenue in delivering advertisements to callers looking for dinner spots and dry cleaners.

Ellenby, who helped found laptop pioneer Grid Systems, came up with the idea with his sons, in part to compensate for his own weak sense of direction.

Phones that have the software installed also have GPS chips and compasses. The software has been tested in New Zealand as well as in Japan.

The mapping isn't as good in the U.S. as in Japan--elevated walkways for crossing multilane roads and other pedestrian-friendly pathways sometimes don't show up on U.S. electronic maps. But the biggest problem has been to overcome the reluctance of the carriers.

U.S. carriers are also historically cheap, Ellenby said, and they expect to keep most of the revenue culled from users adopting the new service. In Japan, carriers let the application vendors take a larger portion of the revenue. Revenue can be generated by packet use, or by ads.

"They are very sophisticated carriers that share the wealth. I can't emphasize that enough," Ellenby said.

**[Article Link on CNET News.com](#)**

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## THE AZUSA STREET PROJECT

The Azusa Street Project

Pastor David Hino, Pastor Barry Deguchi/Azusa Street Core Group

## The Azusa Street Project

### HONORING THE LAND:

By Pastor David Hino

As a Japanese American and a Christian, I have come to a deeper understanding of honoring the land. Land contains memories where we honor the past. Standing in the White House, walking the land of Israel, or making my first trip to Japan all had significant moments of connecting to the past. Memorials are erected on land to celebrate past moments. Houses and buildings become part of Historical Societies to honor the past.

The Japanese American Cultural and Community Center (JACCC) is going through major re-evaluation of their facilities, finances and future. Whether it was by an accident or providential, the JACCC owns the property where the Azusa Street Revival took place in 1906. Providentially, the beautiful Noguchi Plaza was built on the former site of the church where the public can meditate and remember.

The Azusa Street Revival under the leadership of Pastor William Seymour lasted for three years and had worldwide implications. It is known as the birthplace of the Pentecostal movement which today embraces over 600 million followers worldwide, including the Assembly of God and Foursquare denominations and has also influenced millions of others. This revival in 1906 crossed ethnic lines and saw supernatural miracles resulting in thousands of transformed lives.

Life Magazine has listed the Azusa Street revival as the 68<sup>th</sup> most important event in the world in the last 1,000 years. In 2006, Los Angeles hosted the Azusa Street Centennial in which over 100,000 people came from all over the world to celebrate this revival and many came to Noguchi Plaza.



Religious groups have often honored the land, such as Catholics and Vatican City, Christians and tomb of Jesus in Jerusalem, Jews and the Jerusalem Wailing Wall, Moslems and Mecca, Buddhists and Lumbini the birthplace of Buddha. In Japan, Kyoto has become the spiritual center where Japanese come from all over the nation to experience the atmosphere of the temples.

Today, many still believe that the former property of Azusa Street Revival is sacred, holy and spiritual. Everyday, people from all over the world pilgrimage to this site. There is a strong line between marketing and honoring the land. Our intent is not marketing but there seems to be major marketing implications. Honoring the land will mean giving understanding and respect to the past and to the groups that have strong emotional and historical connections to the land. If the JACCC would consider more proposals in honoring the land, this could have major marketing benefits that would help the JACCC and the Little Tokyo Community. Literally putting it “on the map” with more of a coordinated effort could increase daily visitors and visibility. Honoring the land would also bring positive goodwill into the local community, around the world and in churches that have no knowledge of the JACCC. JACCC is currently the keeper of a spiritual land that hundreds of millions of people hold sacred. The potential has incredible possibilities that can help JACCC into their future.

## BACKGROUND:

By Pastor Barry Deguchi

In the fall of 2009, I met with Bill Watanabe in Little Tokyo, Los Angeles to discuss business plans for my church, Catalyst Christian Community (CCC) in Long Beach. While meeting with him, he told me about a project he had worked on called the “Azusa Street Project”. I heard of the Azusa Street Revival, but did not know the significance of it until he told me this was one of Life magazines 100 most significant events in world history in the last 1000 years. Bill continued to tell me about wanting to have a memorial wall in place for the 100th year anniversary celebrating the Azusa Street Revival in 1906. He formed the Azusa Street Centennial Committee to start on the project. Unfortunately, the project was not approved, but a couple of plaques in the plaza and a sign were put in place along with a grapefruit tree that was planted in honor of Reverend William Seymour.

In the subsequent years after talking with Bill, I formed an Azusa Street core group of Japanese American pastors and leaders from six churches: Pastor Ron Miyake (Evergreen SGV, La Puente, CA), Pastor Ron Tanaka (Ascent, San Gabriel, CA), Pastor David Hino (The Light, Long Beach, CA), Pastor Eric Kakimoto (Cerritos Baptist Church, Cerritos, CA), Pastor Joe Yoshihara (Cornerstone Christian, Seattle, WA), and my church. We have been meeting for the past two years to pray and discuss what we could do to honor Reverend William Seymour, the Azusa Street Revival, and the land.

**PROPOSAL:**

As Japanese Americans, honoring the people and the land is very important to all of us. This community is rich with honoring people and the land. As Japanese American Christians, we would like to honor Reverend William Seymour, the Azusa Street Revival, and the land in several ways over the next few years.

Last year on December 7, 2012, we replanted a grapefruit tree in Noguchi plaza, with the approval of the JACCC to acknowledge the significance of our Christian roots and give honor to Reverend William Seymour who started a movement that continues to impact our churches today. In one year of the planting we would like to get approval to graft the existing grapefruit tree to the newly planted grapefruit tree, honoring the past that gives life to the present.

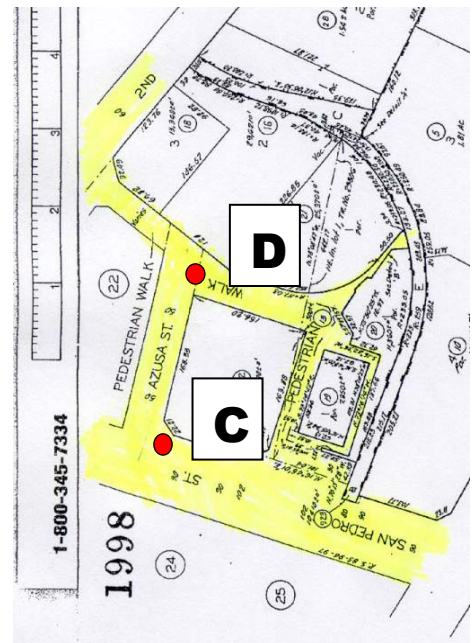
We would like to seek approval to create a memorial wall on the face of the existing wall on the south side of Azusa Street. This would not look and appearance of the Noguchi Plaza in any way. The memorial wall concept would be similar to the Azusa Street Centennial Committee's (Bill Watanabe, Lydia Takeshita, Pastor Fred and Wilma Berry, Dr. Cecil Robek, and Les Hamasaki) project, "Spirit Walk L.A.", to honor Reverend William Seymour and the Azusa Street Revival (See Attached).

Some suggested ideas for the wall mural (A) could include a wall similar to the Bidy Mason wall (B), and or panel relief sculptures (C) similar to the existing sculptures in Little Tokyo.





We would like to have a sculpture of Reverend William Seymour done in a similar style as those already being displayed in Little Tokyo (A and B), to be placed near the steps on San Pedro Street (C) or where the tree planter is located (D):





We would like to lease office space on the first floor of the JACCC building (if available to be leased) to have a visitor center/museum/gift shop dedicated to the life of Reverend William Seymour, the Pentecostal movement, and multi cultural, multi racial significance the Azusa Street Revival has had in the community, the nation and the world.



We can also foresee the Japan American Theater being rented in the future hosting conferences and events for groups and organizations with interest in the historical significance of Azusa St. both within and outside of the Japanese American/Asian American Christian community. This possibility could help generate revenue for the JACCC. All of the events and projects will be solely funded by the Asian American Christian community and the Christian community at large.

Rev. William Seymour was a pioneer and promoter of diversity and multiculturalism as evidenced by the Azusa Street Mission. He embraced and empowered people of all ethnic backgrounds. So, while the Azusa Street revival would be at the heart of the memorial wall, in the spirit of Rev. Seymour we would seek to recognize and acknowledge the cultural and religious diversity that exists in the Little Tokyo community today. We believe these projects will have a positive impact for Little Tokyo and the Japanese American community financially, physically and spiritually.

**APPROVAL:**

Previous documents showed much effort by the previous committee to move forward on their projects. Although the projects were not approved, we see the importance and merits of those projects and would like to reinitiate a process to having the projects approved. In order for us to move forward, we would like to propose a three phase approval process.

Phase 1 - The JACCC Board gives tentative approval of our overall concepts and ideas which involve a memorial wall, a statue identifying and honoring Reverend William Seymour, and a visitor center/gift shop/museum to be placed in the first floor of the JACCC building. Approval of Phase 1 by the JACCC Board would signal to our committee an openness by the Board to further explore and pursue the proposed projects.

Phase 2 – Once we receive Phase 1 approval of the concept, our group will provide conceptual designs, artwork, and plans with estimated costs for each of the three components of the project. We will also present an outline of how we propose funding the project. We would like to present these documents to the JACCC board within the next three to six months for consideration and approval.

Phase 3 – Once funding is secured we would approach the JACCC Board for final approval to begin the project. We foresee the project proceeding in three stages. The first stage would consist of the memorial wall. The second stage would be placement of the statue. The third stage would involve installation of the visitor center/gift shop.

Thank you for your time and attention in considering this proposal. Our desire is not only to have the site of the Azusa St. Revival recognized and acknowledged in a more significant way but that the JACCC might continue to grow and thrive as a leading organization that promotes and fosters Japanese American culture and the Japanese American community.

Pastor Barry Deguchi

Senior Pastor, CCC

Azusa Street core group

ATTACHMENTS

February 8, 2006

The Honorable Jan Perry  
9<sup>th</sup> Council District  
200 N. Spring Street  
Los Angeles, CA 90012

**Re: Azusa Street Mission SpiritWalk Cultural Tourism Project**

The Tom Bradley Legacy Foundation and the Azusa Street Memorial Committee (Azusa Street Partnership) would like to thank you for participating at the Azusa Street Mission Black History Presentation at City Hall. We would like your support for the development of an Azusa Street SpiritWalk Promenade Project as a major cultural tourism venue in Little Tokyo.

Toward this end, we are requesting your assistance in using the Azusa Street alley during the Azusa Street Centennial (April 22-29, 2006) to fully support this unique cultural tourism project. We would also ask that a City Council Resolution proclaim the Azusa Street Mission site on the JACCC Plaza designed by Isamu Noguchi, as a historic cultural treasure for the City of Angels. Attached is a draft of the proposed resolution.

In addition to the City Resolution, the Azusa Street Partnership requests the following action items in order to prepare Azusa Street in time for the Pentecostal Centennial Celebration. The action items are:

1. Assist the Azusa Street Partnership to secure the permission from the City of Los Angeles to use the Azusa Street alley (not the north wall) for a temporary artistic graphic presentation on the history of the Azusa Street Mission in time for the Centennial;
2. Grant permission from the City of Los Angeles to hang street banners along San Pedro Street between 1<sup>st</sup> Street and 3<sup>rd</sup> Street.
3. Request the Community Redevelopment Agency to work with the Azusa Street Partnership to develop a cultural tourism brochure for Little Tokyo and the surrendering neighborhoods.
4. Authorize the Street Maintenance Department to repair the bricks on the street and refurbish the Azusa Street with large planters with flowers and trees on Azusa Street in time for the Centennial opening.
5. Assist in the planning of the Azusa Street Mission Ribbon Cutting Ceremony on Friday, April 21, 2006 at 11:00 am.

In the spirit of multiculturalism that was practiced in Los Angeles over a hundred years ago by William Seymour at the Azusa Street Mission, the Little Tokyo community will keep the spirit of Azusa Street Mission alive and bring Los Angeles together as a truly multicultural city in the 21<sup>st</sup> century. We look forward to working together in order to accomplish this important project for the City and Little Tokyo.

Sincerely,

*Les Hamasaki*

Les Hamasaki  
Director  
Tom Bradley Legacy Foundation

*Bill Watanabe*

Bill Watanabe  
Chairman  
Azusa Street Memorial Committee

Attachments: Draft for the Azusa Street Mission Resolution  
Importance of Azusa Street  
Program Agenda for Black History Presentation  
History of the JACCC Plaza



### **Proposed Azusa Street Mission Resolution**

1. City of Los Angeles recognizes the contribution of William Joseph Seymour, an Angelino and a son of slaves, who facilitated the birth of the worldwide Pentecostal Movement in April 1906 through a mission at 312 Azusa Street, which now lies in Little Tokyo. Today, the Pentecostal Movement is the fastest growing Christian movement with over half a billion followers throughout the world.
2. City of Los Angeles recognizes that Azusa Street SpiritWalk holds the potential to become a major cultural tourism venue for the City of Los Angeles with over half-a-billion members who believe that “Azusa Street” is the Cradle of the global Pentecostal Movement.
3. City of Los Angeles declares William Joseph Seymour, an Angelino of African descent, as one of its greatest leaders with global impact in the past Millennium who began a multicultural movement in Los Angeles in 1906.
4. City of Los Angeles proclaims April 23-29, 2006, Azusa Street Centennial Week, and welcomes the Centennial delegates to the City of Los Angeles.

Therefore, be it resolved that City of Los Angeles honors the contributions of Pastor William Joseph Seymour and his wife Jennie Evans [Moore] Seymour for igniting a flame of spiritual renewal and hope for a multicultural and multiracial society, where we can live in harmony with *all* our neighbors. The City of Angels proclaims Pastor William Joseph Seymour as a Los Angeles Cultural Treasure, who stands shoulder to shoulder with such notables as the Reverend Dr. Martin Luther King, Jr. and Nelson Mandela, as an American Hero and a great Angelino.

## **The Importance and Significance of the Azusa Street Mission Project**

### **Black History Month Presentation**

### **Friday, February 3, 2006**

#### **Impact in the World**

The 100 year-old site of the Azusa Street Mission is the birthplace of the global Pentecostal Movement, with over half a billion members worldwide. Today, it is one of the fastest growing Christian movements, especially in Latin America, Africa and Asia. The Yoido Full Gospel Church in Seoul, South Korea, for example, is now, at 800,000 strong, the largest Christian congregation on earth.

The 1906 Mission, founded by William Joseph Seymour, a black preacher, is listed and described in the *Life Millennium Collector's Edition* [20:10a (Fall 1997), 57], as standing among "The 100 Most Important Events and People of the Past 1,000 Years" (#68). Yet the amazing story of Rev. Seymour is hardly known outside of Pentecostal circles, and the breadth of his impact on the world has not been fully appreciated even in Los Angeles.

#### **Importance to America and Los Angeles**

The Pentecostal Movement is important to America and Los Angeles because it was rooted in Los Angeles and it is an American Religious Movement with global impact. The Movement started in Los Angeles as a multi-racial church on Saturday, April 14, 1906 on Azusa Street in what would later become known as Little Tokyo. Azusa Street is envisioned to become one of the greatest cultural tourist attractions in Los Angeles with over half billion members throughout the world believing that 312 Azusa Street is the birthplace of their movement.

#### **Importance to African Americans**

On Saturday, April 14, 1906, William Seymour, son of slaves, started a worldwide Movement that continues to this day. Pastor William Joseph Seymour stands shoulder to shoulder with Nelson Mandela, Martin Luther King, Malcolm X and other great African American leaders in the 20<sup>th</sup> century.

The site of the Azusa Street Mission shares another notable person of African American ancestry – Ms. Biddy Mason. Biddy Mason, a former slave, who became a wealthy businesswoman in Los Angeles, founded what would become known as the First AME (African Methodist Episcopal) Church. It constructed the building at 312 Azusa Street in Little Tokyo, and when this congregation moved to a new facility at 8<sup>th</sup> and Towne, it sold the property to William Seymour, who established the "Azusa Street Mission" there.

In 1980, Mayor Tom Bradley provided the funds to create the JACCC Plaza designed by Isamu Noguchi, world renowned sculptor, on the site where the Azusa Street Mission had stood.

Councilman Gilbert Lindsey, the first African American councilman in the City of Los Angeles, the "Emperor of Little Tokyo" of the Great 9<sup>th</sup> District, led the redevelopment of Little Tokyo. Today, it is a thriving village in the urban core.

Jan Perry, an African American leader, is currently the Councilwoman representing the Great 9<sup>th</sup> District that is providing the leadership to make Azusa Street SpiritWalk Promenade a reality.

#### **Importance to Little Tokyo: "The Spiritual Door to the World"**

The former site of the Azusa Street Mission can become one of the greatest cultural tourist attractions in Los Angeles with the ability to draw from over a half billion followers who are inspired by the amazing events that took place a century ago that closely paralleled the Biblical story of Pentecost (Acts 2). It will be an economic boom for downtown district of the City of Los Angeles. The Azusa Street Memorial Committee is working with the community to envision and implement the Azusa Street SpiritWalk Promenade that will provide the soul to the growing downtown urban center.

Tom Bradley Legacy Foundation at UCLA  
AZUSA STREET PROMENADE PROJECT

## Azusa Street SpiritWalk Proposal

A Cultural Tourism Development Project



Azusa Street



Aerial view of the JACCC Noguchi Plaza and Azusa Street  
upper end of photo

The Azusa Street SpiritWalk Project will become one of the greatest spiritual tourists destinations for Los Angeles and Little Tokyo will be known as the "Spiritual Door to the World" for the City of the Angels. As the city grew from a little pueblo in the desert, churches were established around the civic center area. The Buddhists, Catholics, Protestants, Jewish, and Pentecostals were all part of the spiritual birth of this emerging young city and today, it is part of a megapolis with over 10 million people living and working in the "Jewel of the Pacific."



312 Azusa Street Mission and Pastor Seymour and members of the Pentecostal Church  
(Image courtesy of Los Angeles Public Library)

Of historical significance is the 312 Azusa Street Mission address. It is the Birthplace of the Pentecostal Movement, founded by William Seymour, a humble, uneducated son of former slaves, on April 14, 1906. Today, the Movement embraces over 600 million followers throughout the world and is one of the fastest growing religious organizations in the history of mankind, according to "The Life Millennium: The 100 Most Important Events & People of the Past 1,000 Years." On April 25-29, 2006, over 100,000 members will come to Los Angeles to celebrate the Azusa Street Centennial, "The Spiritual Experience of a Lifetime."

Today, Azusa Street is used as a service alley for delivery and trash removal trucks. The 312 Azusa Street address is a blank gray concrete wall. Except for a modest sign, very few worshippers are able to find the street where the Azusa Street Mission Revival occurred. The Little Tokyo Azusa Street Memorial Committee is proposing to develop an Azusa Street SpiritWalk Promenade to commemorate the importance of the street to Little Tokyo and Los Angeles. Under the leadership of Bill Watanabe, Executive Director of the Little Tokyo Service Center, the committee has been meeting for over 10 years to create an appropriate memorial for this historical site as well as help Little Tokyo capitalize on the potential tourist's trade. The Azusa Street Centennial 2006 is crucial for solidifying the Azusa Street as "The Mecca for the Pentecostal Movement."

#### **Request for \$25,000 Feasibility Study**

The \$25,000 grant from the Tom Bradley Foundation will be used to hire a development consultant to prepare a specific plan for the redevelopment of Azusa Street. Additional funds are being raised from the Pentecostal Church, the Community Redevelopment Agency, Block 8 development, and an in-kind contribution from the Japanese American Cultural and Community Center.

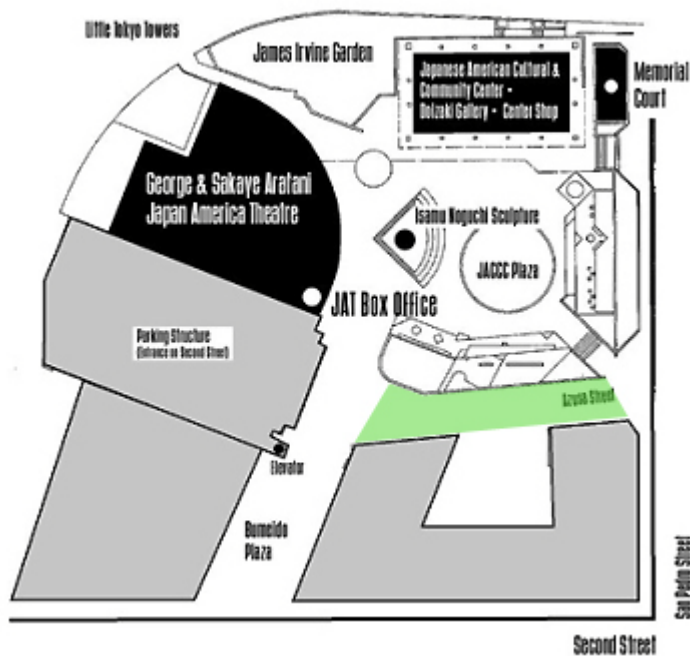
#### **Mayor Bradley's Involvement in the Azusa Street project and the Isamu Noguchi Plaza Development**





Isamu Noguchi explaining to Mayor Tom Bradley about the development of the plaza  
(Image courtesy of Los Angeles Public Library)

In 1980, Isamu Noguchi proposed to Mayor Bradley the development of a plaza rather than a theatre on the historical 312 Azusa Street Mission site. The knowledge or the significance of the site as the birthplace of the Pentecostal Movement was never known, mentioned, nor discussed in any of the deliberations. At the urging of Isamu Noguchi to create a plaza, Bradley provided the leadership in convincing the Japanese American community leaders to consider Isamu Noguchi's proposal. Thanks to Mayor Bradley's commitment of a million dollars, Isamu Noguchi's vision was realized. Thanks to Noguchi, 312 Azusa Street can have an appropriate monument in order to acknowledge the Birthplace of the Pentecostal Movement.



Site plan of the JACCC Campus and the Azusa Street location



Photo of the Noguchi Sculptures "To the Issei" and the Japan America Theatre

## In a Tech-Savvy World, the Word of God Goes Mobile

By Michelle Boorstein  
Washington Post Staff Writer  
Sunday, November 5, 2006; C01

The latest cellphone technology brings new meaning to the notion of hearing God's call.

Media-savvy ministries are adapting their message for a new generation of phones, which have memories capable of holding entire books and playing videos and music.

The result: missionaries in Asia beaming testimonials onto a two-inch screen; a three-day, 100,000-person crusade boiled down to a two-minute video sermon; a Christian punk ring tone.

"We believe everyone lives very rushed, harried lives and like to think of the cell as your sanctuary on the go," said Martha Cotton, co-founder of the Christian media company Good News Holdings, whose customers get videos of Christian extreme athletes and talks from Christian motivational speakers on their phones. She calls the pieces "short-attention-span theater."

Using a phone for spiritual purposes raises unique questions: Is it rude to watch your phone in church -- if that's where you've downloaded your Bible? Can text-message blessings be spiritually enriching? Is there a sense of religious community on a cellular phone?

Cellphones actually might be well suited for spiritual communication. Carried *everywhere* by their owners, they are the most intimate piece of technology many people own. They are emblazoned with personalized "wallpaper," have ring tones meant to advertise their owners' very essence and are loaded with personal information.

These palm-size gadgets "can take on a mystical significance," said James Katz, who studies the cultural and social impact of cellphones at Rutgers University, where he is the director of the Center for Mobile Communication Studies.

In focus groups and interviews around the world, Katz has noted evidence of what he calls a "talismanic" connection many people have with their phones: screens adorned with spiritual scenes, Catholics who text-message their atoning Hail Mary prayers, Muslims who carry "Islamic phones" loaded with a Global Positioning System function that points them to Mecca.

Fundamental questions remain about how far people will go in using their phones for data. People send text messages, but how long will they watch a tiny screen? Long enough to watch a gospel video? A religious service? A meaty subject such as religion might be a good test in the data market, which is dominated by such relatively simple things as ring tones, sports scores and games, industry analysts say.

Americans spent \$6.5 billion on data products in the first half of this year, according to CTIA, a wireless industry group. Although that is only a fraction of the total wireless revenue for that period -- \$60.5 billion -- it is up from \$3.8 billion in the first half of last year.

Since launching in September, <http://www.themobileword.com/> has gained thousands of subscribers who can watch on their phones two- to three-minute video sermons by Greg Laurie, pastor at the country's eighth-largest church, Harvest Christian Fellowship, or snippets of Christian comics and hip-hop artists.

For \$7.99 a month, they can open their phone and get a quick reminder from Laurie, wearing a black, short-sleeve shirt on stage at his evangelical megachurch in Riverside, Calif., that "you serve a smiling God. . . . God has never been disillusioned with you because he never had any illusions about you to begin with. You think he didn't know he was getting a flawed, sinful person?"

The Mobile Word is owned by Unity in Values, the Christian mobile content creator whose chairman is Rowland Hanson, a former vice president at [Microsoft](#) who established the branding strategy in the 1980s for Microsoft Windows.

And just last month, Sony BMG Music Entertainment partnered with Christian media provider Integrity Media to launch MWorship, which sends text prayers to users who request them, among other things.

A group of high school students at Broadfording Christian Academy in Hagerstown, Md., are already familiar with products like MWorship's "send-a-blessing." Ethan Reynolds, 16, said his older brother uses his high-end phone to read his Bible in church. Brittany Suder, 17, uses her phone to get an online version of Brio, a Christian magazine for girls from Focus on the Family, and to hear updates from missionaries working with the group Gospel for Asia. She also uses it at the movie theater to check Christian film reviews.

"A lot of people have a hard time sitting down and reading the Bible because their attention span is short, so this might be better for them," Reynolds said. Although noting that cellphones would never replace going to church, he characterized the draw: "Anything technological is more interesting than a book."

Suder -- whose ring tone is the Christian rock song "Loser," about seeking comfort in God's love even in a society many Christians see as intolerant of them -- said she did worry about religion getting watered down. The industry places religious content in the "infotainment" category.

"This could be a way to reach people, and I agree with that. But I kind of wish it wasn't about entertainment, that it would just be about God," she said.

The wireless industry is waiting to see how quickly people will adopt the cutting-edge phones that have the memory and ability to display an easily searchable Bible or high-quality videos of overseas missionaries.

At Harvest Christian Fellowship, pastor of media ministries Paul Eaton creates content for radio and television stations, as well as for podcasts and CDs. Cellphones, he said, might be a bit different because they are so personal.

"We can contact people immediately and say, 'We're giving out 100,000 Bibles. Would you like to sponsor that?' This is a great tool to mobilize the Christian community," he said.

In the end, said Cotton, of Good News Holdings, the faith-based cell phone might just be another piece of self-identifying paraphernalia.

"I don't know if anyone will have a conversion experience after listening to a 90-second audio clip," she said. "But they will be reminded of what they believe or who they are."

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## A Newspaper Chain Sees Its Future, And It's Online and Hyper-Local

By Frank Ahrens  
Washington Post Staff Writer  
Monday, December 4, 2006; A01

FORT MYERS, Fla. -- Could this be the future of newspapering?



Darkness falls on a chilly Winn-Dixie parking lot in a dodgy part of North Fort Myers just before Thanksgiving. Chuck Myron sits in his little gray Nissan and types on an IBM ThinkPad laptop plugged into the car's cigarette lighter. The glow of the screen illuminates his face.

Myron, 27, is a reporter for the Fort Myers News-Press and one of its fleet of mobile journalists, or "mojos." The mojos have high-tech tools -- ThinkPads, digital audio recorders, digital still and video cameras -- but no desk, no chair, no nameplate, no land line, no office. They spend their time on the road looking for stories, filing several a day for the newspaper's Web site, and often for the print edition, too. Their guiding principle: A constantly updated stream of intensely local, fresh Web content -- regardless of its traditional news value -- is key to building online and newspaper readership.

Myron and his colleagues are part of a great experiment being conducted by their corporate parent, McLean-based newspaper giant Gannett, which is trying to remake the very definition of a newspaper. Losing readers and revenue to the Internet and other media, newspapers are struggling to stay relevant and even afloat. Gannett's answer is radical.

The chain's papers are redirecting their newsrooms to focus on the Web first, paper second. Papers are slashing national and foreign coverage and beefing up "hyper-local," street-by-street news. They are creating reader-searchable databases on traffic flows and school class sizes. Web sites are fed with reader-generated content, such as pictures of their kids with Santa. In short, Gannett -- at its 90 papers, including USA Today -- is trying everything it can think of to create Web sites that will attract more readers.

"Whatever you spend your time and money doing," said News-Press managing editor Mackenzie Warren, "is news."

So Myron sits in the parking lot, hunched over, keeping one eye out for threatening vagrants, and peers through his steering wheel to file a story on his laptop, perched on his knees. The workplace is, at best, ergonomically challenging.

The event he just covered? The signing of a fundraising calendar for the local chamber of commerce featuring the Hunks of North Fort Myers. The event was held inside a gym beside a Winn-Dixie in a strip shopping center.

It had been looking dim -- just three hunks and half a dozen seemingly uninterested middle-aged ladies working out nearby -- when Myron arrived at the gym with his ThinkPad under one arm and a digital camera peeking out of a pocket of his khakis.

Twenty minutes passed before one senior citizen and her husband walked in with two calendars to be signed by the hunks. She agreed to be interviewed and have her picture taken by Myron. He took notes on the screen of his ThinkPad, using an electronic stylus.



Thirty minutes later, sitting in his car with a sense of relief, he has written a short story, cropped one digital picture, written a caption, uploaded it all to the Web and linked to a previous story he'd written on the calendar fundraiser. Traditionally, such a story would barely rise to the level of a newspaper's weekly community insert. Yet this is the third story Myron has written on the calendar.

In the dark, Myron refreshed his browser and pulled up his fresh dispatch on the News-Press's Cape Coral "micro-site," one of several sites-within-a-site focusing on individual communities.

"There it is," he said. "That's what I do."

Fort Myers is a growing city constantly replenished by hard-core newspaper readers -- retirees. As such, the News-Press, circulation 89,283, has been spared some of the tumult in the rest of the newspaper industry, where circulation and advertising revenue have been in steady slide for a decade. Gannett's stock price is down 25 percent over the past two years. Hence the overhaul.

"We're trying a lot of things. Some will work; others won't," said Kate Marymont, 53, the energetic News-Press executive editor for the past six years and a Gannett lifer. "It's like play."

Among her innovations are some ideas that challenge journalistic orthodoxy. For instance:

? The creation of 14 full- and part-time mojos. By the end of next year, the paper's 30 other news reporters also will be mojos to one extent or another. The News-Press is nonunion.

? Enlisting the help of dozens of reader experts -- retired engineers, accountants, government insiders -- to review documents and data to determine why it costs so much to hook up water and sewer service to new homes in the area. The result: an investigative report that resulted in fees lowered by 30 percent and an official ousted. Gannett calls the practice "crowdsourcing." The News-Press and other Gannett papers also are building searchable online databases on as many topics as they can think of, in part to "enable people to do digging themselves and maybe find conclusions we won't," said Michael Maness, Gannett's vice president of strategic planning. "It's having thousands of investigative reporters instead of three."

? The appointment of a managing editor in charge of "audience building" who reports only to Marymont. The editor monitors Web traffic to make sure popular stories stay high on the page. The editor meets weekly and shares data with the paper's marketing and sales staffers.

? Online message boards that allow readers to post anything from lost-pet notices to profanity. "Bring it on," Warren said.

? Next spring, the paper plans to run a large story on a topic it would not identify. It did, however, say that the reporter on the article will accompany News-Press ad salespeople on trips to advertisers as the paper seeks a sponsor for the article. The logic: The reporter understands the project and can explain it best to potential advertisers. Though the reporter will be in sales meetings, he or she will not be part of the sales pitch. Nevertheless, the practice violates one of journalism's fundamentals -- maintaining a leakproof wall between the news and business sides of a newspaper.

As part of their training, mojos get a three-hour session with the paper's vice president of marketing. If someone out in the community complains that ad rates are too high in the daily News-Press, mojos can and should tell them that rates are lower in the paper's community weeklies.

It would be "morally wrong" for a reporter not to pass along such information, said Warren, the managing editor for information distribution, a new position. The paper also has a managing editor for information collection.

"It's like rolling down your window and giving someone directions," Warren said. Keeping reporters away from the business side is "old-school snobbery," he said.

The newsroom has mixed opinions of the new ways. Many are enthusiastic. "There is so much more creative energy than we can harness into actual journalism so far," said managing editor Cindy McCurry-Ross. Others are irked by such practices as mojos posting stories directly to the Web without editing -- a breach of newspaper editing protocol.

"It makes me crazy," said Gale Baldwin, a News-Press assistant managing editor and newspaper veteran. "But I grit my teeth because I know that things are changing."

Some staffers, who spoke on condition of anonymity for fear of retribution, worry that the zeal to feed the Web with fresh material has led to publishing "fluff" in addition to news. They recalled one recent incident in which Marymont walked through the newsroom and strongly noted that the Web site had not posted any fresh material in three hours, and urged them to publish something quickly.

Though the News-Press has largely been insulated from the industry's travails, it has not been immune. The paper showed a circulation decline this year, and Marymont must eliminate three staff positions by the end of the year to meet the budget set by Gannett headquarters in McLean. The paper has offered buyouts to older staffers.

Are readers buying the changes?

On the one hand, the News-Press Web site had grown from an average of 58,000 unique visitors per week in 2002 to 140,000 per week so far this year. Traffic to the paper's community micro-sites in August-October of this year is up 106 percent over the corresponding period last year. Carol Hudler, the paper's publisher, said it's too early to tell if the changes have made a material impact on the paper's revenue.

On the other hand, none of the sources Myron dealt with in two assignments on consecutive days seemed to grasp that what he was reporting and writing about them would go to the News-Press Web site.

"They ask me, 'When's what you wrote about me going to be in the paper?' " Myron said. "I have no good answer."

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## Gannett branches out news delivery

By Tom Ramstack

THE WASHINGTON TIMES

Published November 21, 2006

Gannett Company Inc., the nation's largest newspaper publisher, is diversifying its delivery of news as it competes in a marketplace that is increasingly hostile to print.

McLean-based Gannett is putting together a new business line to gather information from newspapers, television and the Internet, then distribute it on demand through the Internet and mobile devices.

"When you combine all those, not only do you have a bigger audience, you have ways to segment those for targeting for advertisers," said Michael Maness, vice president of strategic planning for the newspaper division of Gannett.

The new initiative, called the Information Center, would convert the newsrooms of the company's 89 daily newspapers and 21 television stations into centers for gathering and producing news from other sources, instead of just reporting it.

"This is transforming every newsroom and impacting everything in Gannett," Mr. Maness said. "It expands our footprint in the local marketplace. It builds on our platform with newspapers into online and mobile."

Customers of the Information Center's printed stories, e-mail and video would be able to receive the information they want by any media they prefer.

"Advertisers can reach specific demographic audiences," Mr. Maness said.

The company is still organizing the Information Center and plans to have all the newsrooms in its network participating by May 2007.

Gannett's moves beyond the printed page are similar to other newspaper companies, who have found competing with television and the Internet to be a losing battle.

Average daily circulation at 77 U.S. newspapers dropped 2.8 percent in the six-month period ending Sept. 30, compared with the same period one year earlier. Gannett's flagship newspaper, USA Today, reported a 1.32 percent fall in circulation to 2,269,509 subscribers.

In response, a group of seven newspaper chains is forming a partnership with Internet portal company Yahoo to share news stories, advertising and technology to broaden the audience of the 176 newspapers covered under the deal.

A few weeks ago, Yahoo's rival, Google, signed a deal with a consortium of 50 newspapers to disseminate their local news and ads.

The Tribune Co., the nation's second-biggest publisher of newspapers, is trying to sell

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parts of its business as the bite of telecommunications competition sinks in. Gannett has expressed an interest in buying some of its assets, but has not completed any agreements.

Gannett's optimism about its new business enterprises is shared only cautiously by Wall Street investment analysts.

"Gannett consistently outperforms peers in terms of advertising-revenue growth and should do so again in 2006," said Michael A. Kupinski, an analyst for the investment firm A.G. Edwards & Sons, which has had business relations with Gannett.

However, he said, "Internet companies like Google and Yahoo are attempting to take advertising share from traditional media, such as television and newspapers. The loss of ad share could directly impact Gannett's revenue growth," as well as the advertising and subscription rates it charges customers.

Gannett reported net income of \$261.4 million, or \$1.11 per diluted share, in the third quarter of this year, down from the \$274.6 million, or \$1.13 per share, it earned in the same period of 2005. The company reported net operating revenue of \$1.91 billion in the third quarter, compared with \$1.86 billion a year earlier. Its stock, GCI on the New York Stock Exchange, closed yesterday at \$59.89 per share, up 2 cents, or less than 1 percent, from Friday's closing price.

William Bird, an analyst for the financial firm Citigroup, which has had business relations with Gannett, said: "We believe Gannett is among the best-managed companies in the newspaper group, but believe increased secular pressures are undercutting the newspaper industry's growth profile."

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## Robert Redford backs short films for cell phones

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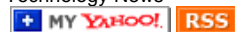
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By Christine Kearney

Wed Nov 8, 10:07 PM ET

**NEW YORK (Reuters)** - Actor Robert Redford's Sundance Institute will commission independent filmmakers to make short films for mobile phones, Redford said on Wednesday.

While film content is already available for cell phones, six independent filmmakers will be the first commissioned to make short films especially for the medium, Redford told reporters at a news conference.

The deal was reached with telecoms industry group GSM Association, which represents 700 mobile phone operators in 215 countries, Redford said. Cellular companies hope to attract more customers by adding more features to their phones.

The pilot project would create a platform for "artists to develop and grow and opportunities for audiences and consumers to see work they might not normally see," said Redford, who founded Sundance to encourage independent filmmakers.

Five short films, three to five minutes long, will be premiered at a cellular industry conference organized by GSM in Barcelona in February 2007, when cell phone operators can make the films available for broader distribution.

The filmmakers include Jonathan Dayton and Valerie Faris, whose successful debut feature film "Little Miss Sunshine" is playing in cinemas across the United States.

The project would support short films, which were once regularly shown at cinemas before audiences were "shoved into theaters and shoved out like cattle," Redford said.

"I always loved shorts and I thought they were very entertaining," he said. "So I thought why couldn't we bring that back?"

Redford said the shorts would suit people in transit with little time to spare.

GSM Association Chief Marketing Officer Bill Gajda said phone operators would not charge consumers extra for the films. Once the content was downloaded people would be able to transfer the films to other phones using wireless link technologies such as Bluetooth, he said.

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## Putting Pictures in Their Place

The popular photo-sharing website Flickr has made it easy to place pictures on a map--potentially changing Web search, travel, and local news.

By Kate Greene

Last week, photo-sharing website Flickr announced new features that let people easily assign a location to a photo and search for pictures on a map, an activity called "geotagging." Its latest offering is enhanced by advanced search technology that Flickr leverages from Yahoo--its parent company--which allows newly geotagged photos to be searchable within a minute.

Adding location information to pictures has broad social implications, says Stewart Butterfield, founder and chief executive officer of Flickr. As more people geotag photos and more Flickr applications are built to take advantage of geotagging, he says, people will use the service in novel ways. For instance, geotagged pictures could complement traditional Web searching: a search for designer jeans might include the picture of a local boutique with a sale that day. For travel, he says, geotagged photos could let a person check on a destination before a flight is booked. And location-based search could redefine local news to include, say, an active construction project in a neighborhood.

A number of websites already allow users to add location information to their pictures and to search geographically, including [Zoomr \(http://beta.zoomr.com/home\)](http://beta.zoomr.com/home), a photo-sharing site; [Mappr \(http://www.mappr.com/\)](http://www.mappr.com/), which maps Flickr photos; and [Platial \(http://www.platial.com/splash\)](http://www.platial.com/splash), an online atlas built with user-generated pictures, video, and comments.

Flickr's geotagging feature may distinguish itself, however, in its ease of use and efficiency. To tag a picture with a location, a user simply drags the image from a panel to a location the Yahoo map. Within about a minute, internal search-engine technology at Yahoo updates the photo and tag database, allowing the picture to be searched.

Because it's so easy, says Jason Wilson, co-creator of Platial, "I think a lot of people will start using it to geotag their pictures." Already, Flickr stores roughly a quarter of a billion photos, and around one million are uploaded to its servers on a busy day. Two days after its geotagging tool was released, more than two million photos location tags

Indeed, geotagged Flickr photos could contribute to a [project](#)  
[\(http://phototour.cs.washington.edu/\)](http://phototour.cs.washington.edu/) from Microsoft Research and the University of Washington, in which researchers have developed an algorithm that can stitch together disparate photos to create a seamless virtual tour of places like the Eiffel Tower in Paris. A collection of accurately geotagged photos from Flickr could benefit this project, says Suman Nath, a Microsoft researcher who works on a real-time mapping project called SenseWeb (see "[Microsoft's Plan to Map the World in Real Time \(/read\\_article.aspx?id=16781&ch=infotech\)](#)"). Pictures that have the same geographic location can be manipulated by algorithms that "merge those images," he says. "You can make a three-dimensional tour using all that information."

Privacy issues remain a concern, however, with the increasing popularity of geotagging. Flickr's Butterfield and his team have added some features to allow varying degrees of disclosure for pictures and geographical information. For instance, pictures can be either publicly visible or viewable only by some people. Additionally, a person has to actively add a geotag, and it can be private even if the picture itself is public. "One of the aspects of this that we've thought quite a bit about is privacy," Butterfield says.

The Flickr team is looking for ways to improve other aspects of the service, too. For example, with a time-based search, people can look for pictures taken on a specific day, or images of a location taken at different times of year. And, as Yahoo improves its maps, geotagging through Flickr will become more feasible in places outside the United States.

Butterfield predicts that geotagging will continue to gain momentum as more cameras and camera-equipped cell phones come with global positioning systems that automatically tag a picture with its longitude and latitude. In addition, he says, software developers and cell-phone service providers are making it easier to share photos and upload them to the Internet. "In many ways we're on the edge," he says. "Over the next couple of years, we'll see a lot more connectivity."