January 2006

Interpretation Plan for the Dr. Philip Jaisohn Memorial House

Sung W. Kim
University of Pennsylvania

Follow this and additional works at: http://repository.upenn.edu/hp_theses

http://repository.upenn.edu/hp_theses/11

Presented to the Faculties of the University of Pennsylvania in Partial Fulfillment of the Requirements of the Degree of Master of Science in Historic Preservation 2006.
Advisor: David Hollenberg

This paper is posted at ScholarlyCommons. http://repository.upenn.edu/hp_theses/11
For more information, please contact library.repository@pobox.upenn.edu.
Interpretation Plan for the Dr. Philip Jaisohn Memorial House

Comments
Presented to the Faculties of the University of Pennsylvania in Partial Fulfillment of the Requirements of the Degree of Master of Science in Historic Preservation 2006.
Advisor: David Hollenberg
INTERPRETATION PLAN FOR
THE DR. PHILIP JAISOHN MEMORIAL HOUSE

Sung Won Kim

A THESIS

In

Historic Preservation

Presented to the Faculties of the University of Pennsylvania in
Partial Fulfillment of the Requirements of the Degree of

MASTER OF SCIENCE IN HISTORIC PRESERVATION

2006

Advisor
David Hollenberg
Lecturer in Historic Preservation

Reader
Eiichiro Azuma
Assistant Professor of History

Program Chair
Frank G. Matero
Professor of Architecture
Acknowledgement

I would like to express my sincere gratitude to the following people who made it possible for me to complete this thesis.

- Mr. Ho-Taek Chung, Director of the Dr. Philip Jaisohn Memorial House and Ms. SunOk Lee at the The Philip Jaisohn Memorial Foundation
- Mr. Don Bak of the Baggot and Bak Architects in Media, PA.
- Mr. Chaibong Hahm Director, Korean Studies Institute of the University of Southern California.
- Mr. Kenneth Klein, Director of the Korean Heritage Library of the University of Southern California.
- Ms. Joanne Blacoe, Interpretive Planner of the National Park Service.
- Professor Randall Mason

I am deeply indebted to my advisor, Professor David Hollenberg, whose detailed comments, stimulating suggestions and logical way of thinking has been the saving grace during writing of this thesis. Also, his enthusiasm in the subject matter has been the most valuable encouragement I could have ever asked for.

I would like to thank my reader, Professor Eiichiro Azuma, whose sympathetic perspective has provided me with an inspirational spark to begin this thesis.
# Table of Contents

**Preface**  
Who is Dr. Philip Jaisohn?  
The Dr. Philip Jaisohn Memorial House  
Current Management and Interpretation  
Management Goals  

**The Philip Jaisohn Memorial House Interpretation Plan**  

**Part I. Foundation**  
1.1 Purpose and Objectives  
1.2 Policy Statements  
1.3 Themes and Topics  
  Theme 1: “My days in Korea”  
  Theme 2: “The American Sojourn”  
  Theme 3: “Publish or Perish”  
  Theme 4: “The Spirit of Jaisohn”  
1.4 Issues and Influences Affecting Interpretation  
1.5 Visitor Profile and Desired Visitor Experience  

**Part II. Interpretive Program**  
2.1 Pre-Arrival  
2.2 Upon Arrival  
2.3 Visitor Departure  
2.4 Implementation Evaluation  
2.5 Future Implementations  

**Part III. Appendices**  
3.1 Historic Timeline  
3.2 Proposed Floor Plan  

**Conclusion**  

**Images**  
Section A. Historic Images  
Section B. The Dr. Philip Jaisohn Memorial House Images  
Section C. Miscellaneous Images  

**Bibliography**  

**Index**
Preface

Media, PA was home to Dr. Philip Jaisohn for over 25 years. However, in all probability, neither Media nor Philip Jaisohn means very much to the average American. Neither evokes the same sense of familiarity or emotion as for example, Charlottesville, VA and Thomas Jefferson. But for me, discovering, understanding and interpreting this picturesque middle class house located in a suburb of Philadelphia has become a fascinating journey of self-discovery and an opportunity to introduce a most intriguing minority and immigrant story to the general American audience.

Interpretation of the minority and immigrant experience is a colorful and exciting emerging aspect in the interpretation of American history. As America becomes racially and culturally more diverse, minorities and their stories are now increasingly depicted in literature, art and mass media. Despite such subtle changes in the popular culture, historic sites, well behind this trend, are still dominated with revolutionary heroes and the Civil War. “Only about five percent of national, state and local landmarks designations reflect women’s history and an even tinier proportion deal with so-called ‘minority’ history.”(Hayden 54)

Within this realm of minority history is Asian American history. In recent years, there have been heightened interests and a steady stream of publications on various aspects of the Asian experience in the United States. However, there is still no adequate comprehensive history of Asian Americans, especially of Korean Americans. And, of the available documents, many provide largely obscure and premature information. Even
within these inadequacies, historical literatures on the various Asian groups are disproportionately dominated by polemic studies dealing with the exclusion controversy. (Wang 341) The most notable of these studies address the encampment of Japanese Americans during World War II and the recent recognition of the relocation camp site in Manzanar, California as a National Historic Landmark and a unit of the National Park system.

Dr. Jaisohn’s story is quite different. His story can be a counterbalance to some of the negative reputation America and its government has endured in recent years. This is not to say we should forget and ignore the stories that might evoke negative memory. Although Dr. Jaisohn was not excluded from discrimination, his story is of one triumphant over injustice, racism, and ignorance, and reaches “beyond multiple and sometimes conflicting national, ethnic, gender, race and class identities to encompass larger common themes, such as the migration experience.” (Hayden 9) Dr. Jaisohn’s story is an opportunity to subtly evoke “American diversity, which at the same time reinforces our sense of common membership in an American, urban society.” (Hayden 9)
Who is Dr. Philip Jaisohn?

So, who is Dr. Philip Jaisohn and why do his story and house matter? Dr. Philip Jaisohn, born Suh, Jae Pil is one of the most prominent persons in modern Korean history. (See images A1.1 and A1.2) Often called the father of modern Korea, Dr. Jaisohn should also be called the father of the Korean American experience. He is the bridge between Korea and the United States. He is “an intriguing figure in Korean affairs and a man whom Americans should be proud to count as a fellow citizen.” (McCune 226) His story not only relates to Koreans, but his experience in America as an immigrant and as a citizen is a great source of inspiration for many.

In Korea, Dr. Jaisohn played a key leadership role in the modernization and reformation from the authoritarian rulers of the old Korean monarchical regime, in the independence movement during the annexation of Korea by Japan, and in the later formation of the new democratic government of the Republic of Korea. He established the Independence Club, where he became a mentor to leaders of modern Korea, such as Syngman Rhee and Dosan Ahn Chang Ho. He helped to construct the Independence

---

1 Referred to as such by Channing Liem, who was his personal assistant and a friend and the author of Dr. Jaisohn’s biography. (Liem, Philip Jaisohn 900)
2 The Gap-Shin coup of 1884 was a failed attempt to overthrow the monarch of the Chosen Dynasty. (See image A2)
3 Korea was annexed by Japan from 1910 to 1945.
4 The Independence Club was formed by Dr. Jaisohn in 1896 to “serve as the vehicle of equipping Korea’s leaders with the basic knowledge of parliamentary procedures, of democratic ideals, and of welding the leaders and rank and file into one.” (Liem, Philip Jaisohn 168)
5 Syngman Rhee was an American educated leader of the independence movement and the first president of the Republic of Korea. (See image A3)
6 Dosan Ahn Chang Ho (See image A4) was “an immigrant, educator, social activist, political organizer and a leader of the Korean independence movement. He was arrested by the Japanese and died as a martyr in a prison in Korea in 1938.” (quoted from Dosan Ahn Chang Ho Family House brochure)
Gate⁷ (Doknip Mun) in Seoul, which continues to be the symbol of Korean independence and patriotism. In April 1896, he founded, edited and published the first modern civilian newspaper in Korea, *The Independent (Doknip Shinmun)*, which was written in Han-gul⁸ and English. This bilingual newspaper, “enlightened the Korean people on political, economic and social issues” (Liem 145) and facilitated accurate understanding about Korea and its people to foreigners. It worked effectively to eradicate corruption in the government, and to implant in the minds of the people a consciousness of self-worth, self-respect and above all, promoting democracy.

Dr. Jaisohn’s story in America is astonishing as well. After the failed *Gap-Shin* coup of 1884, he and two fellow political exiles were among the first Koreans to immigrate to the United States in 1885.⁹ He found comfort and strength in the San Francisco Christian community and rooted himself in the teachings of Jesus Christ. Through the help of a Christian benefactor, he was able to settle down in Pennsylvania and receive education.¹⁰ He became the first Korean to be naturalized as an American citizen in 1890, and the first Korean to earn a medical degree from an American university in 1892. He was the chief advisor to the United States Military Governor in Korea during the U.S. occupation of Korea, following World War II. In 1894, he married

---

⁷ It is sometimes referred as the Independence Arch.
⁸ *Han-gul* is the native Korean phonemic alphabet, which was regarded as commoner’s writing. Chinese characters or *han-ja* were used in literature only the educated elites were able to read.
⁹ The claim that Jaisohn is the first Korean to immigrate to the U.S. is contested by the Korean Centennial Committee and many literatures on Korean American history, since Jaisohn came to the U.S. as a political exile. Although I do not agree with this statement, it is widely recognized as such. According to these sources, the first official Korean immigration to the U.S. started when 102 workers arrived in Hawaii in 1903.
¹⁰ In San Francisco, Jaisohn met Mr. William Hollenback, a Christian philanthropist from Pennsylvania, who endorsed him with hopes to raise Jaisohn as a Christian missionary. Jaisohn followed Mr. Hollenbeck to Wilke Barre, PA in 1886, where he attended high school and college. However, after Jaisohn decided to pursue medicine instead of religion, Hollenback withdrew his financial sponsorship. (Liem, Philip Jaisohn)
Muriel Armstrong, a daughter of the U.S. Postal General and a niece of former president James Buchanan. (See image A5.1 and A5.2) They had two daughters, Stephanie and Muriel.\textsuperscript{11} He continued to write for Korean American publications, established the Bureau of Information of the Republic of Korea in Philadelphia and assumed the publication of the *Korea Review*.\textsuperscript{12}

Most of his political and social reform works for Korea were carried out in Philadelphia and these activities were widely supported by some of the most influential Philadelphians.\textsuperscript{13} He also worked as a researcher for the Wistar Institute of the University of Pennsylvania, and established a publishing company on Chestnut Street with Howard Deemer.\textsuperscript{14} When the company went bankrupt in 1924, he resumed practicing medicine in Media until his death in 1951. These were all done before the civil rights movement of the 1960’s.

Dr. Jaisohn’s accomplishments are undeniably extraordinary. However, it is the significance of his story to the contemporary context that makes it truly valuable. Dr. Jaisohn’s story is that of diligence, progress and triumph. These are universal concepts everyone can relate to. The versatility of his experience makes his story and his house

\begin{footnotes}
\item[11] Muriel Jaisohn along with Channing Liem accompanied Dr. Jaisohn on his last return to Korea. She never married nor had any children. She lived in the House until her death in 1987. (See image A6)
\item[12] The *Korea Review* had been started by a group of Korean students in Ohio who later turned the magazine to Dr. Jaisohn and the Bureau of Information. This publication was intended for the English speaking public. (Liem, Philip Jaisohn 231)
\item[13] Dr. Jaisohn established The League of Friends of Korea, composed of Americans in support of Korea. It had up to 10,000 member and 19 branches throughout the United States. (Zhin 60-61) He established the Korean Congress of Philadelphia and rallied for Korean independence in the Little Theater on Delancey Street. (See image A7) Inspired by the March First movement (*Sam-Il Undong*) in Korea, the group marched in April, 1919 to Independence Hall where The Declaration of Independence for Korea was read at its footsteps. (Liem, Philip Jaisohn 219-222)
\item[14] U.S. Census 1930. (Courtesy of Korean Heritage Library of USC)
\end{footnotes}
relevant for various topics which should be made appealing to diverse group of audiences today. Dr. Jaisohn’s story truly demonstrates universal human experiences that transcend time and cultural boundaries.

Dr. Philip Jaisohn was a “visionary pioneer”,\(^{15}\) a progressive thinker, dedicated to his family and his countries, native and adopted. He was a man of intellectual wit, diverse curiosity and wisdom, decades ahead of his time. There is another man in Philadelphia who shared these noble characters. While visiting Franklin Court in Old City, Philadelphia, I have come to realize the similarities between Benjamin Franklin and Philip Jaisohn. Both came to Philadelphia and started a new life at a very young age. Both played key leadership roles in the formation of new nations but never held a political office. Both were progressive scientists, writers, educators and publishers. Two men, worlds apart, bound in destiny by one city, the “City of Brotherly Love.” It was no coincidence that Dr. Jaisohn chose to live and die in Philadelphia. For him, the city embodied freedom, independence and love for a nation. He wrote, “I naturally have the most profound admiration for the wisdom of the founders of the nation and I have a firm faith that democracy will endure as long as the world lasts.”(Jaisohn 278) The unyielding spirit of the founding fathers was prevalent and strong and gave him strength and encouragement to believe in his works. This spirit is still with us today and perhaps we can include the spirit of Dr. Jaisohn on the list.

\(^{15}\) As referred by the former Korean president, Kim Dae-Jung, during his visit to the house in 1999. (Suh 3)
The Dr. Philip Jaisohn Memorial House\textsuperscript{16}

The House is vastly important because it is the only remaining physical relic which directly links visitors to Dr. Jaisohn. The House is the tangible evidence, a way for Dr. Jaisohn’s intangible story to be validated and grounded in reality. Little known outside of the Korean American historian community, this place should be an essential pilgrimage stop for anyone interested not only in modern Korean history and Korean American history, but in the broader stories of the minority experience and the search for a new sense of identity in the 20\textsuperscript{th} Century. The Dr. Philip Jaisohn Memorial House is an opportunity to weave the loose threads of multi-faceted nature of minority history into the fabric of public memory. It has the potential to become a guiding light for Korean American identity as well as an exemplary paradigm for diversifying American cultural heritage sites.

The Dr. Philip Jaisohn Memorial House is located on 100 East Lincoln Street in Media, Pennsylvania. (See images B1) Media is in Chester Country about 10 miles west of Philadelphia. Situated on a quiet tree-lined residential area, this brick, two storied, federal style house was home to Dr. Jaisohn and his family from 1925 to 1987. (See images, B2.1 & B2.2) After Dr. Jaisohn passed away in 1951, his youngest daughter, Muriel lived in the house until her death in 1987. The House was then granted to The Philip Jaisohn Memorial Foundation, and has been operating as a museum, library and meeting place since 1990. Through aggressive fundraising efforts, the House and the

\textsuperscript{16} For plans and images of the House, refer to Images, Section B. The Dr. Philip Jaisohn Memorial House Images.
garden was restored in 2004 to include the current interpretive media, exhibition spaces and visitor amenities. Perhaps the most notable visitor so far has been the former president of Korea, the Nobel Peace laureate, Kim, Dae Jung, who paid his respect to Dr. Jaisohn in 1999. (Suh 2)

Approaching the House from East Lincoln Street, its significance is immediately announced with the Pennsylvania Historical and Museum Commission’s marker. The House is located atop a hilly garden and the view is partially obstructed by surrounding trees. Walking up a winding garden path, one enters the House through a center doorway facing north.

The interior layout is clean and simple. The first floor has two large exhibition rooms, approximately 15 feet wide and 20 feet long in size. (See image B3) These rooms are located on both sides of a central staircase. The second floor’s layout is similar to the first, although one of its rooms is a combination of two smaller bedrooms to create more adequate exhibition space. Other than this minor alteration and the removal of all furniture and millwork, the architecture of the House remains as when Dr. Jaisohn was living there.

Overall, the House appears to be in very good condition. A small caretaker’s house was built adjacent to the House to provide housing for international students from

---

17 On May 21, 1994, The Pennsylvania Historical and Museum Commissions dedicated this historic marker. It reads: “Dr. Philip Jaisohn (1864-1951) American-educated medical doctor who sowed seeds of democracy in Korea, published its first modern newspaper (1896-98), and popularized its written language. The first Korean to earn a Western medical degree and become a U.S. citizen. He worked for Korean independence during the Japanese occupation, 1910-45. Chief Advisor to the U.S. Military government in Korea, 1947-1948. This was his home for 25 years.”
Korea. These students also work as the House’s docents. The site is easily accessible by car and public transportation. Since it is located in a residential area, only street parking is available.

Current Management and Interpretation

The current owner of the House is The Philip Jaisohn Memorial Foundation, which has been responsible for its management since 1987. In 1975, several like-minded Korean American physicians in the Philadelphia area established this non-profit organization in order to promote and fulfill Dr. Jaisohn’s ideals for humanity. The Foundation’s main operation is the Jaisohn Center, located on Old York Road in North Philadelphia. The Center provides medical, social, educational, and cultural resources for Korean Americans in the Philadelphia area. Their progressive and generous service has helped numerous members of the Korean American community. The House is the historic anchor that represents the Foundation’s ideology, so many of its fundraising events are held in the House.

The Foundation’s dedication to preserving the House and Dr. Jaisohn’s legacy is reflected in its clean and well-maintained appearance. However, due to the Foundation’s lack of experience, knowledge, resources and familiarity with managing a house museum, no comprehensive management or interpretation plan has ever been developed. People come to know about the House mainly through word of mouth and through the website.18 The website provides a good introduction to Dr. Jaisohn’s story and the

---

18 The Foundation and the House’s website is http://www.jaisohn.org
history of the House. A printed brochure is also available at the House and the Jaisohn Center. The website and the brochure are in Korean and English.

Visitors must make an appointment to visit the House. The visit is free but a donation is suggested. The exhibition is self-guided, but visitors must be accompanied by a guide at all times. The guide on the day of my visit did not speak any English. The guest list suggested that there are only about one or two visitors per week. Occasionally a large student group from Korea visits the House but almost all of the visitors are middle aged Korean and Korean American men.

The current interpretive media were installed in 1994. The interpretive media consist of fourteen wall-hung graphic panels, seven free standing glass display cases and one multi-media stand. (See image B4) They are arranged chronologically and separated into four topical headings: Reformation Movement, Independence Movement, Effort of Democracy and National Unity, and Family and Life. All of the graphic panels have comprehensive information and archival images; the scripts are written in Korean and English. The glass cases contain some of Dr. Jaisohn’s personal items and replicas of original documents. A small television/VCR set plays a portion from a documentary called *Arirang: Korean-American Experience*, in which Dr. Jaisohn was briefly introduced. In one of the second floor exhibition rooms, Dr. Jaisohn’s original travel

---

19 The graphic panels were created by a graphic design firm in Korea. Information regarding the process and method for the interpretive content and design of the panels could not be obtained.

20 All of the original archival documents and photographs have been moved to museums in Korea. Only color copies of these items are displayed inside the glass case. The reason why they need to be in the glass case is unclear considering they are only copies and have no significant historic value. If visitors were able to touch and read through them, these items could be more meaningful.

21 *Arirang: Korean-American Experience* is a documentary film by Tom Coffman which aired on PBS in 2003 in conjunction with the 100th year of Korean immigration to the United States.
luggage, his medical bag and equipment are displayed. (See images B5 and B6) These few everyday items bring some life and excitement to the contents of an otherwise dry, information-driven exhibition.

Although the overall exhibition employs a restricted variety of media, they are well organized, informative and handsome in appearance. However, the exhibition tells Dr. Jaisohn’s story only through the imparting of historical facts, and it was created with no specific audience in mind. It seems too didactic, sterile and emotionally detached from the House and Dr. Jaisohn’s enduring spirit. It portrays Dr. Jaisohn as a superman, a superhero, an untouchable godly figure. The whole experience lacked entertainment, relevance to a broader contemporary context, and most importantly, spiritual connection.

Evaluation of the current management issues and the interpretive methods reiterates the importance of having a new comprehensive interpretation plan for the Dr. Philip Jaisohn Memorial House. But first, an overall management goal must be defined to establish the focus for interpretation and to provide direction and support for the objectives described in the new interpretation plan

Dr. Philip Jaisohn Memorial House Management Goals

Interpretation of the meaning of a site is an integral part of the management process and fundamental to positive interpretation and preservation outcomes. Since there is yet to be a management plan for the House, prior to introducing the interpretation plan, key management goals need to be defined. This thesis recommends the following
management goals for the Dr. Philip Jaisohn Memorial House, developed for this thesis out of the Foundation’s current mission statement.  

*The mission of the Philip Jaisohn Memorial Foundation (Jaisohn Center)*

*is to promote and fulfill Dr. Philip Jaisohn's ideals of humanity through medical, social, educational, and cultural services for the enhancement of the quality of life in our communities and particularly those of Korean Americans*  

Building on this mission statement, the proposed management goals of the Dr. Philip Jaisohn Memorial House are to:

- Provide resources to educate the public on the life, achievements, and historic contributions of Dr. Philip Jaisohn for many generations to come.

- Preserve and protect the House of Dr. Philip Jaisohn and his family and the surrounding cultural landscape.

- Celebrate and interpret Dr. Philip Jaisohn’s story and its significance as an integral part of American history to the public, regardless of their race, gender, class and ethnic background.

- Ensure a clean, safe and accessible environment for all visitors and employees.

- Develop stewardship and partnerships that would enhance the significance of the House and complement its long-term preservation.

---

22 Although the proposed management goals reflect the Foundation’s mission statement, the Foundation was not directly involved in development of its contents.

Create public awareness for The Philip Jaisohn Memorial Foundation and promote public involvement in its community services.

This thesis proposes a new interpretation plan for the Dr. Philip Jaisohn Memorial House. The new plan will provide step-by-step guidelines to create an interpretive program that can increase public interest in Dr. Jaisohn and the minority and immigrant experience in America, ensure a more meaningful experience for visitors, establish an emotional connection between visitors and the House, and strengthen its educational and social significance. It is an attempt to reveal the significance and value of the story and the House with respect to authenticity, intellectual integrity, to broaden social responsibility and to emphasize the universal ownership of the place and its story. It is fundamental to the preservation of Dr. Jaisohn’s legacy and the success of the Dr. Philip Jaisohn Memorial House as an artifact of public history.
The Dr. Philip Jaisohn Memorial House Interpretation Plan

*Interpretation is the carefully planned public explanation or discussion of a cultural heritage site, encompassing its full significance, multiple meanings and values.* (ICOMOS 1)

As is the case with many historic sites, the significance of the Dr. Philip Jaisohn Memorial House is not easily conveyed and comprehended at a first glance. Dr. Jaisohn’s story is unfamiliar to most people, and possesses complex and multifaceted characteristics which can be difficult to grasp. Most interpretation at historic sites sees the story as past. They concentrate on imparting historical facts and still employ pedagogic approaches to interpretation. (PAHS 16) Without a creative, well researched and strategically planned interpretation, extraordinary stories like that of Dr. Jaisohn’s become a simple fact from the past, frozen-in-time, dead and lifeless.

Successful interpretation makes the story come alive. It allows history often frozen in time to become part of the flow of contemporary social life. It makes the story easier to understand and at the same time offers an interesting and engaging opportunity for visitors to discover its full significance, multiple meanings and values. Thus an interpretation plan for the Dr. Philip Jaisohn Memorial House is an indispensable necessity in revealing its abundant potential for education, discussion and inspiration.

An interpretation plan is a method to map the strategic process of interpretive planning. Interpretive planning is a goal-driven process that organizes the interpretation,
analyzes the interpretive needs and determines the appropriate means to achieve the main interpretation objectives. (NPS, Comprehensive Interpretive Planning 5)

The National Park Service (NPS) of the U.S. Department of the Interior has developed comprehensive guidelines for interpretive planning. These guidelines have been implemented in the planning of numerous NPS sites such recent interpretive plans for as the Booker T. Washington National Monument (BOWA)\textsuperscript{24} and the George Washington Birthplace National Monument. (GEWA)\textsuperscript{25} Other countries have developed similar guidelines, one of the most notable recent examples being the interpretation plan for the Port Arthur Historic Site (PAHS)\textsuperscript{26} in Tasmania, Australia. These three versatile examples provided excellent directions for the organization of the format and content for the interpretation plan in this thesis.

\textsuperscript{24} Booker T. Washington National Monument Interpretive Plan will be cited as BOWA in this thesis.
\textsuperscript{25} George Washington Birthplace National Monument Interpretive Plan will be cited as GEWA in this thesis.
\textsuperscript{26} Port Arthur Historic Site Interpretive Plan will be cited as PAHS in this thesis.
Part I: Foundation

1.1 Purpose and Objectives

The purpose of the Dr. Philip Jaisohn Memorial House Interpretation Plan proposed herein is to provide more specific policies and implementation strategies to guide interpretive programs\textsuperscript{27} for the next five years, identify possible issues and influences that affect the management and interpretive program, introduce relevant themes and topics to better foster understanding of the meaning of Dr. Jaisohn’s story, and to achieve a desired experience for all visitors. It then introduces a variety of implementation methods, which include the interpretation infrastructures,\textsuperscript{28} to effectively convey the House’s significance and enhance visitor experience.

The objectives are the specific desired outcomes of the interpretive program, which also complement the overall management goals. The main objectives of the Dr. Philip Jaisohn Memorial House Interpretation Plan are to:

\begin{itemize}
  \item Generate public awareness and interest in Dr. Philip Jaisohn.
  \item Increase visitation to the House, and diversify visitor demographics.\textsuperscript{29}
  \item Encourage a wide public appreciation and ownership of Dr. Philip Jaisohn’s story and the House as sources of learning, inspiration and personal reflection.
\end{itemize}

\textsuperscript{27} Interpretive program refers to the design process that determines the contents and implementation of interpretation.

\textsuperscript{28} Interpretive infrastructure refers to “all physical installation, publications and communications media devices for the purpose of interpretation.” (ICOMOS 1)

\textsuperscript{29} The goal is not to have thousands of people flocking to the House but to simply increase the amount of visitation from the current number. More specific visitor profile and desired visitation numbers are discussed in section 1.5, Visitor Profile and Desired Visitor Experience.
• Introduce Korean history and Dr. Jaisohn’s involvement in it from the late 19th century to the early 20th century.

• Develop respect and appreciation for the multi-cultural aspects of the American history and establish a richer meaning of American identity.

• Diversify the composition of American cultural resources and elicit pride within the immigrant and minority communities.

• Provide an entertaining, meaningful and inspirational learning experience for all visitors.

• Set a standard for inclusive approach to heritage sites that deals with minority and immigrant experiences in America.

• Nourish community development and open up interracial, intercultural and intergenerational dialogue.

1.2 Policy Statements

*Interpretation is an “Educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information.”* (Tilden 8)

The interpretation of historic sites has not been heavily theorized for many years and never been properly implemented till recent years. (PAHS 6) Freeman
Tilden’s *Principles of Interpretation*, written some forty year ago, still offers the best and the most holistic approach to interpretation.

In 2003, ICOMOS drafted the *Ename Charter for the Interpretation of Cultural Heritage Sites* which addresses the need to be more inclusive in the way cultural heritage sites are managed and interpreted.

To better serve its purpose and objective, the interpretation plan proposed in this thesis has adopted both Tilden’s *Principles of Interpretation* and the ICOMOS *Ename Charter for the Interpretation of Cultural Heritage Sites*. These two principles have been drawn together to construct the content of the following policy statements.30

The Dr. Philip Jaisohn Memorial House Interpretation Plan seeks to:

- **Communicate the meaning of the physical as well as the intangible elements of the site.** The interpretive program should aim to reveal the intangible, spiritual meaning that lies behind the House and the story. Intangible elements like Dr. Jaisohn’s diligence, patriotism, belief in democracy and tolerance, and love for independence and individual liberty must be communicated through each theme. Visitors must understand that the House is not just a physical building shell to hold the interpretive program. Rather, it is the tangible evidence that validates the intangible elements, and an important vehicle to connect the visitor to Dr. Jaisohn. The House and the garden also possess a serene quality that induces meditation.

30 The policy statements must be considered with regard to the present physical and social constraints covered in section 1.3, Issues and Influences Affecting Interpretation.
and personal reflection. Preserving this peaceful atmosphere also plays an important part in the interpretive program.

- **Respect the authenticity of the site and the story.** It is most important that the interpretive program delivers a message based on scholarly research and sound facts. If the authenticity of the story is compromised for the sake of increasing the visitor number or the entertainment value *per se*, the essence of the meanings and values of the House and Dr. Jaisohn’s story would be lost in vain.

- **Ensure inclusiveness.** The interpretive program must foster the involvement of all stakeholders and associated communities in its development and implementation. It should identify and assess the audiences demographically and culturally, and their needs should be sensitively reflected in the interpretive infrastructure. An inclusive interpretation must become the basis for new approaches to public history and historic preservation. In the broader spectrum of social inclusiveness, the Korean American community must be willing to share its greatest cultural resources with the general American public as well as for mainstream America to broaden its perspective and be open-minded to accept new ideas. Dr. Jaisohn strongly criticized the division amongst individuals, and encouraged people to “exert themselves heroically and persistently by organized efforts, based upon the principles of fairness, tolerance and broad mindedness.” (Jaisohn 53) In keeping with Dr. Jaisohn’s teachings of tolerance, an inclusive approach to interpretive programming will be an important medium for intercultural, interracial and intergenerational exchange, mutual understanding and respect.
• **Establish an emotional connection between the visitors and Dr. Jaisohn.** The interpretive program must cater to the visitor’s knowledge, needs, and interests, help them identify with the story and apply the story back to his or her own life. “Many people are keenly interested in the past when it is presented as personal, accessible and relevant.” (PAHS 8) Dr. Jaisohn’s story represents such diverse and broad themes as immigration experience, cultural identity, race relations, equality, social justice and individual freedom. This diversity of themes should make it easier for visitors to identify with the story. Visitors are then encouraged to reflect on their own interpretations and perceptions of the story and their relationship to it. This process should help establish an emotional connection to the site, and the story will become personal and more meaningful to visitors.

• **Facilitate understanding and appreciation of Dr. Jaisohn’s story.** It should aid visitors to understand Dr. Jaisohn’s role in the social and political reformation of modern day Korea, his accomplishments as an American citizen, medical doctor, activist, husband and father. Dr. Jaisohn’s story provides a unique window into the early Korean American experience in the late 19th and early 20th century. Visitors will develop familiarity with the different aspects of minority experience in America and claim them as important parts of American history. This understanding will broaden the sense of American cultural heritage, as well as create an appreciation for America’s diverse cultural identities. For Korean Americans and other minorities, this will be an opportunity to celebrate and take pride in their unique cultural heritage.
• **Provide a stimulating learning experience.** The interpretive program should aim to be thought-provoking as well as instructional. It needs to speak with, not at, the visitors, about things in which they are interested. The information should be open-ended and discursive to stimulate further interest and learning. It should not avoid the complex issues reflected in Dr. Jaisohn’s story, such as the history of racism in America, taboos of interracial marriage, and the defining bi-racial identity. These issues, although controversial, are topics that can become points for discussion and matters for debate.

• **Provide an entertaining and memorable experience.** The interpretive program should be fun and exciting for the visitors, especially for younger audiences. Employing a variety of interpretive media that is dynamic and interactive can hold the audience’s attention in a pleasurable and stimulating manner. The designers of the interpretive infrastructure must consider utilizing all the senses. “An individual’s sense of place is both a biological response to the surrounding physical environment and a cultural creation.” (Hayden 16) Incorporating sound, sight and touch into the design of the infrastructure will not only enhance its entertainment and educational value but it will strengthen the emotional connection by leaving a memorable “biological” impression on the visitors.

• **Provide a flexible approach to interpretation.** A good interpretation is an ongoing evolving process. Its continued “effectiveness depends upon a regular nourishment by well-directed and discriminating research.”(Tilden 5) As political and social atmospheres and cultural trends change, the needs, values and interests
of the visitors may also change. Every part of the interpretive program and their physical impact on the site should be continuously monitored and evaluated, and periodic adjustments should be made on the basis of research and public feedbacks.

Building on Tilden’s Principles, Sam Ham of Australia developed four basic evaluation principles for good interpretation, often referred to as the “EROT rule.” (PAHS 6)

1. Good Interpretation is entertaining. (E)
2. Good interpretation is relevant. (R)
3. Good interpretation is organized. (O)
4. Good interpretation is themed. (T)

These succinct, efficient and easy-to-remember rules will be utilized to continuously monitor the effectiveness of the interpretive program and assist in making the necessary adjustments.

1.3 Themes and Topics

Before introducing this thesis’ interpretive themes and topics, the difference between the two should be defined. Themes are organizational tools which help define the broad, universal concepts, and an idea that forms the building blocks for the interpretive program or the “so, what?” of interpretation. A topic is the subject matter
which can be called the “what” of interpretation. (PAHS 8) Thus, topics are various components that are contained within the umbrella of a unifying idea or a theme.

Interpretive themes should not be a substitute for basic information. Rather they set the “political, economic, social and intellectual context, connecting the resources to the larger process, systems, ideas and values of which they are a part. They embody a complete, well-rounded perspective and do not reflect bias or a particular point-of-view.” (NPS, BOWALRIP 7)

The four primary themes for the Dr. Philip Jaisohn Memorial House, as summarized below and as established for this thesis, are those stories that must be communicated to every visitor, because they are the key concepts that capture the essence of the overall significance of Dr. Jaisohn’s story and provide focus for the interpretive program. Following each theme is further elaboration and relevant topics to bolster understanding of the key concepts and open up points for discussion.

Theme 1: “My Days in Korea”

*Dr. Philip Jaisohn as an American citizen played a key role in the formation of the free and democratic nation of Korea. Modern Korea could not have existed without Dr. Jaisohn’s love and dedication for his native country and the firm faith in the values of his adopted country.*

Dr. Philip Jaisohn believed that by inculcating to the people the values of the United States he could help reform and rejuvenate Korea. He believed that values such as nationalism, democracy, public spiritedness, and dignity, which were completely alien
to Koreans, were responsible for making the United States a dynamic, powerful and prosperous nation. (Liem, Philip Jaisohn 150) These qualities of the United States were what he so vigorously tried to establish for Korea.

Dr. Jaisohn as an American, along with many of fellow Koreans living in the U.S. such like Dosan Ahn Chang Ho and Syngman Rhee, have helped shape Korea as the free, modern and democratic country that it is today. “The Republic of Korea and its constitutional government owe a debt of gratitude to those Koreans living abroad during the first decades of the 20th century. The current framework of the Republic of Korea was inherited from the provisional government, which in turn, was born out of the vision of Korean Americans. Thanks to their concerted efforts and monetary assistance, Korean freedom fighters and statesmen were able to build our nation [Korea].” (Zhin 71)

Named after his book of essays, Theme 1, “My Days in Korea”, spans over Dr. Jaisohn’s entire life time. It covers most of his political and reformation works from the coup, independence movement, to the formation of the Republic of Korea. Visitors will receive a brief introduction to modern Korean history, and understand the political climate of the time when Jaisohn was in Korea, the circumstances that brought him to the United States, and the political activities and social forces conducted in the United States especially in Philadelphia, that shaped the formation of the Republic of Korea.

Many immigrants today come from countries that are in a state of disarray and impoverishment due to ethnic and religious wars, tyranny of dictatorship and government corruption. As Dr. Jaisohn and many early Korean Americans have done, can
immigrants today make such differences in their native land? This story of collective effort should inspire immigrants and Americans to take part in working towards a unified cause. Americans should take pride in that our ideals have influenced people’s beliefs and shaped the constitutions of other countries. Americans should also develop appreciation for values of the United States that are often taken for granted.

**Relevant Topics**

- **Late 19th century to early 20th century Korean history**
  Jaisohn was one of the four leaders of the *Gap-Shin* coup in 1884, which attempted to bring down the corrupt, monarchical government of the Chosen Dynasty. This attempt was overthrown in three days and its leaders were forced into exile in Japan and then to the United States. In 1895, Jaisohn was invited back to Korea as an advisor to the government. Disheartened by the condition of Korea, in 1896, Jaisohn established The Independence Club and the newspaper, *The Independent* to educate and inspire people.

- **Independence Movement**
  During the Japanese annexation of Korea from 1919 to 1945, while living in Philadelphia, Jaisohn devoted time and money for the cause of independence, established The Friends of Korea and The Korean Congress, organized rallies and in 1919 marched to the Independence Hall in Philadelphia where the Declaration of Korean Independence was read.

- **Formation of the Republic of Korea**
  When Korea was liberated from Japan in 1945, Jaisohn returned to Korea as a chief advisor to the U.S. Military to assist in the formation of the new government and civic order. During this time, through weekly radio addresses and newspaper commentaries, he continued to educate and inspire his people.
Dr. Philip Jaisohn published Korea’s first modern newspaper, “The Independent” in the hopes that it would awaken the Korean people to the needs for modernization. He believed that the true independence of a nation can be achieved only by transforming the minds of the public through mass education.

“Publish or Perish” is a well known phrase for university professors, describing their professional obligation to constantly publish new works to further sustain their careers. However, in Dr. Jaisohn’s story, the phrase takes on a far more literal meaning: that of the life and death of a nation. Dr. Jaisohn’s purpose in publishing The Independent was to transplant in the minds of his people that Korea could sustain itself as a nation only when individuals understand what it means to be independent. Otherwise, Korea would perish as a dead and dependent nation.

Late 19th century Korea, with its powerless, corrupted monarchical government, was a poor and weak country that was in threat of being overtaken by China, Russia and Japan. Dr. Jaisohn believed that The Independent was his most effective tool to educate and awaken the public to embrace reform and self-sufficiency. As a publisher, he actively promoted civil rights and introduced modern science and Western ideology to his readership. He said, “‘this paper will help you discover your rights as well as duties as citizens. It will enable you to make a better living. It will help you get more out of your lives.’” (Liem, Philip Jaisohn 149)
The Independent was written in Han-gul\textsuperscript{31} so that all Koreans, regardless of their education and social status, could read it and be informed about both domestic and foreign political, economic and social issues. It was also written in English so as not to exclude foreigners from receiving accurate information, as well as to increase general interest in the welfare of Korea. Readers were also encouraged to write commentaries to the editor to freely express their opinions and ideas. This was a revolutionary new concept for Korea in the late 19\textsuperscript{th} century. (Liem, Philip Jaisohn 145-146)

Through this medium, Dr. Jaisohn promoted numerous issues as being vital to national development, such as mass education in the use of Han-gul, elimination of corruption, development of urban infrastructure, commerce promoting national wealth, women’s education and suffrage, currency in domestic transactions, wide circulation of domestic and foreign newspaper, formation of a national congress. (Suh 2)

It is a daunting task trying to change the traditional mindset of thousands of people inundated with stand-pat customs. However, through The Independent, Dr. Jaisohn found the way to achieve this creatively, inclusively and peacefully.

Relevant Topics

- History of The Independent

In 1896, The Independent became the first civilian newspaper in Korea, written in Hangul and English. This fact in itself is noteworthy. However, what made this newspaper so remarkable was that in the short period of time it was circulated, it

\textsuperscript{31} Han-gul is the Korean phonetic alphabet which was regarded as commoner’s writing. Chinese characters or han-ja were used in literature that only educated elites were able to read.
was able to promote so many new ideas to so many people. This newspaper reflects Jaisohn’s open-minded, tolerant, ambitious and peaceful characteristics.

- Promotion of *Hangul*

*Hangul* is the native alphabet of Korea developed by King Kojong in 1446. It is phonemic and easy to read and write, unlike Chinese. Using this Korean alphabet allowed commoners to read the newspaper and receive accurate news and information. Jaisohn believed that promoting *Hangul*, which is one of the most important achievements of Korean culture, would help Koreans to develop pride and appreciation for its culture.

**Theme 3: The American Sojourn.**

*Dr. Philip Jaisohn became the first Korean to be naturalized as an American citizen and the first to receive a medical degree from an American University. Despite the discrimination he experienced, his spirit of tolerance helped him to persevere and triumph.*

Dr. Jaisohn came to the United States when discrimination and racial segregation were prevalent. There were very few immigrants from outside of Europe, and virtually no Koreans. Dr. Jaisohn’s lonesome journey in the new and alien country was accompanied with the Exclusion Act,32 two world wars, the Great Depression, and the forced relocation and internment of Japanese Americans during World War II. Despite these difficult times in American history, Dr. Jaisohn adopted the United States as his country, and loved and

---

32 The Oriental Exclusion Act of 1924 halted Korean immigration to the U.S. until the Immigration Reform Act of 1965. Only a handful of Korean students and non-immigrants were allowed to enter the country during this time. (Kim and Patterson 36) Although this act and the forced relocation and internment of Japanese-Americans did not affect Dr. Jaisohn directly, they reflect the discriminatory attitude of the U.S. government and its people during this time.
served it as much as he loved and served Korea. He wrote, “The United States is so great in industry because the people of many countries came here and contributed their knowledge and energy in the creation of various enterprises. I earnestly hope that the Korean race will contribute its share of knowledge and energy along these lines in building up a great United States of America.” (Jaisohn 72)

Dr. Jaisohn was also very lucky in that he met some of the most benevolent Americans who provided him with financial and moral support. However it was no easy time for anyone and it was especially hard to be an immigrant, a member of a minority and an Asian. Even with these obstacles, he was able to obtain American citizenship, become a medical doctor, own a business and volunteer to serve the government during war. He was able to overcome, persevere and triumph because of his refusal to lose hope in the values of the United States and the spirit of tolerance which he believed was “the essence of democracy, and recognition of the right of others.” (Jaisohn 98) He also wrote, “We must build social justice among ourselves first before we can expect political and economic justice.” (Jaisohn 54)

It is also important to acknowledge that many documents dealing with Korean American history do not recognize Dr. Jaisohn as an immigrant. Therefore, interpreting his story as a part of the immigrant experience may be contested. Nonetheless, immigrants can relate to Dr. Jaisohn’s experience because his lonesome journey is still

---

33 This was unusual in that only Whites were granted U.S. citizenship in 1890.
34 Dr. Jaisohn volunteered as medical examination officer for the U.S. Army during World War II. (Liem, Philip Jaisohn 251)
the rite of passage for every immigrant. (Yu 23) Immigrants continue to be subjects of discrimination and racism and often become victims of hopelessness. Dr. Jaisohn’s story can inspire people of all races and ethnic backgrounds to rise above those obstacles by keeping their hopes alive and displaying gestures of tolerance and acceptance.

Relevant Topics

- Immigration Experience

America is a country of immigrants. People of different color, nationalities and ethnic backgrounds, both poor and rich, come to this country in the hopes of achieving the “American Dream.” Jaisohn came to the U.S. in a different circumstance but nonetheless shared the same dream. American immigration history is not without its share of exclusion, racism and prejudice. However, even through all these, immigrants continue to come to America and continue to strive for the dream because they believe in the foundation of freedom, democracy and justice, which this country was built on.

Theme 4: The Spirit of Jaisohn

Dr. Jaisohn was an honest, diligent man, dedicated physician, a loving husband and father. His philosophy of life was deeply rooted in his faith in Christianity, and all of his accomplishments were achieved through the support and encouragement he received from his wife and daughters.

Dr. Jaisohn was a deeply religious man whose philosophy in life was rooted in the teachings of Christianity. He believed that Christianity was the most progressive religion, and that it went hand in hand with the principles of democracy. For him,
Christianity was the only safe haven in the midst of the lonely and unsympathetic realities of life in the new land.

Towards the end of his life, Dr. Jaisohn as a doctor earned the respect and admiration from those closest to him and the community members of Media, where he had practiced. He was the happiest during the years from 1927 to 1947, when he worked as a pathologist. (Liem, Philip Jaisohn 249-251)

With all that Dr. Jaisohn accomplished, it is easy to forget about the most important people in his life who shaped and affected him in the most personal and intimate manners. “As is true with most successful persons, behind Jaisohn’s success as a physician and statesman was Muriel Armstrong Jaisohn, his devoted wife. She stood by him when the going was the roughest and encouraged him…She played a tremendous part in the saga of his life, always smiling, never cross, full of hope, kind and selfless. She lived to see him a successful doctor, happy in his work.” (Liem, Philip Jaisohn 251) Although very little is known about Mrs. Jaisohn, this brief account by Channing Liem reveals what a supportive, sacrificial, yet strong woman she was.

Dr. Jaisohn as a husband and father and as a physician reveals his most humanistic yet the noblest of his characters. His devoted, diligent, caring spirit is the legacy that the Philip Jaisohn Memorial Foundation and the Jaisohn Center have been trying to perpetuate for last 25 years.

Dr. Jaisohn was a human, an ordinary man who did extraordinary things. Through Dr. Jaisohn’s story, and the works displayed by the Foundation and the Jaisohn
Center, visitors can be inspired to be extraordinary and commit themselves to the spirit of community service.

*Relevant Topics*

- Inter-racial marriage

Inter-racial marriage is still tabooed in many parts of American society and often denounced in the Korean American communities. Visitors will have a chance to contemplate on how it would have been for an inter-racial couple during Dr. Jaisohn’s time, how they were viewed by others, what kinds of discrimination they may have encountered, and whether the attitude of the public has since changed.

- Defining ethnic identity

Many members of ethnic minorities in the United States experience more than one culture when growing up and face the challenge in incorporating those diverse influences into their identity. (Tse 187) Stephanie and Muriel grew up with a bi-racial ethnicity. Although more common today, it was out of the norm in the early 20th century. What challenges and obstacles have Stephanie and Muriel faced growing up? Were they embraced or ostracized by their community?

- Role of Christianity and religion in immigrant communities

Like Dr. Jaisohn, many immigrants today rely on religion to help cope with the harsh realities of immigrant life. Religion plays an important part as a stronghold and the core of immigrant communities, especially for Korean Americans. For “the majority of Koreans in America – whether they are old-timers or newcomers,
men or women, rich or poor – church participation has become a way of life.” (Hurh 21)

- History of the Philip Jaisohn Memorial Foundation

In 1975 several Korean American physicians in the Philadelphia area started the Foundation and Jaisohn Center to promote Dr. Jaisohn’s ideology and benefited numerous members of the Korean American community. Through their unselfish spirit of servitude, they have let the legacy of a man live on.

1.4 Issues and Influences Affecting Interpretation

There are many issues and influences, both internal and external, which affect the House’s management and interpretation plan. During field visits and research for this thesis, the following issues were identified as possible constraints or in some cases opportunities that may influence the overall content and design of the interpretive program. The interpretive program must be responsive to these issues which have an effect on visitor’s ability to experience and understand the full significance of the House and story.

- The House is located in a suburban area relatively far from Philadelphia.

This limits the opportunity for the House to be discovered out of chance as might be the case for a historic site located in a busy metropolitan area. Instead, the House is a destination spot that will attract mostly those have prior knowledge of the subject matters presented in the House and those who want to spend significant time and effort learning about Dr. Jaisohn and the House.
• **The House is located in a quiet residential neighborhood.** Potential large number of visitors can cause disturbance and negative reaction from the neighbors. Having too many visitors at one time is discouraged since it may also be distracting to other visitors and affect their ability to fully experience the intention of the exhibition. The quiet location is also a perfect setting for the serene atmosphere that the interpretation plan is trying to preserve as much as possible.

• **The House encompasses only about 2,500 square feet of exhibition space.** This limits the choices for the design, style and amount of interpretive infrastructure that can be installed in the House. The history of Dr. Jaisohn’s life spans over 60 years, packed with so many different and complex stories involving various topics. Successfully conveying the most relevant information displaying the necessary interpretative infrastructure to achieve the desired visitor experience within a small footprint is a challenge. However, a small footprint is also an advantage in term of staffing. Only one or two staff members are needed in the House. An increase in visitation will not affect the staffing needs significantly.

• **Some visitors may come to expect to see the House and its interior as displaying how Dr. Jaisohn lived.** Although the architecture of the House remains as when Dr. Jaisohn lived there, there is no furniture to display and almost all evidence of domestic life, such as the kitchen and furnishings have been removed. This may be a disappointment for some visitors.
• **Currently, most visitors do not explore beyond the interior of the House.**
  Although the focus of the interpretation is the House itself, visitors should be encouraged to wander the garden and have time for meditation and self-reflection.

• **There are already numerous house museums in the Philadelphia area.**
  Although Dr. Jaisohn’s story and the House offer a unique perspective, nonetheless, the overall viability of the region’s collection of house museums is weak.

• **Korean American community is not growing in the Philadelphia area.**
  Koreans and Korean Americans will continue to be the largest visitor group. As of year 2000, there are more than one million Koreans residing in the U.S. This number reflects an increase in population of over 25% since 1990. Despite this tremendous national growth, the percentage of Korean American population in the Philadelphia metropolitan area has increased since 1990. (Yu 28) This trend in local population may become a threat to the desired growth in visitation.

• **The Foundation’s executive members are aging** and are not being replaced by new and younger members. Its members are strictly Koreans and Korean Americans. Unless this membership is opened to include younger Korean Americans and people of diverse backgrounds, the future of the Foundation in 20 to 30 years is uncertain.

• **The existing interpretive media.** The Foundation has invested a lot of effort and money in the design and installation of the existing interpretive media. These cannot be disregarded and must be included in the new interpretive program. Simple
rearrangement of most of the media into the new themes can make a big difference.

1.5 Visitor Profile and Desired Visitor Experience

One of the foundations of any interpretive program is the understanding of the visitor’s needs. Therefore, acquiring an accurate knowledge of visitors through a visitor profile which broadly describe both actual and potential visitors is very important in the interpretive process. Therefore, detailed studies and surveys should be conducted immediately to develop a comprehensive visitor profile, analyzing the number of visitors, their age, gender, race and ethnic background.

Despite the availability of a guest signing book, it is difficult to derive accurate attendance number and detailed visitor information. However, from this book, we know that current visitors are almost entirely Koreans who come mainly from the Northeast of United States, although some come from as far as Georgia, California and Korea. This trend is expected to continue.

Individuals, couples, family and groups from universities or religious organizations are all possible visitors. However, due to the subject matter and the complexity of the story, ideal visitors are presumed to be ages 14 and up. Also, larger groups are strongly encouraged to split into smaller groups. Having a group of more than 8 to 10 people is undesirable since the House is small.
Interpretive planners as well as exhibition designers often characterize visitors as falling into one of these categories: streakers, strollers and scholars. These types refer to the amount of time and effort each visitor spends in walking through the exhibition. Some may just want the quick, straight-forward information and some may want to thoroughly understand the nooks and crannies of the story. No matter what their style of learning may be, they are all valuable visitors and the interpretive program must respect and accommodate all their needs.

**Overall Desired Visitor Experience**

Desired visitor experiences describe the potential opportunities for visitors and suggest how their visit to the House may result in changes in the way they think, feel, or act. In summary, these are the overall desired visitor experience accounting before, during and after their visit to the Dr. Philip Jaisohn Memorial House as developed for this thesis. Through the new interpretive program, visitors will have opportunities to:

- Understand the historical, political and social context into which Dr. Jaisohn was born and through which he lived.
- Understand Dr. Jaisohn and his personal philosophy
- Understand the context of Dr. Jaisohn’s domestic life and his relationship with his family.
- Interpret and form their own opinion about Dr. Jaisohn’s philosophy.
- Feel that they can relate and connect with Dr. Jaisohn and his story.
• Compare the difference between the times of Dr. Jaisohn to today and contemplate how it would be to live in American as a minority during his times.

• Interact with knowledgeable staffs to ask questions about the details of the life of Dr. Jaisohn

• Access information to further explore the life and times of Dr. Jaisohn

• Enjoy and appreciate the beauty and serene atmosphere of the House and the surrounding garden.
Part II: Interpretive Program

As used herein, the term “interpretive program” refers to a design process that specifies the methods in which interpretation is implemented. The elements of the program are based on the policies and objectives established in Part I: Foundation. These elements are communicated to the visitors through interpretive media ranging from interactive computer stations and audio-visual material to simple design and contents of brochures and website.

In order to support this program, practical site management issues such as staffing and hours of operation should be addressed. This will ensure that proper services and facilities are provided for visitors.

Dr. Philip Jaisohn Memorial House will be opened, Sunday through Saturday except Wednesday, from 10:00AM to 6:00PM. The House should continue to operate by appointments only. However, during special events and on weekends, the House can be visited without an appointment. Appointment should be evenly spread out throughout the day so that visitors do not all come at once.

When a comprehensive visitor survey has been completed, the opening hours should be adjusted to reflect anticipated visitation and seasonal variations, within staffing constraints. For example, if there are few visitors during weekdays in the winter months, it is more practical from a management point of view to limit the visitation to weekends and special appointments only. This will reduce the cost of maintenance and staffing.
The interpretive program should not be limited to the visitor experience at the site only. It should take into consideration that before and after visits are also important parts of the whole learning experience and must be supported in some ways. Each interpretive program description should consider services and facilities that are necessary to communicate the interpretive themes and facilitate the desired visitor experience identified in section 1.5 of Part I.

The interpretive program is divided into three sections: Pre-Arrival, Upon Arrival, and Visitor Departure.

2.1 Pre-Arrival

Desired Outcomes

Prior to arriving at the House, visitors should have opportunities to:

- Acquire general information about who Dr. Philip Jaisohn was, what he has accomplished and why the House is important. This step will contribute to a more meaningful experience upon arrival.

- Easily find accurate information to plan their visit, such as location, directions, hours of operation, fees, program information and some practical information such as dining, and reference to regional attractions which may or may not be related to the House. Providing these information is important because the House is a “destination spot” for many visitors.
Implementations

- Develop an outreach strategy which places the House’s image based on the new themes and programming into a variety of media and places, including the use of newspapers, magazine, popular and specialized publications, tourism bureaus and regional tourism groups.

- Redesign the information brochure and the website so that they relate to the new interpretive themes. Include information about more specifics on what visitors will find during their visit. Provide clear information regarding directions to the House both by car and by public transportation. Continually update the website and create appropriate links to and from other related sites. Since the House is a destination spot for most visitors, website should provide information about lodging, dining and other attractions in Media. The brochure should also be translated into Spanish and Chinese in addition to English and Korean.

- Develop partnership with the township of Media. The Dr. Jaisohn Memorial Park and the Rose Park Memorial should be listed as points of interest in Media. This information should be found in their websites. The House’s information brochure should be made available at local tourist information bureaus. Installing wayfinding signs at key locations should be discussed with the township.

- Partner with nearby universities that have Asian American studies and develop outreach programs with them.
2.2 Upon arrival to the House

Desired Outcomes

Upon arrival and while exploring the House, visitors should have opportunities to

- Feel welcomed by friendly and knowledgeable staffs and receive a good overview of the House’s history and primary interpretive themes.
- Experience the entire site beyond the House.
- Be informed about practical issues such as location of amenities, rules and regulations of the site including appropriate visitor behavior, and what to do in case of an emergency.
- Find an interactive setting with diverse interpretive opportunities to keep them intrigued and entertained.
- Find options for solitary reflection as well as social interaction, including places to sit and think.
- Find that the exhibitions were easy to follow and understand.

Implementations

- Visitors should be greeted by a docent and given a general introduction to the history of the House and the interpretive themes. Docents should also explain from the beginning that the interior of the house has been stripped and does not reflect the domestic environment that Dr. Jaisohn was living in.
• A self-guide brochure with historic timeline should be handed out during introduction to the House. Because the exhibition is arranged thematically, some of the stories are anachronous and may cause confusion for visitors. Having a timeline at hand will make it easier for visitors to follow the stories.

• Design an easy to follow timeline. The period in timeline should be color coordinated with the interpretive themes. (See Appendix 3.2, Historic Timeline).

• Exhibitions should be self-guided to allow visitor to experience it at their own pace. However, docents should always be ready at the entrance to answer any questions regarding the exhibition.

• Incorporate a time-line into the interpretive infrastructure conveying key moments and activities associated with Dr. Jaisohn’s life in the context of the political, economical and social canvas of the times.

• The sun room adjacent to the first floor exhibition should be used as a conference room and library. It will be used for those visitors and student doing more research through publications. It will also be used for group discussions.

• Place seating where appropriate to enable visitors to rest, encourage reflection and social interaction.

• Conduct docent training. Docents must be bilingual, fluent in English and Korean. They must be familiar with factual information, but also able to convey the information to visitors in an engaging manner.

• Develop tour guide scripts. Guided tours are for group visits and given only when requested. The guided tour should be scripted for three different groups: young
adults (ages 12-18), general (majority of visitors) and scholastic (research oriented visitors). Depending on the group, the tour should last about 30-60 minutes. After the tour, visitors can be encouraged to go through the exhibition again.

- Rearrange the existing interpretive panels and audio visual equipment according to corresponding themes. The existing interpretive panels are beautifully laid-out with eye catching subject headings and many historic images, in addition to description texts. Visitors will be able get a general sense of the themes by just looking at the subject headings and images without actually having to reading the descriptive texts. These are excellent medium for those visitors who want a quick walk though the exhibition.

- Take out the existing replicas of original items from the glass case and display them on table tops. Visitor should be encouraged to read through them.

- In addition to existing media, following should be added to each theme. Refer to Appendix 3.1, Proposed Floor Plan for the location of each theme.

Theme 1. “My Days in Korea” (Sound)

There are numerous volumes of the inspirational speeches that Dr. Jaisohn gave to Korean Americans as well as to the people of Korea. An audio listening station with headsets should be installed in the room. Visitors have a choice of listening to five speeches. Each speech is given an appropriate title, with information about when and where the speech was made. Some are actor reenactments of a
speech and some are actual recordings of the speeches Dr. Jaisohn gave to the Korean people during his weekly radio addresses in 1945.

Through this medium, visitors will experience first hand Jaisohn’s intellectual wit, sincerity and no-nonsense straightforward honesty. This is also a chance to help visitors to understand Dr. Jaisohn as a person and not as a remote historical figure.

Theme 2: “Publish or Perish” (Touch)

Two small interactive computer and printer station with touch screen capabilities will be installed in the room.

One station will have a copy of the newspaper, *The Independent*. Users can choose from a variety of headlines and print out a copy of the newspaper and take it home as a souvenir. This printout also becomes a little marketing brochure for the House.

The other station will introduce *Han-gul*. Simple to follow directions will guide users to learn the alphabets. It will teach basic Korean phrases such as “*ahn yong ha se yo*” (Hello) and “*go mop sum nee da*” (Thank you) and write *Hangul* by letting the users trace the writing on screen.

Theme 3: “American Sojourn” (See)

Create a large map, graphically representing Dr. Jaisohn’s many journeys through two continents as well as his journey within the United States from San Francisco,
Wilke Barre, Washington D.C., and finally to Philadelphia. Each travel should be differentiated by color and date. The map is a simple yet strong visual tool to help visitors to understand the geographic contexts of Dr. Jaisohn’s life. Dr. Jaisohn’s leather trunk (which is one of few personal items remaining in the House) should be placed in the room to represent his life as a sojourner.

Theme 4: “Spirit of Jaisohn”

Dr. Jaisohn’s work as a medical doctor, father, and husband will be displayed. His original medical equipment should be displayed on a desk. A small discrete sign should ask visitors not to touch the equipment. More personal information about the family is needed in this section. In addition to the existing interpretive media, more research should be conducted to include personal articles such as letters Dr. Jaisohn wrote to his family and letters sent to Dr. Jaisohn from his family. Replicas of these should be made and visitors should have opportunities to read through them. These will shed light on the Jaisohn family and help to really understand Dr. Jaisohn on a personal and intimate level.

The history of The Foundation and information about the services provided at Jaisohn Center should be introduced. A graphic panel designed in the similar manner as the existing panel should be placed in this room. The Foundation is the continuation of Dr. Jaisohn’s story. Therefore, it should be part of the interpretation theme.
2.3 Visitor Departure

*Desired Future*

Upon completion of their visit to the House, visitors will have opportunities to

- Voice their personal opinions about the whole experience.
- Receive information about future programs sponsored by the House and the Foundation. This will encourage visitors to keep their interest alive and return to the House.
- Find access to written materials and purchase publications to continue to learn about aspects of the story in greater depth.
- Become Foundation members and continue their support through monetary means.
- Find information about what to do after their visit, including information on places linked to the House.

*Implementations*

- For leaving the House, docents will ask visitors to fill out the Visitor Evaluation Form, encourage them to wander the garden and wish them farewell.
- Channing Liem’s biography *Philip Jaisohn: The First Korean-American - a Forgotten Hero*, Jaisohn’s *My Days in Korea* and books on Korean American history should be available for purchase for those who are seeking further
information about Dr. Jaisohn. Those who wish to stay and read some of these books should be directed to the conference room and library on the first floor.

- Place brochures for other related site such as the Dosan Ahn Chang Ho Family House\(^35\) in L.A., (See image C1) in a visible spot for all visitors to see.

- Provide visitors a list of sites related to Dr. Jaisohn’s story such as the Rose Park Memorial in Media, where Dr. Jaisohn’s memorial is located, the Little Theater on Delancy Street, where the Korean Congress of Philadelphia had congregated for a rally, his publishing office on Chestnut Street, and Independence Hall.

- Have available local and regional maps so visitors can find their way.

- Provide visitors a listing of upcoming events and programs. On the back of this brochure is an application to become a member of the House.

### 2.4 Evaluation of Implementations

<table>
<thead>
<tr>
<th>Implementation</th>
<th>Pros</th>
<th>Cons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertisement</td>
<td>It has the potential to reach the most people and familiarize the name, “Jaisohn”.</td>
<td>Expensive</td>
</tr>
<tr>
<td>Redesign Website</td>
<td>Currently, the word jaisohn, “googles” very well. And for people who are interested in immigrant experience and early Korean American history should be able to find from the website as well.</td>
<td>Those who are not familiar with the name Jaisohn might not be able to find the website.</td>
</tr>
<tr>
<td>- Incorporate the new themes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Create links to other sites</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Provide information regarding lodging, dining</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^{35}\) The Dosan Ahn Chang Ho Family House is located on the University of Southern California campus and houses the Korean Studies Institute as well as many historic archival materials donated by the Ahn family. The house is a significant part of Korean American history and symbolizes the identity of the 600,000 Korean Americans living in Los Angeles. (Dosan Ahn Chang Ho Family House brochure)
<table>
<thead>
<tr>
<th>Plan</th>
<th>Description</th>
<th>Consideration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Redesign Brochure</td>
<td>It is easy to develop and cheap to make. Visitors who speak neither Korean nor English will be able to receive general information through the brochure.</td>
<td>Translation can be costly.</td>
</tr>
<tr>
<td>Signage</td>
<td>Installing simple signs pointing to the direction of the House at key locations can help visitors to easily locate the House.</td>
<td>Signs must comply with the town’s laws and regulation.</td>
</tr>
<tr>
<td>Develop Partnership</td>
<td>It has the potential to increase public interest in Dr. Jaisohn and the House.</td>
<td></td>
</tr>
<tr>
<td>Docent Training</td>
<td>Improve overall quality of the interpretive program.</td>
<td></td>
</tr>
<tr>
<td>Seating</td>
<td>Affordable and easy to implement.</td>
<td>Takes away exhibition space in already tight and small room.</td>
</tr>
<tr>
<td>Rearranging current interpretive media</td>
<td>Affordable and easy to implement</td>
<td></td>
</tr>
<tr>
<td>Audio Listening Station</td>
<td>Visitors can listen to Dr. Jaisohn’s own words. Accommodates visually impaired visitors.</td>
<td>It is only available in Korean and English. Translating to other language is too costly.</td>
</tr>
<tr>
<td>Interactive Computer Station</td>
<td>Entertaining and provide additional means for advertisement</td>
<td>Design of the station can be expensive.</td>
</tr>
<tr>
<td>Journey Map</td>
<td>Affordable and easy to implement.</td>
<td></td>
</tr>
</tbody>
</table>
2.5 Future Implementations

- **Create a temporary sculpture garden.** Local artists should be contacted to participate in creating the pieces. Each piece can be constructed of variety of materials, small in size, complement the surrounding and represent the interpretive themes presented in the House. This will create positive relationship between the House and the community. It will also create interest in the House and encourage visitors to wander and appreciate the garden.

- Collect oral history from neighbors and friends who knew Dr. Jaisohn and his family. Stephanie and Muriel lived and died in Media and must have known many people. Since very little is known about the two daughters, this effort may reveal some insightful information about Dr. Jaisohn and his family.

- Explore audio guide. Produce an audio tour for use while walking around the House which delivers interpretive message at key points. The script should be lively, with varied voices and sounds and should convey messages linked to the House’s interpretive themes. This medium will also serve visually impaired visitors. Visitor should pay a reasonable fee to use this option.
Part III. Appendices

3.1 Proposed Floor Plan
3.2 Historic Timeline.
Conclusion

Interpretation is becoming more and more important in the field of historic preservation. And as America becomes more socially, politically and culturally diverse, reliance on interpretation has increased to define the sometimes complicated and multi-faceted nature of cultural heritage sites. The way America defines cultural heritage is also changing to include more women, minority and immigrant history. Therefore, comprehensive and inclusive interpretation must become the basis for new approaches to public history and historic preservation.

The interpretation plan proposed in this thesis for The Dr. Philip Jaisohn Memorial House is an effort to reveal the significance and meaning of Dr. Jaisohn’s story to broader audiences, to prolong the life of the House in which the story is communicated and to introduce a unique new spectrum to the field of Historic Preservation. In a broader perspective, it is an attempt to address the interpretive needs of the changing American cultural landscape. The proposed interpretation plan is not an obligation. Rather, it is a suggestion, a way to open up dialogue about the meaning of cultural heritage, what it should be and how it should look.

Dr. Jaisohn’s story is too intriguing to be unknown. The House is too valuable to be undiscovered. It is my intention that through revealing this amazing story and site, people can begin to develop knowledge and appreciation for their unique heritage and find peaceful means to share these legacies and enrich American cultural pool.
Images

Section A: Historic Images

A1.1 Philip Jaisohn circa 1890’s
(Source: Philip Jaisohn: The First Korean-American - A Forgotten Hero)
A1.2 Philip Jaisohn circa 1940’s
(Source: The Philip Jaisohn Memorial Foundation)
A2 The four leaders of the 1884 Gapshin Coup. Jaisohn is on the upper right hand corner
(Source: Philip Jaisohn: The First Korean-American – A Forgotten Hero)
Dr. Jaisohn (on right) with Syngman Rhee at the 1921 Disarmament Conference in Washington D.C.
(Source: *My Days in Korea*)
A4 Dr. Jaisohn with Dosan Ahn Chang Ho
Date unknown.
(Source: My Days in Korea)
A5.1 Mrs. Muriel Armstrong Jaisohn
Date unknown
(Source: Philip Jaisohn: The First Korean-American – A Forgotten Hero)
A5.2 Dr. Jaisohn with Mr.s Jaisohn
Date unknown
(Source: My Days in Korea)
A6

Dr. Jaisohn with Channing Liem and Muriel Jaisohn on their last return from Korea in 1948.
(Source: My Days in Korea)
A7  1919 Korea Congress rally in Philadelphia
(Source: Philip Jaisohn: The First Korean-American – A Forgotten Hero)
B1  Map of Media. the House is located by the red star.
(Source: The Philip Jaisohn Memorial Foundation)
B2.1 The House around 1950’s
(Source: Philip Jaisohn: The First Korean-American – A Forgotten Hero)

B2.2 The House circa 1999
(Source: The Philip Jaisohn Memorial Foundation)
B3 Existing Floor Plan
(Source: Sung Won Kim 2005)
B 4  2F Exhibition room displaying some of the current interpretive media.
(Source: Sung Won Kim 2005)
B 5   Dr. Jaisohn’s leather trunk displayed in 2F Exhibition room.
     (Source: Sung Won Kim 2005)
B 6 Dr. Jaisohn’s medical equipments displayed in 2F Exhibition room
(Source: Sung Won Kim 2005)
Section C: Miscellaneous Images

C1  Dosan Ahn Chang Ho Family House in Los Angeles
(Source: Sung Won Kim 2005)
Bibliography


The Philip Jaisohn Memorial Foundation, Interviews with SunOk Lee and Ho-Taek Chung, Director of the Dr. Philip Jaisohn Memorial House, on various dates in September, October and December, 2005. http://www.jaisohn.org


University of Southern California. Korean Heritage Library Archive. E-mail correspondences with Director, Kenneth Klein. Various dates in October and November 2005.


# Index

<table>
<thead>
<tr>
<th>B</th>
<th>Bureau of Information for Republic of Korea</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>Deemer, Howard</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Dosan Ahn Chang Ho</td>
<td>3, 24, 48, 58, 69</td>
</tr>
<tr>
<td>G</td>
<td>Gap-Shin Coup</td>
<td>3, 4, 25, 56</td>
</tr>
<tr>
<td>H</td>
<td>Han-gul</td>
<td>4, 27, 45</td>
</tr>
<tr>
<td></td>
<td>Hollenbeck, William</td>
<td>4</td>
</tr>
<tr>
<td>I</td>
<td>Immigration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Immigrant</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Immigrant History</td>
<td>1, 3, 4, 13, 17, 20, 24, 25, 28, 29, 30, 32, 48, 53</td>
</tr>
<tr>
<td></td>
<td>Independent, The</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Doknip Shinmun</td>
<td>3, 4, 25, 26, 27, 45</td>
</tr>
<tr>
<td></td>
<td>Independence Club</td>
<td>3, 25</td>
</tr>
<tr>
<td></td>
<td>Independence Gate</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Doknip Mum</td>
<td>3, 4</td>
</tr>
<tr>
<td>J</td>
<td>Jaisohn Center</td>
<td>9, 10, 31, 32, 33, 46</td>
</tr>
<tr>
<td></td>
<td>Japan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Annexation of Korea by Japan</td>
<td>3, 25, 26</td>
</tr>
<tr>
<td>K</td>
<td>Kim, Dae Jung</td>
<td>6, 8</td>
</tr>
<tr>
<td></td>
<td>Republic of Korea</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Korean History</td>
<td>3, 4, 5, 7, 8, 9, 10, 17, 20, 23, 24, 25, 26, 27, 28, 29, 36, 44</td>
</tr>
<tr>
<td></td>
<td>Korean American</td>
<td>1, 5, 7, 9, 10, 12, 19, 20, 24, 29, 32, 33, 35, 36, 44, 48</td>
</tr>
<tr>
<td></td>
<td>Korean Congress of Philadelphia</td>
<td>5, 25, 48, 62</td>
</tr>
<tr>
<td></td>
<td>Korea Review</td>
<td>5</td>
</tr>
<tr>
<td>L</td>
<td>League of Friends of Korea, The</td>
<td>5, 25</td>
</tr>
<tr>
<td>M</td>
<td>March First Movement</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sam-Il Undong</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Media, PA</td>
<td>1, 5, 7, 31, 41, 48, 49, 50</td>
</tr>
<tr>
<td></td>
<td>Minority</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Minority History</td>
<td>1, 7, 13, 17, 20, 29, 38, 53</td>
</tr>
<tr>
<td></td>
<td>Muriel Armstrong</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mrs. Jaisohn</td>
<td>5, 31, 59</td>
</tr>
<tr>
<td></td>
<td>Muriel Jaisohn</td>
<td>5, 7, 32, 50, 61</td>
</tr>
</tbody>
</table>
N
Independent, The
_Doknip Shinmun_ 3, 4, 24, 25, 27, 45

P
Philadelphia 5, 6, 7, 9, 24, 25, 33, 35, 45, 48, 62
Philip Jaisohn Memorial Foundation
The Foundation 7, 9, 12, 13, 30, 31, 32, 33, 35, 46, 47
Philip Jaisohn Memorial House, The Dr.
The House 7, 8, 9, 10, 11, 12, 13, 14, 16, 18, 19, 20, 23, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 45, 46, 47, 48, 49, 50, 53

R
Independent, The
_Doknip Shinmun_ 3, 4,

S
Suh Jae-Pil 3
Stephanie Jaisohn 5
Syngman Rhee 3, 24, 57

U
University of Pennsylvania 5

W
Wistar Institute 5