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Cultural Resources in the 21st Century

Managing for the Future

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Information for parks, federal agencies, Indian tribes, states, local governments, and the private sector that promotes and maintains high standards for preserving and managing cultural resources

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McCoy Publishing Services
jan@mccoypublish.com

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Managing for the Future

In the year 2000, many organizations and groups reflected on the past century and millennium and considered the future. The cultural resources/historic preservation field was no exception. In December 2000, the National Park Service, along with many of its partner organizations, convened the conference, "Cultural Resources 2000: Managing for the Future," in Santa Fe, New Mexico. The goal of the conference was to "increase awareness of the value of cultural resources, strengthen communications among National Park Service cultural resources staff and its partners, and discuss best practices and recent developments in cultural resources management."

The essays contained in this issue of *CRM* are derived from the dozens of papers presented at the conference. They are representative of the range of subject matter and points of view found in cultural resources work. The subject matter covers historical architecture, cultural diversity, archeology, curatorial concerns, gender and other aspects of social history, and cultural landscapes. Within each of the essays, the authors provide insight into appropriate approaches and methodologies. The authors' views are shaped by the nature of their discipline, training, and work experience. Generational factors may also be relevant. Readers may agree or disagree with the authors' approaches; such debates are essential ingredients in a healthy and vigorous field.

What is most telling about the essays is the dynamic nature of cultural resources work. What was considered "cultural resources work" several decades ago has been broadened considerably to include the input of many more professionals and communities. Those who work in the field must update their approaches in order to meet the changes that are sweeping over the nation—the increasingly diverse nature of the population, technological advances, and the many forces that alter the American landscape. All of these changes affect how information is gathered and used, how new types of cultural resources are integrated into new or existing programs, and how various professional and advocacy groups can enhance opportunities for the preservation and interpretation of the nation's past.

This *CRM* opens a window into the state of the cultural resources field in the year 2000. We hope that its contents will stimulate discussion with the authors and advance the work of the professions that contribute to this field. While the year 2000 may serve as a benchmark, the many ideas that it stimulated should benefit society for years to come.

Antoinette J. Lee
Guest Editor

The conference, "CR 2000: Managing for the Future," was a collaborative effort among the National Park Service cultural resources offices in Washington, DC, and the regions, and the many colleagues who responded to the call for conference papers and presentations. Under the leadership of Kate Stevenson, Associate Director, Cultural Resource Stewardship and Partnerships, the planning team included Sande Anderson, Alaska Region; Kirk Cordell, Southeast Region; Craig Kenkel, Midwest Region; John Maounis, Northeast Region; John Robbins, Washington Office; Bob Spude, Intermountain Region; Pat Tiller, Washington Office; Stephanie Toothman, Pacific West Region; and Rodd Wheaton, Intermountain Region. Emily Dekker-Fiala of The George Wright Society assisted in planning and producing the conference.

I thank John Robbins, Manager, National Center for Cultural Resources, National Park Service, and Brian Joyner, National Conference of State Historic Preservation Officers writer/editor, for their helpful review of and comments on the essays in this issue. Thanks are due as well to Jack Boucher of the Historic American Buildings Survey for his help with obtaining illustrations.

Denis P. Galvin

Connecting the Dots

Parks, Preservation, and Heritage in the 21st Century

For all of their history, national parks have been cited as contributing to the welfare of this democracy. To explore this idea further, I sought the park idea in the seminal documents, the Declaration of Independence and the Constitution. If the park idea is there, it is there in the broad statements of principle that begin them:

> *...certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.*
> Declaration of Independence

> *...to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity...*
> Preamble to the Constitution

If the park idea is to be found in these sentiments I would suggest that the relevant phrases are: "the pursuit of Happiness" and "promote the general Welfare and secure the Blessings of Liberty to ourselves and our Posterity."

Others have made the connection. In his now-famous paper to the Commissioners of Yosemite Valley in 1864, Frederick Law Olmsted wrote, "It is the main duty of government...to provide means of protection for all its citizens in the pursuit of happiness...." He continued:

> It is a scientific fact that the occasional contemplation of natural scenes...is favorable to the health and vigor of men and especially to the health and vigor of their intellect...it not only gives pleasure...but increases the subsequent capacity for happiness and the means of securing happiness.

In 1912, during the controversy over Hetch Hetchy, J. Horace McFarland wrote, "The primary function of the national parks is to maintain in healthful efficiency the lives of the people...."

In his 1967 book, *Wilderness and the American Mind,* Roderick Nash describes the beliefs of Justice William O. Douglas, "Thus for Douglas...the American wilderness is the ultimate source of American liberal and democratic traditions. Without it...Life, Liberty, and the pursuit of Happiness recede further from the grasp of man."

If these references do not prove the relationship between parks and citizenship, they at least demonstrate a historical tendency to believe in the connection.

A further distillation of key phrases exposes those connections:

- pursuit of happiness
- general welfare
- blessings of liberty
- ourselves and our posterity
- increases the subsequent capacity for happiness and the means of securing happiness
- maintain...healthful efficiency
- the ultimate source of American liberal and democratic traditions

Citizenship, the 21st Century, and the National Park Service

If we re-examine this connection on the brink of the 21st century, perhaps it will give us some ideas about the role that parks and the National Park Service should play in supporting an informed citizenry. Some ideas seem the same: education, inspiration, health. Perhaps some are different, or at least different in emphasis: sustainability, resource depletion, changing demographics. And what about those who don't visit parks—is the system of any use in supporting them as citizens? Indeed is the system a system,

This historic and majestic view of Glacier National Park illustrates the role of national parks in fulfilling the aims of the nation's founders. Photo courtesy NPS.

or simply a collection of individual parks and the service a loose confederacy?

In the focus groups conducted as part of the messaging project (intended to improve National Park Service external and internal communications), we found that the public liked us a lot, but they saw us as the managers of special vacation destinations. There was little recognition of linkages through the national park system and less of our responsibility for conservation programs that exist outside of park boundaries. To be sure, when told of such programs, the groups liked us more.

I believe those results are accurate, and I believe we reinforce them with our behavior as an organization. Too often our stories are told park-by-park. It is Antietam or Gettysburg, not the Civil War. It is Rocky Mountain or Glacier, not the Rocky Mountains. It is the highest, the deepest, the oldest; superlatives, not comparatives.

During the government shutdown of 1994, we were inundated by requests to open parts of parks because of their value as tourist destinations. The potentially positive effect of this respite on park resources was never mentioned. The grizzly bears didn't call.

This experience caused Director Roger Kennedy to observe, "The support for the National Park Service is a mile wide and one-eighth of an inch deep." In its aftermath, he proposed the education initiative.

In working with the messaging project, I have given considerable thought to how I would like the organization to be seen in the 21st century. It is as stewards of a heritage, not as managers of national parks.

A people's heritage arises from its collective experience. It is inter-generational by definition. Indeed, Walter Lippman in his book, *The Public Philosophy*, says,

> The body which carries this mystery is the history of the community, and its central theme is the great deeds and the high purposes of the great predecessors. From them the new men descend and prove themselves by becoming participants in the unfinished story...No one generation can do this. For no one generation...[is] capable of creating for themselves the arts and sciences of a high civilization.

In these ideas we see a reflection of the Constitution: "...secure the Blessings of Liberty to ourselves and our Posterity," not as a lofty sentiment but as a duty of citizenship.

Heritage is an expansive and pervasive idea. It is different for each individual and yet there are shared elements, a collective heritage, if you will.

If we consider the role of the national park system and National Park Service in heritage, we fit in that second or "collective" area. These parks and programs are the recognition in law that there are places, in our collective experience, that merit preservation.

Heritage is not an idea that has a boundary and the body of national park legislation is not confined by the boundaries of a park. Consider historic preservation legislation as an example. Those who wrote the Historic Sites Act of 1935 were not content to preserve properties belonging to the National Park Service. They set out to save important places regardless of ownership.

That perspective will need to pervade our management in the 21st century. The portfolio of programs we manage outside of park boundaries has the potential for raising our influence in the society-at-large, and in building a system of physical connectors (long distance trails, wild and scenic rivers, and heritage areas) that raise the horizon of preservation in surrounding communities and in the country.

Let's see what the implications of heritage stewardship are to specific program areas.

Natural Resources

The biologist Edward O. Wilson has predicted that a day will come when, "the flora and fauna of a country will be thought part of the national heritage as important as its art, its language, and that astonishing blend of achievement and farce that has always defined our species." When these resources are cast in that light, we see them in the context of the generations. We have inherited them from our predecessors; we seek to pass them on to our progeny. If we embrace Wilson's idea, we must turn to the question of what it will take to be successful in accomplishing that task.

For most of the 20th century, we have practiced a curious combination of active management (deer are good, wolves are bad), and passive acceptance (if we let it alone it will be all right), while becoming a superb visitor services agency. In the 21st century that management style is clearly insufficient. Regional, and in some cases, global influences impact the resources of parks and protected areas. Our ignorance of natural resources and their interrelationship remains profound.

If we are to achieve our intergenerational task, we will need to expand existing inventory programs and develop effective techniques that monitor the vital signs of natural systems. We need to enlist others in the scientific community to help, but also to facilitate their inquiry. We need to integrate these efforts with an educational component so that child and adult, amateur and professional benefit from the knowledge uncovered in these places. This information should be available widely, not just to those who visit the sites.

The information contained in these places should be part of a larger continuum that assists the surrounding community (regional and global) in making choices. If we return to the heritage idea, these parks and protected places should become increasingly "useful" to surrounding communities, not as board feet of timber or tons of minerals, but as benchmarks of environmental information.

To unlock this information, we need to revitalize and expand our natural resources programs, strengthen partnerships with the scientific community, and share the knowledge produced with educational institutions and the public.

A successful program would answer these questions:

- What are we protecting in parks?
- What is their condition?
- What is the trend of the condition over time?
- What is the condition, trend, and impact of resources not confined to park boundaries?
- What are the implications of these findings to parks and to the larger systems in which they reside?
- How can these implications be best communicated to the broader society?
- What are the management systems that need to be put in place to best answer these questions?

The programs described here will move the National Park Service toward the answers. When put in place, they will tell a story useful to scholar and student, public and park manager, those who visit parks, and those who learn from them.

Some years ago, writer Barry Lopez spoke to a National Park Service audience. During the presentation, Lopez expanded on the role of the storyteller. From that he sketched a role for his audience of park rangers: "You are storytellers," he said. "You tell stories so that people will recognize patterns to help them lead decent and dignified lives."

Our efforts in natural resources must move us toward the realization that we have a stewardship duty to pass to those who follow the full complement of their natural heritage. Only by increasing the knowledge that is the basis for a powerful story will we fulfill that duty of stewardship.

Cultural Resources

In his book, *Arctic Dreams*, Barry Lopez endorses a "cultural conservatism." He contrasts this with "economic conservatism," an approach that endorses the least intrusive behavior toward the marketplace.

The cultural conservatism he describes is characterized by reverence and restraint. If we are to preserve the important elements of any cultural system we must practice this form of conservatism.

The national park system, viewed collectively, contains places we choose, as a nation, to revere. It is our expression of Lopez's "cultural conservatism."

Earlier I quoted E.O. Wilson's prediction that someday we would recognize flora and fauna as part of our heritage. We made an earlier start on places that commemorate our history and prehistory. In the 19th century, Mount Vernon and historic sites in the city of Boston were revered and thought worthy of preservation. By the early 20th century the remnants of earlier Native American culture such as Casa Grande and Mesa Verde were afforded protection under the Antiquities Act of 1906.

By 1935, with the passage of the Historic Sites Act, a system was in place to extend the mantle of preservation to places outside the national park system through the National Register of Historic Places.

A parallel broad-based approach has yet to be fully developed for natural resources.

There are other contrasts. The inventory of cultural resources is finite. The treatment of them, though frequently specialized, often falls into familiar categories: carpentry, stonemasonry, architecture, engineering. Their condition inevitably declines with time and their preservation depends on human intervention.

Yet, as we look at cultural places and ask of their potential in the 21st century there is common ground with natural resources. There is

BACK OUR ATTACK
YOUR SHARE
BONDS
TODAY
5th WAR LOAN DRIVE JUNE
JULY 8th

Now a unit of the national park system, the Tuskegee Airmen National Historic Site at Moton Field in Tuskegee, Alabama, commemorates the Tuskegee Airmen, the nation's first African-American military pilots. Photo courtesy the Museum Management Program, National Park Service.

much we don't know about natural resources. The national park system contains thousands of archeological sites never recorded. There are important structures without a historic structure report. Much research remains to be done. Further, there are aspects of our history unrepresented in the system; or, in existing areas, stories that have not been told.

Recently, Congress authorized Mazanar National Historic Site, a World War II Japanese internment camp in the Owens Valley of California. Moton Airfield in Alabama has been set aside to remember the Tuskegee Airmen, our first African-American military pilots. At the Custis-Lee Mansion in Arlington, Virginia, the fact that most of the people living there were slaves is now part of the interpretive program. The widespread character of the Underground Railroad caused Congress to authorize coalitions of local sites in communities throughout the eastern half of the nation.

The role of these sites in our everyday life needs to be expanded. We need to link them thematically so that they become an adjunct to our more formal education. The National Register of Historic Places has developed a program called Teaching with Historic Places. The lesson plans are designed to enrich the teaching of history, geography, social studies, literature, and other curricula. Plans are available on 74 subjects including the Knife River Indian Village; the Johnstown Flood; and Attu, the only North American site to see World War II combat. They are designed to enrich and excite and to express the value of past to the present.

Parks and the Future

These efforts are aimed at fulfilling Roger Kennedy's hope that parks would become more useful to all of the people. They also echo Lippman's view that as we stand on the shoulders of previous generations we owe a duty to those that will be the future.

The American theatrical figure Garland Wright has spoken eloquently of this relationship,

> I don't think it's possible, if the human race has a future, that we can disconnect from the past. I think that one of the functions…[of the theater]…is to keep our past in front, as an element of our modern lives…and also we have to admit that the past is the foundation of our present. That we are the future of the past.

In a world viewed that way, parks can become a window to our past, a foundation for our present, and a legacy for our future. They can be

- reservoirs of biological diversity
- scientific baselines
- linked ecosystem laboratories
- general-education laboratories
- archive and tool kit
- library
- island

From this vantage point, parks become more than places to visit. They become an important part of our heritage, they contain lessons useful in everyday lives, they are the origins of programs that preserve places important to people close to their homes, and they promote the duty of citizenship. They become

- the Civil War
- the Rocky Mountains
- the Civil Rights Movement
- Jazz
- a pristine river corridor in a city
- a greenway between parks
- an eighth grade class identifying amphibians

They become an essential part of Lippman's "unfinished story…the arts and sciences of a high civilization."

Denis P. Galvin is Deputy Director of the National Park Service, Washington, DC.

Ann Webster Smith

Leading at the Beginning

Ernest Allen Connally

Ernest Allen Connally, the first director of the National Park Service's Office of Archeology and Historic Preservation (OAHP), shaped much of the beginning of our cultural resources/historic preservation programs. He played a crucial and unique role in the development of national and state programs for the recognition, protection, and conservation of cultural resources, a framework that exists and prevails today.

But beyond our own borders, he then went on to play a second crucial role. He was a central figure in the development of the international program for recognizing, protecting, and conserving cultural resources in other countries as the United Nations Educational, Scientific, and Cultural Organization (UNESCO) and the International Council on Monuments and Sites (ICOMOS) moved toward implementing UNESCO's 1972 World Heritage Convention.

Born in Texas, Connally began his study of architecture at Rice University, took time out for military service in World War II, and received his bachelor of architecture degree from the University of Texas in 1950. Upon completion of his doctorate in architectural history at Harvard University, he began a 15-year teaching career at Miami University in Oxford, Ohio, after which he taught at Washington University in St. Louis, Missouri, and at the University of Illinois, Urbana-Champaign, where he was the first professor of architectural history. During this period, he began his association with the National Park Service while leading summer teams for the Historic American Buildings Survey.

A decade later in 1966, Connally joined Ronald Lee, National Park Service historian and manager, and J.O. Brew, a Harvard University archeologist, in a task force charged with planning for implementation of preservation legislation—the National Historic Preservation Act—which was passed later that year. In 1967, just after the legislation became a reality, Connally was invited to join the National Park Service as director of its newly created OAHP.

He and his program were charged with launching the State Historic Preservation Offices, entering the first state nominations on the newly expanded National Register of Historic Places, and working on the development of the Section 106 review process to be undertaken by the new Advisory Council on Historic Preservation, also created by the 1966 legislation.

As head of OAHP, among Connally's first problems in carrying out the provisions of the National Historic Preservation Act was the Springfield Armory, a National Historic Landmark, about to be demolished as a part of the Defense Department's military base closing program. The hope was that the Armory could be saved without invoking Section 106 which, at that time, was an idea not yet fleshed out in what were to become the Council's "procedures." There were no precedents on which to base their actions. Connally and his staff had to move cautiously but surely in their efforts to create a program that could defend itself.

In 1986, Connally looked back on 20 years since the passage of the National Historic Preservation Act and commented, "That law

Pictured in 1989, Ernest Allen Connally was the first director of the NPS Office of Archeology and Historic Preservation. Photo courtesy Janice Connally.

vastly increased the scope of historic preservation as public policy and correspondingly increased the duties of the National Park Service while offering it unprecedented opportunity." In explaining how the 1966 legislation built upon the program's beginnings with the Historic Sites Act of 1935, Connally said: "Clearly the enlarged federal responsibility that came with the act of 1966 was meant to extend beyond properties of national significance to include those important at the state and community level." Historic buildings were now to be preserved and restored not only for their educational value as museum exhibits, but also for their continued practical uses and lasting importance in our daily lives.

At the time that the heritage or preservation movement was developing, it became evident that the growing environmental movement was moving forward even faster in efforts that would lead to the passage of the 1970 National Environmental Policy Act and the establishment of the Council on Environmental Quality. In 1969, Connally had been one of those advising the President's Advisory Panel on Environmental Quality that historic preservation concerns should be incorporated into what became the environmental impact review process.

At the same time, outside of the United States, the United Nations was planning a major conference, the Conference on the Human Environment, to be held in Stockholm in 1972, in which the United States would be a major participant. In the year preceding the conference, President Richard Nixon sent a Special Message to Congress proposing an environmental program incorporating measures designed to create a World Heritage program by which international protection could be provided for the natural and cultural heritage of all nations. The proposed international treaty, eventually the World Heritage Convention, would respect the sovereignty of each nation but would recognize and seek protection for the common heritage of all peoples.

At Stockholm, with United States leadership, the World Heritage Convention ("the Convention Concerning the Protection of the World Cultural and Natural Heritage") was adopted and later it was submitted to participating nations for their ratification. During 1973, the United States, which had been so instrumental in the development and passage of the convention, was the first nation to ratify it and in 1975, when a requisite number of ratifications had been filed, the convention went into force.

There has been much misunderstanding about the convention and the way that it works. Each nation determines which of its own properties to nominate to the World Heritage List. Protection for nominated properties grows out of each country's own national, state, provincial, regional, or local regulations. The convention provides neither international protection nor international sanctions concerning nominated or listed properties. There is no mechanism for international enforcement under the convention. UNESCO, the convention, and the committee which it created, have no police authority and, of course, have no authority to take or to administer any property that is accepted for listing.

In 1975, Connally, then president of the United States Committee of ICOMOS, attended the international organization's triennial general assembly, where he was elected Secretary General of ICOMOS. ICOMOS is the only international non-governmental organization dedicated to promoting the application of theory, methodology, and conservation techniques to the conservation of the architectural and archeological heritage. It has its headquarters in Paris and today has 107 national committees and approximately 6,000 members.

The World Heritage Convention names two non-governmental organizations, ICOMOS and the International Union for the Conservation of Nature (IUCN), along with the governmental body, the International Centre for Conservation in Rome (ICCROM), as the three formal advisory bodies to UNESCO's World Heritage Committee. ICOMOS is the professional and scientific advisor to the committee on all aspects of cultural heritage.

Under the convention, the single criterion for inscription on the World Heritage List is that a property, whether cultural or natural, shall be of "outstanding universal value." Obviously, this criterion in not specific enough to guide participating nations in the nomination of properties. Accordingly, the committee has developed additional, more specific criteria for cultural properties and nominated properties must conform to one or more of the specific criteria.

One of the provisions of the convention calls on the state party that nominates a property to guarantee its protection. The United States has taken this requirement very literally and, for the most part, has nominated only governmental properties, or even more specifically, those in the hands of the National Park Service, for inclusion in the list. The non-National Park Service properties are Cahokia Mounds State Historic Site in Illinois, Pueblo de Taos in New Mexico, and the University of Virginia/Monticello in Virginia. No other state party has taken this tack and the range of properties, whether publicly or privately owned in other countries is far-ranging, whereas those in the United States are limited because of understandable caution on the part of the National Park Service and the U.S. Department of the Interior.

The fact that the United States limited its participation in the convention was a concern to Connally in the years before his death in 1999. He had spent the years since his retirement in writing a book, tentatively entitled "The Origins of the World Heritage Convention," a work that is eagerly awaited by UNESCO and World Heritage participants because it is expected to help in explaining the philosophy and the practical rationale that led to the development of the convention and its commitment to the notion of "outstanding universal value." UNESCO will celebrate the 30th anniversary of the convention in two years and hopes that Connally's book will be published as a part of the celebration of that anniversary.

The 1970s saw many changes in the National Park Service with the establishment of the Heritage Conservation and Recreation Service (HCRS), which combined history, archeology, architecture, and outdoor recreation in an unlikely bureaucratic marriage of rather disparate interests. Connally became the National Park Service's chief appeals officer for historic preservation certifications, charged with serving as the final arbiter for disputed appeals over decisions regarding certification of historic properties using the federal historic preservation tax incentives. In this capacity, Connally was interested in the development of a body of preservation literature and the publication of articles and other materials setting forth the philosophical standards for heritage conservation programs.

Connally influenced many of us and continues to influence those who didn't even know him. Our work today is a reflection of his concern for heritage, his commitment to professional quality, and the very high standards he set for his own contributions in this country and abroad. The high hopes and high standards of those who have gone before—as represented by Connally—helped to pave the way toward the future of the cultural resources/historic preservation field.

Ann Webster Smith's career in historic preservation spans more than three decades. Today, she is vice president of ICOMOS.

The Statue of Liberty is inscribed on the World Heritage List, a program that developed from the World Heritage Convention. Photo courtesy NPS.

Ali A. Miri

Philosophy and Principles of Preservation in Practice

A country with no regard for its past will do little worth remembering in the future.

Abraham Lincoln

Our cultural properties bring us messages from our past. They are the lanterns of our past civilization. The message we get from a 17th-century fortification is different from the message we get from a plantation or a Victorian structure. The hall where the Declaration of Independence was signed, for example, brings us the message of the birth of our nation, supported by the philosophy of the Age of Enlightenment.

A historic structure is a thing of beauty and a document of history. A fundamental precondition for restoration is the recognition and definition of an object as a work of art, considering its aesthetic and historic aspects. Restoration and preservation are the methods for transmitting the work to the future

This paper addresses the preservation and restoration process of any cultural property. It responds to three questions: What is to be considered as a "whole" of the object? What is the "context" of the object? What has been the "value" of the object?

The Whole

The "whole" is the unity of our structure resulting from the coalescing of various elements that combine to make a monument, historic structure, historic center of a town, or a plantation, and cannot be divided from each other. These elements can be as diverse as arts and crafts, a doorknob, a fortification, or a store.

The "whole" in historic preservation designates the entity of an object, structure, or complex. An old object by itself can be made of several elements that, put together, make that object.

The "whole" of an object could be as small as an antique ring, a painting, or sculpture, or as large as a plantation, a historic center, or a town. The number of elements in a ring is less than the number of elements in the larger scale objects, such as a plantation or a town. The integrity, value, and character of the object, whether large or small, is related to its authenticity.

This authenticity is represented in the originality and character of each element in the "whole," and the technique applied to put those elements together. An old doorknob or the fireplace mantel in a building has as much significance as the "whole" of which they are a part.

A good example of this concept is the plantation or historic center. In a plantation, everything from the large glorious mansion to the smallest privy, smokehouse, or blacksmith shop has the same value when it stands as part of the "whole." When each of these structures is considered alone and is not looked upon as a "whole," its individual value differs. But, as a whole entity, they complete and reinforce the value, significance, and function of the plantation as a historic site.

The analogy of a hand is instructive here. The function of a hand would be greatly impacted by the loss of one of the fingers, whether it was the tiny fifth finger, or the powerful thumb. The function of the hand would not be complete.

When a larger scale object is to be treated consistently as a whole, there must be close cooperation among the various specialists involved. The historical architect, historical landscape architect, architectural historian, archeologists, ethnographer, historical structural engineer, conservator, artisan, craftsmen, and many other disciplines should work hand-in-hand to treat the object. As the entire complex or "whole" will have to be treated under principles of preservation, the separate elements also will have to be treated as such within the preservation and restoration regulations.

There are situations where a historic site is a combination of an archeological site, historic structures, and historic landscape site. When this occurs, the parts of the whole represent different

Fort Jefferson is located on Golden Key in Key West Florida. This unfinished fort was constructed in 1846 due to its strategic location in the Florida Straits. Photo courtesy Everglades National Park/ Dry Tortugas.

cultural values. Let us consider, for example, a historic plantation with a combination of intact structures and ruins. The ruins can be consolidated or preserved as an archeological site in conjunction with other intact structures. This methodology adds more value to the "whole" complex. Without the presentation of the ruins, the pattern of the plantation would not be complete.

Historic structures, like human beings, have different shapes, characters, and values. Just as each person has a unique personality, each historic structure has a unique story to tell; hence, the restoration or preservation of a historic plantation, landscape site, fortification, or a small historic lighthouse, should be done with caution and sensitivity.

The principles to follow for restoration and preservation of an internationally or nationally significant structure or monument, which is rare and one-of-a-kind, are more detailed than those for a simple, locally significant structure that is more common. An internationally or nationally significant structure may carry more messages from our past and should be treated with a greater sense of responsibility.

Context

The context is the immediate surrounding of an object. It can be the frame of a painting, a meadow in front of a historic church, the canals of Venice, or the frame of a door or window. The "context" has relation to the scale, significance, and value of the "whole."

In some cases, the context becomes an object in and of itself; for example, non-historic structures in a historic center, or a site where no individual building is a work of art, but taken as a whole, the collection of buildings become a monument in a historic center. Context and object are dependent. One is not complete without the other. Context without an object is not complete, and the object devoid of its context suffers a diminished value, because the significance of its interpretation is lessened. The absence of context greatly changes the interpretation of the object. A historic church built originally in a small town or pastoral setting that is now being towered over by modern skyscrapers has a very different interpretive impact than that of its original context.

The recognition of the value of the whole and its context leads logically to the principle that every object should be preserved in total if one wants to save the full value and significance of the whole and its parts. The principles of preservation apply to all objects that are significant and have value in their natural and cultural surroundings. San Francisco, Venice, and Amsterdam, without their context of canals or hilly streets would not be the same. The canals or hilly streets are part of what gives these cities their character, beauty, and fame. A plantation's context is its main building, gardens, trees, walkways, orchards, outbuildings, and the planting fields. The context is the connection that gives life and function to the whole. The same principle applies to an object and context as small as a historic door or window with its ornamental frame, or the jewel of the ring in its setting.

The landscape surrounding Castillo de San Marcos in St. Augustine, Florida, consists of the moat, a grassy open area, the seawalls, and river, which make that fortification stand out like a jewel in a crown. Besides the aesthetic value, the context adds to the authenticity and its value as a genuine monument. Other examples are Fort Jefferson in the Dry Tortugas, Florida, and Fort Sumter in Charleston, South Carolina. The water surrounding both fortifications is the context in which these monuments dominate. If any of these monuments lost their respective context, it would greatly decrease their impact. In a cityscape, context makes the vernacular architecture a significant "whole" linked to its living surroundings. On the other hand, a major monument in a cityscape can impose itself upon its surroundings or context.

Values

Evaluation of cultural properties is based on their values, which define their significance. A historic object or structure may contain different types of values. By recognizing the values of cultural properties, we develop and improve our knowledge, enhancing our appreciation for our ancestors, heritage, country, and world. It is the identification of the values that makes an object important, and causes it to stand out as an important part of our cultural heritage.

It is our recognition of values that brings about appreciation of cultural property. A confederate flag from a Civil War battle, the Vietnam Memorial in Washington, DC, and the Statue of Liberty have sentimental and emotional value above all. The Vietnam Memorial does not have as much age value as Fort Sumter or Castillo de San Marcos, but it has tremendous emotional value. The memories and feelings evoked by the Vietnam Memorial, which is also an artistic object, is one of the values that people ascribe to a monument as part of its significance.

Values are not just in the structure, but can also be related to the materials of the structure. The layers of paint that accumulate on a historic building are part of its age value. If removal of these layers takes place it should be carefully documented. Without documentation, we lose the age value of the building, and part of history is lost. Removing the original layers of paint from a historic building without documentation is like tearing pages out of a book of history. If paint is removed, a chronological representation of the removal process should be displayed on part of the wall for public observation, while the rest of the paint documentation should be kept in an archives.

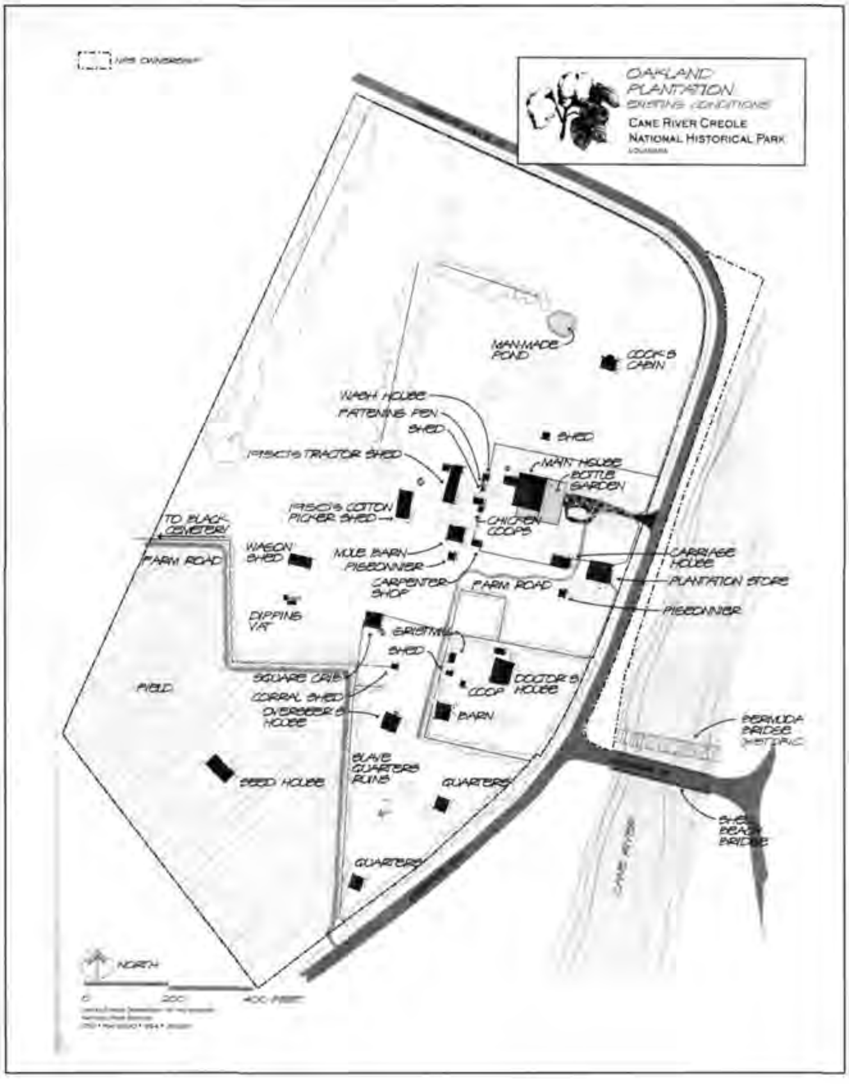
Intervention on behalf of any cultural property should be minimal, and should be based on the values of the property and its elements, especially if the property is a rare example of its type. Before anything is done to a cultural property, we should bear in mind the principles and procedures for the preservation of historic objects and apply the required methods, principles, and techniques (old and new) to the various parts of the whole object.

According to the condition and value of each element of historic structures there are different procedures and levels of intervention that we should consider. These should be based on maintenance, stabilization, consolidation, preservation, restoration, reproduction, reconstruction, and re-evaluation.

All of the levels of intervention and procedures should be considered at the beginning of the evaluation and condition assessment of a cultural property. In this way, we have the best chance of preventing unnecessary damage to the cultural property.

Preservation or restoration of cultural property should respect the existing condition of the monument. Preservation or restoration should

This site plan is of Oakland plantation. This plantation is located alongside the Cane River in Louisiana. The majority of the structures in this plantation were constructed in the first half of the 19th century. Map courtesy Southeast Regional Office, National Park Service.


NPS OWNERSHIP
OAKLAND PLANTATION
EXISTING CONDITIONS
CANE RIVER CREOLE NATIONAL HISTORICAL PARK
LOUISIANA
MAN-MADE POND
COOK'S CABIN
WASH HOUSE
FATTENING PEN
SHED
SHED
PRISCI'S TRACTOR SHED
MAIN HOUSE
BOTTLE GARDEN
PRISCI'S COTTON PICKER SHED
CHICKEN COOPS
TO BLACK CEMETERY
FARM ROAD
WAGON SHED
MULE BARN
PIGEONNIER
CARPENTER SHOP
FARM ROAD
CARRIAGE HOUSE
PLANTATION STORE
PIGEONNIER
DIPPING VAT
GRISTMILL
SHED
SQUARE CRIB
CORRAL SHED
OVERSEER'S HOUSE
DOCTOR'S HOUSE
COOP
BARN
FIELD
BERMUDA BRIDGE HISTORIC
SEED HOUSE
SLAVE QUARTERS RUINS
QUARTERS
CANE RIVER
SHELL BEACH BRIDGE
QUARTERS
NORTH
0
200
400 FEET

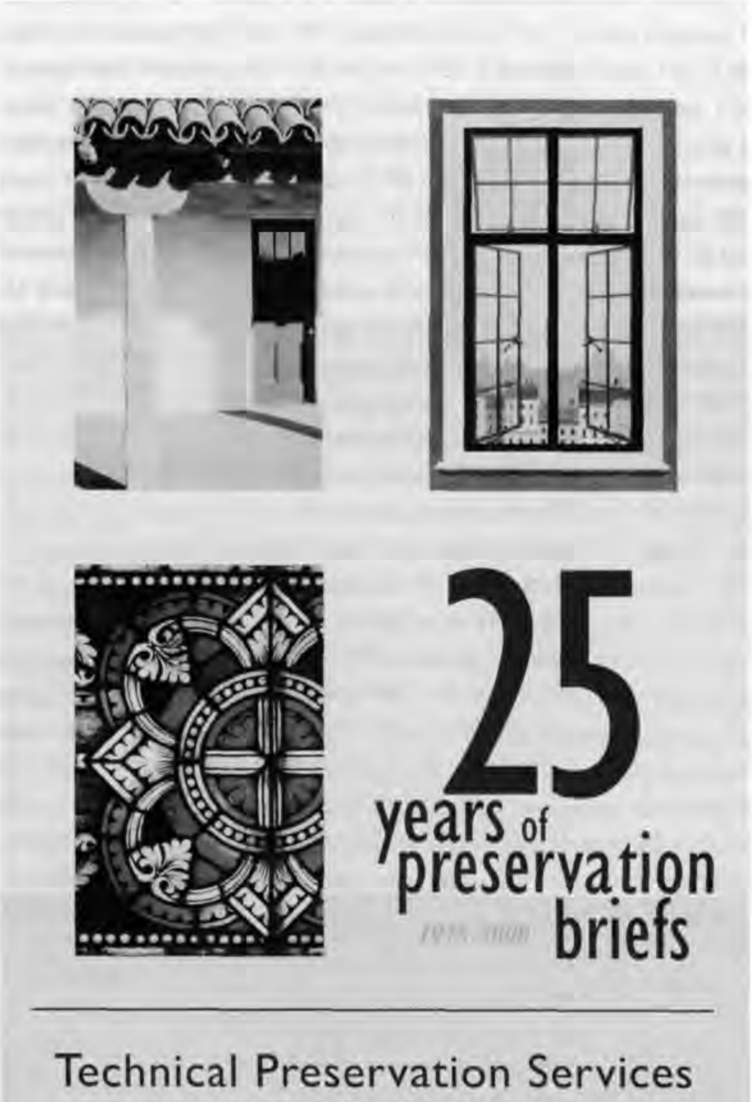
take place on a case-by-case basis, and should be based on information regarding the history of the structure, evaluation of the structure, and the sensitivity and technical competence of the conservator. The practical skills of a trained craftsman are one of the most important tools that can be used in preservation and restoration.

In historic preservation or restoration, all new parts, additions, or new treatments to an original historic wall, door, window, floor or ceiling, should be clearly identified. The original part will show the craftsmanship of its own time, besides the age and other values, and comparing it with the new repaired or patched area makes the old part more significant.

By identifying the changes in the historic structure or site, we will add to its value and the public will have a better understanding of the structure. Identifying old material adjacent to new material in a treated or restored area is analogous to observing an old person standing next to a child. The child is beautiful and fresh, but the old person, with wrinkles can give us the experience of age, and talk about the tradition and culture of his country and civilization. Beautiful young people are accidents of nature, but beautiful old people are works of art.

Ali A. Miri is a historical architect with the Architecture Division, Southeast Regional Office, National Park Service, Atlanta, Georgia.

The year 2000 marked the 25th anniversary of the Preservation Briefs *series. First published in 1975, the series now includes 40 titles. Prepared by the Technical Preservation Services program of the National Park Service,* Preservation Briefs *have helped homeowners, preservation professionals, organizations, and government agencies by publishing easy-to-read guidance on preserving, rehabilitating, and restoring historic buildings.* Preservation Briefs *are available for purchase on the web site <www2.cr.nps.gov/tps/tpscat.htm>. Text only versions are available at <www2.cr.nps.gov/tps/briefs/presbhom.htm>. Illustration courtesy the National Park Service.*



Audrey L. Brown

Amplifying the Voices of all Americans

Ethnography, Interpretation, and Inclusiveness

Ethnographic research—the central methodology used by cultural anthropologists to collect data—generates the information interpreters need to explain the tangible and intangible cultural meanings and significance that park resources hold for diverse cultural groups. Ethnographers uncover this information by listening, observing, talking, and interacting with people.

We attend ceremonies, rituals, rites, performances, political meetings, sports events, religious observances, family reunions, weddings, christenings, funerals, and other rites of passage. We learn about what people revere in their past through their collections of journals, newspapers, letters, personal papers, and other memorabilia they share with us. We look at artifacts they treasure, like photographs and obituaries of long dead relatives, uniforms, quilts, ceremonial regalia, and the like.

We listen to descriptions of sacred places, plants, rocks, trees, and other natural phenomena that have significance for them. With their permission, we visit places where they bury their dead or honor their living. From these and other sources, we learn about a people's genealogy, traditions, myths, and stories; religion and sacred obligations; rules and organization; family and social life; work and play; visual and performing arts; conflict and collaboration; ethics and values. As we uncover this kind of information, we gain understanding of the significance that diverse groups of people may attribute to park sites, structures, objects, and landscapes or to the events and people commemorated by a park. We make this information available to interpretive programs through ethnographic research reports.

Interpretive programs take such information and develop overarching themes that bring coherence to various elements of cultural meaning that park resources may have for diverse public groups. Interpretation highlights the societal significance of park resources, events, or the lives of people the park commemorates. For example, the George Washington Carver National Monument advances an interpretive theme of interracial harmony that reflects Carver's religious and social philosophy and the cultural meaning attributable to how he shared his life's work with southern farmers without regard to their race. Much of this information and its meaning were uncovered in an ethnographic research project.[1]

Building park interpretative themes and programs based on understandings derived from ethnography offers a solid foundation for advancing a more inclusive representation of the heritage of all Americans by the National Park Service. For many years, the National Park Service offered a somewhat mono-cultural view of American heritage and culture frequently from a Euro-American, often male perspective. This was due to the dominance of men in the cultural anthropology discipline, the national park movement, and the governmental organizations that administered parks.

The civil rights and women's rights movements unleashed the winds of change. Since then, people of diverse cultural backgrounds and women have made themselves heard in a cacophony that demanded that their stories not only be told, but told from their own perspectives. Moreover, they have insisted that the sites celebrating our national heritage must be inclusive of all the people who helped build this nation in the past and who continue to be part of the American tapestry of histories, cultures, and heritages.

Over the past 30 years, there has been and continues to be an increase in national parks that commemorate African Americans, other minorities, and women. In 1996, NPS ethnographer Jenny Masur identified 82 national parks associated with African- American history and culture.[2] Since then, two more such legislated parks were opened. Similarly, the number of park units that were identified with Hispanic

Americans increased from 26 to 44 between 1996 and 1999.[3]

Authorized in 1992, Manzanar National Historic Site commemorates and tells the story of the internment of Japanese Americans. More importantly, many other parks not specifically associated with diverse sub-cultural groups are telling their formerly silenced stories.[4] As part of its interpretive program, Golden Spike National Historic Site includes the stories of the contribution of Chinese Americans, working under conditions of extreme prejudicial social attitudes and discrimination, in building the transcontinental railroad. Kalaupapa National Historical Park includes Chinese Americans in the interpretation of its cemeteries.[5] The majority of National Park Service applied ethnography projects identify and document ethnographic resources that have traditional meanings, continuing relevance, and use by Native Americans.[6] All of this research serves as a resource for interpretation programs.

Muriel (Miki) Crespi, National Coordinator for the NPS Applied Ethnography Program, has been an innovator in the advancement of system-wide use of ethnographic research methods to uncover and document the perspectives of ethnic/racial minorities associated with national parks. These methodologies emphasize listening and relaying the insider's words, explaining their own cultural point of view. Eighty-three such ethnographic projects have been completed to date and 56 more are currently underway.[7] These project reports represent a large body of knowledge, much of which identifies stakeholders from diverse populations and gives them a voice to talk about who they are and their use of, value for, and relationships to park sites, structures, and landscapes.

From Alaska to the Mississippi Delta, from Cape Cod to Samoa, ethnographic research uncovers what people value in our national parks and relates that information from the people's perspective. Where ethnographic research has been conducted, interpretive programs have gained much from the research. Looking forward, one might anticipate that development of joint competencies for ethnography and interpretation might be the next logical innovation to strengthen the bonds between the two disciplines.

Ethnographers are giving once-muted peoples a voice to tell of their niche in and contributions to our national heritage. Interpreters are amplifying those voices as they incorporate ethnographic research into park themes and programs. Through the innovative synergy of these two disciplines, ethnography and interpretation, working together, the national park system has become and continues to become more representative of all Americans.

Notes

[1] Lori Peterson, "A Study of African-American Culture in Southwest Missouri in Relation to the George Washington Carver National Monument," Lincoln, NE: Midwest Archeological Center, National Park Service, and United States Department of the Interior, 1995.

[2] Jenny Masur, "African American History in National Parks," *CRM* 19:2 (1996): 45-47.

[3] Audrey L. Brown, "Directory of National Park Sites Associated with African Americans," Unpublished Document, Archeology and Ethnography Program, National Park Service, U.S. Department of the Interior, 1999-2000; "Directory of National Park Sites Associated with Hispanic Americans," Unpublished Document, Archeology and Ethnography Program, National Park Service, U.S. Department of the Interior, 1999-2000.

[4] See the National Park Service cultural resources web site <www.cr.nps.gov> for features that identify some of the parks with interpretive themes about African Americans, Hispanic Americans, and Women.

[5] Faculty of the Department of Anthropology and/or staff of the Social Science Research Institute and Fred York, "Contemporary Ethnographic Study of the Kalaupapa Settlement, Kalaupapa National Historical Park, Honolulu, HI," Pacific Islands Support Office, National Park Service, United States Department of the Interior, in progress.

[6] Applied Ethnography Program, "National Park Service Applied Ethnography Projects Completed and In Progress," *Archeology and Ethnography Program*, National Park Service, United States Department of the Interior, Fall 2000.

[7] Ibid.

Audrey L. Brown is an ethnographer with the Archeology and Ethnography Program, National Center for Cultural Resources, National Park Service, Washington, DC.

Antoinette J. Lee, Audrey L. Brown, and Art Gómez

Diversity and Cultural Resource Careers

Since World War II, the National Park Service has been a pioneer in the preservation of the nation's diverse cultural heritage. At a time when few historical organizations and agencies addressed this dimension in the nation's history, the National Park Service preserved and interpreted historic places associated with American Indians, George Washington Carver, and Booker T. Washington. Now, half a century later, the bureau administers many more historic properties associated with African Americans, Asian Americans, Latino Americans, and Native Americans. Outside of the national park system, the National Park Service also assists with the preservation and interpretation of thousands of historic properties that reflect the experience of the nation's diverse cultural groups.

Despite these achievements, the National Park Service and its partnership organizations face tremendous challenges in ensuring that the parks and programs meet the needs of an increasingly multicultural nation. Few minority professionals work as historians, architectural historians, archeologists, ethnographers, and curators in the National Park Service or with other government agencies and private organizations that are devoted to historic preservation and cultural resources stewardship. How can the cultural resources professions attract and retain more diverse professional practitioners and decision-makers?

The George Washington Carver National Monument in Missouri was the first unit of the national park system to commemorate African American history. Photo courtesy NPS.

Lee's Remarks

In 1991, I participated in the National Preservation Conference in San Francisco where more than 2,000 participants celebrated the quarter century since passage of the National Historic Preservation Act of 1966 and looked to the future of the field. I presented a talk that focused on examples of diverse historic places throughout the nation and predicted that cultural diversity would be one of the major challenges of the future. Although the prediction was reinforced by other presentations at the conference, there was no immediate response from the field.

However, in late 1998, I was asked to develop the Cultural Resources Diversity Initiative at the National Park Service. This initiative is devoted to three major goals: to develop diverse professionals for the historic preservation/cultural resources field; to expand our partnerships with diverse communities and minority colleges and universities; and to advance the identification, evaluation, preservation, treatment, and interpretation of cultural resources associated with the nation's diverse communities.

Our activities include administration of the Cultural Resources Diversity Internship Program. In its first year, 1999, the Diversity Internship Program sponsored three diverse interns. In summer 2000, 12 interns were placed in NPS offices, national park units, state historic preservation offices, and the U.S. Forest Service. This year, 20 interns worked on a similar range of historic preservation projects. Through this program, our interns are exposed to professional work in this field. Many of them come away from the experience with an appreciation for cultural resources work and their possible role in it.

The conference, Places of Cultural Memory: African Reflections on the American Landscape, that took place May 9-12, 2001, in

Atlanta, Georgia, is another major effort of the initiative. This scholarly conference connected scholars of African and African-American studies with preservation professionals and brought about a better understanding of the cultural heritage of Africa that is evident in the American landscape.

The Cultural Resources Diversity Initiative is undertaking joint projects with minority organizations and minority colleges and universities. One of these is a training program on the Underground Railroad in the NPS Mid-Atlantic region with Delaware State University. Delaware State is the first historically black university to offer a full master's program in historic preservation. Other training activities are being carried out with the National Conference of Black Mayors, Goucher College, Coppin State University, Morgan State University, and the African American Heritage Preservation Foundation.

As the Cultural Resources Diversity Initiative evolves, we have cooperated with many of our colleagues in the National Park Service and our partnership organizations who are working toward the same goals. We hope that we can continue work together to bring about a cultural resources field of the 21st century that looks like America.

Brown's Remarks

The mission of the National Park Service is to preserve unimpaired the natural and cultural resources and values of the national park system for the enjoyment, education, and inspiration of this and future generations. The bureau cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world. Maintaining a diverse workforce has a high priority among the principles to which the National Park Service adheres in order to actualize its mission.

Through preservation legislation, Congress requires that the historical and cultural foundations of the nation be preserved as living parts of our community life and development in order to give a sense of orientation to the American people. The federal government is directed to use measures to foster conditions under which our modern society and our prehistoric and historic resources can exist in productive harmony and fulfill the social, economic, and other requirements of present and future generations. The 21st-century challenge is to recognize those peoples who comprise the present and future generations of American society and to develop the conditions under which harmony can exist between the past and the present.

The U.S. Census projections of the changing face of America suggest that in 30 years, 40% of the population will be people of color. Only a small percentage of these people will have traditional associations with national parks. But all of them will have culturally-derived heritage perspectives that are of significance to the National Park Service as it carries out its mandates.

Areas around many of our parks are experiencing rapid ethnic diversification. Many new immigrants of color will become park neighbors, park visitors, and part of the park workforce. In addition, among those people of color who have been part of the American tapestry, there are still many stories of their contributions waiting to be told. In order for the National Park Service to provide cultural heritage services, these perspectives must be identified, documented, and knowledge of them disseminated to park personnel and the general public.

One of the central issues that the National Park Service and other parts of the preservation community must address is the question of why career fields in historic preservation have remained non-diverse for many decades? I came to the National Park Service after a 31-year career in another discipline. In fact, when I came into the bureau, my experience with national parks was limited to Independence Hall field trips when I was a youngster. I believe this allows me to look at the system somewhat objectively and to see things that for some people are perhaps obscured by the "mystifications" of allegiance and loyalties honed over many years.

I see the field as very inbred and made up of families, friends, and members of nature conservation or historic preservation organizations. Often people come into the NPS workforce as volunteers or seasonal employees, appointed at a low grade, and in many cases, located in remote sites away from the urban environment. This system of recruitment and identifying potential employees in parks makes it unlikely that people of color will want to enter the workforce. Low-income people of color often cannot afford to be volunteers. Urban dwellers are unlikely to see a short-term job in a wilderness area as an opportunity.

The Cultural Resources Diversity Internship Program provides career exploration opportunities for diverse interns in historic preservation/cultural resources work. This intern cataloged park collections at the Martin Luther King, Jr. National Historic Site. Photo courtesy Martin Luther King, Jr. National Historic Site, National Park Service.

Appearance is everything in our present image-oriented society. The public vision of the rugged white male park ranger is only a little less ubiquitous than Smokey the Bear. Moving beyond image to harsh realities, the National Park Service workforce continues to be predominately white males. According to a report of the Office of Economic Opportunity in the Department of the Interior, in comparison with other federal agencies, the National Park Service falls well below the median for employment in each of the categories in the general population.

What will it take to transform the field so that the professional ranks will look like America? I say "education, education, and education." I lean toward education because of my African-American cultural bias toward the notion that religious, educational, and social institutions are the foundations for social change.

Education about other cultures helps National Park Service staff members to become more culturally sensitive, enabling them to create a climate in which a culturally diverse workforce can flourish. Education is a vehicle that the National Park Service uses and should continue to use effectively to raise the awareness of people of color about career fields in cultural resource management and preservation. Indeed, as it strives to recruit and retain a workforce that reflects the diversity of the nation, the National Park Service advances a number of special initiatives in support of these goals.

There is still room for more innovative recruitment strategies and educational and training projects to help us meet tomorrow's public with a workforce that reflects the diversity of America. These will foster conditions under which our modern society and our prehistoric and historic resources can exist in productive harmony, thus fulfilling the social, economic, and other requirements of present and future generations of our culturally diverse nation.

Gómez's Remarks

With my entry into the National Park Service some 18 years ago, I, like so many other new arrivals to the Service, became enamored with the bureau mantra: "The National Park Service is a family." Although never fully appreciative of the origin of that concept, I took pride in the realization that I, a recent graduate with training in history, had become a professional, and as such, a contributor to the larger preservation community.

Just when and how the agency adopted this philosophy is difficult to determine. Perhaps the idea was fundamental to the establishment of the bureau in 1916. Perhaps the overall compactness of the Service lent itself to the notion of family, in contrast to the seemingly unwieldy organization of its federal counterparts.

A more plausible explanation had to do with the overwhelmingly rural inclination of the Service in its formative years. The Service's earliest park units were vast, sparsely populated expanses of western territory set aside for conservation purposes. The remoteness of Yellowstone, Yosemite, Grand Canyon, and Big Bend National Parks were not unlike the isolated military installations that punctuated the American western frontier during the 19th century. Personal dependency upon community or, more precisely, the military family within these secluded outposts was crucial to the physical and emotional well-being of their occupants.

As we all know, the Service's earliest parks emulated the military model. Try to image administering care to a seriously afflicted or injured park ranger in those days without the support of the parks as family model. Consider the loneliness and isolation in these remote localities without social interaction with or community participation from the park community. It is within this context—the park experience—that the philosophy of family took root and evolved into the revered tradition we readily adopt today.

Tradition has its place in any organization. It can be a positive force that shapes the identity and defines the purpose of an institution. Viewed negatively, however, tradition can erode to become superfluous or inapplicable to existing conditions; therefore, it can even become a hindrance to organization growth. Likewise, a family, when perceived in a positive light, evokes images of cooperation, strength, and inclusion. On the other hand, a family may appear, especially to outside observers, as competitive, indecisive, and even elitist.

How the National Park Service chooses to define its family in the 21st century is an important framework in which to engage the topic of diversity and cultural resources careers. Since 1994, NPS has undergone strenuous reorganization. Yet, it has been too slow in improving its image among the nation's ethnic constituency. Agency procrastination lies in part in the obsolescence of the concept of the National Park Service family as traditionally perceived.

Our current national park system can no longer be characterized as predominantly rural. The American West still contains vast expanses of uninhabited, federally managed lands. However, more than 80% of westerners reside in cities and towns and not on ranches and farms. Since the 1960s, the clear majority of new additions to the system have been established in or near metropolitan areas. The national park system has become more urban in character.

If the National Park Service hopes to become more reflective of the diverse communities it represents, the iconoclastic park ranger on horseback must acquiesce to the urban park ranger, who is more reliant upon cellular phones and computer networking to reduce distance and time. In recent years, interpretive themes within our parks have been revised to accommodate the demands of increasingly ethnic and foreign visitations. The system's newest units, such as Palo Alto Battlefield, venerate the combatants on both sides. Andersonville, Washita, Manzanar, and most recently Sand Creek underscore the often tragic realities of cultural convergence.

In face of these challenges, NPS must abandon its traditional definition of "family" in favor of a non-traditional construct that will enable the bureau to keep pace with the social and political realities of the 21st century. Today's national parks are no longer islands unto themselves. The combination of computer technology, fiber optic telecommunications, and demographic change has minimized the isolation that park employees may have had in an earlier era.

NPS has little choice but to promote a new image of the "extended family," a more inclusive organization that welcomes African Americans, Hispanics, Asian Americans, Pacific Islanders, American Indians, and Alaskan Natives—both male and female—into the work force. It is within this context of extended family that we will evolve a National Park Service that is worthy of the nation's best ideals.

Antoinette J. Lee is special projects manager, National Center for Cultural Resources, National Park Service, Washington, DC.

Audrey L. Brown is an ethnographer with the Archeology and Ethnography Program, National Center for Cultural Resources, National Park Service, Washington, DC.

Art Gómez is program manager, History Project Services, Intermountain Region Support Office, National Park Service, Santa Fe, New Mexico.

In late April 2001, two dozen academic scholars and historic preservation professionals convened in Baltimore, Maryland, to develop curriculum materials for a single, semester-long undergraduate course in historic preservation/cultural resource stewardship appropriate for minority colleges and universities. The purpose of the project is to assist colleges and universities that wish to offer a preservation course. On-campus courses expose students to this field and often are the first step in exploring the field as a career possibility. The group met at Morgan State University, Coppin State University, and Goucher College. Photo courtesy Toni Lee, National Park Service.

Barbara J. Little

Keeping Up with the Past

Updating Guidance for Archeological Best Practices

The national archaeological program has changed the face and practice of archaeology in the U.S. It has resulted in a great increase in substantive knowledge, new research methods and management techniques, new career paths, and new organizations that provide research and preservation expertise.[1]

The national archeology program is an important and effective enterprise that has changed the face of the profession. It is not, however, without challenges.

During the mid-1990s, critics both within and outside the profession raised questions about how public archeological programs were carried out in the United States. Critics asserted that implementation of laws, regulations, guidelines, and standards was inconsistent; that laws and regulations were applied inappropriately; that costs of conducting archeological investigations were too high and frequently provided little return on the expenditures; and that decisions frequently were made to expedite administrative procedures rather than for appropriate treatment of significant archeological properties.

The following statement by William Lipe and Charles Redman in the *SAA Bulletin* summarizes the situation:

> Anyone who attended the May 1995 forum on "Restructuring American Archaeology" at the SAA annual meeting in Minneapolis or who has logged on recently to archaeologically oriented electronic mailing lists is keenly aware of the extent and intensity of the debates going on within the field of archaeology. And from outside our field, there have been criticisms of the federal role in archaeology and historic preservation from certain members of Congress, as well as from scattered voices in the private sector, state and federal agencies, Indian tribes, and the larger historic preservation community.[2]

The profession responded to the critique in several ways. The Society for American Archaeology (SAA) and the Society of Professional Archeologists (SOPA) established a task force on Renewing Our National Archaeological Program. The first of five major issues identified as requiring immediate attention was "improving implementation of the National Historic Preservation Act," including the Section 106 process. The 1997 report of the task force recommended the review of existing archeological guidance and development of new guidance, if needed.

In 1996, the archeological and historic preservation consultant community formally organized the American Cultural Resource Association (ACRA), a private organization that began advocating for cultural resources management in the bureaucratic and political arenas. The Advisory Council on Historic Preservation, National Conference of State Historic Preservation Officers (NCSHPO), and National Park Service (NPS) undertook reviews of existing practices. One outgrowth of these reviews is the project that is the subject of this article.

Over the last several years, the National Park Service has been involved in a series of meetings with several of these organizations and agencies and we have conducted workshops at professional conferences. In June 2000, the National Park Service, the Advisory Council, NCSHPO, and the Society for American Archeology co-sponsored a workshop on Evaluating and Improving Federal Archeology Guidance that has led to this project.

A group of 30 highly experienced archeologists met in Washington, DC, for three days in

June 2000, and considered the basic needs for improving federal guidance on the practice of archeology. The participating archeologists represented federal and state agencies, private sector consulting firms, and academia. The group met as a whole initially and then split into separate panels on identification, evaluation, and treatment. The meeting ended with the whole group gathered together to discuss each panel's recommendations.

The working group accomplished the following tasks:

- reviewed existing written standards and guidelines;
- evaluated existing guidance to determine whether it is good enough;
- considered whether additional guidance would be helpful;
- identified the kind of guidance that would help; and
- recommended repackaging and distribution of existing, but under-utilized guidance.

What is Current Reality?

The situation as of June 2000 may be summarized as follows.

- In general, the Secretary of the Interior's *Standards and Guidelines for Archeology and Historic Preservation* provide good, basic guidance for identification and evaluation, but they are difficult to find and somewhat out of date. These standards and guidelines address only the documentation of archeological sites in considering treatment.
- The federal guidance on identification is adequate in many regards, but inaccessible.
- The basic federal guidance on evaluation is adequate in many regards, but requires a more comprehensive National Register bulletin on the evaluation and registration of archeological properties. There also are further needs for guidance.
- The federal guidance on treatment is neither adequate nor accessible. The need for federal guidance on treatment is critical, as there is relatively little guidance on treatments beyond data recovery and documentation through excavation.

What is Our Response?

Judging from the assessment of the working group, and the past few years of dissatisfaction, change is urgent. The National Park Service needs to make current guidance accessible and to provide better guidance where necessary. The private sector, preservation organizations, academics, and state and federal agencies want this improved guidance.

Therefore, we have identified the following straightforward statement as our major goal related to improving and providing national archeological guidance:

> Every archeologist, land manager, permit applicant, and interested citizen can find and use relevant and appropriate federal guidance, case studies, technical publications and other helpful information on the identification, evaluation, and treatment of archeological resources.

There are quite a few sub-goals under this major goal. First, there is guidance common to identification, evaluation, and treatment. A central component of the guidance project is improving accessibility of existing guidance documents. Therefore, federal archeology guidance should be accessible in that it is easy to find and easy to use. It should be sensible to non-archeologists who must implement or judge it. Because marketing is always a concern, relevant audiences will be informed about available guidance and encouraged to use it.

National guidance should be incorporated into agency handbooks to encourage consistency of practice. We intend to make useful and timely guidance available on the Internet, through the design and maintenance of a web site. This web-based clearinghouse of existing guidance will direct users to appropriate materials, whether electronic or in paper format. The bibliography of federal guidance and relevant web links will be updated regularly. Of course, all ADA requirements will be met for accessibility of Internet materials.

Another necessary piece of guidance for all archeological activities concerns the clarification of roles and responsibilities. Among the many potential participants in archeological projects, there are many who are not archeologists but are involved due to legal requirements or interest. Project managers, tribes, state and local governments, and private landowners often play important roles and are subject to a profusion of information. Therefore, it is important that roles and responsibilities are clear and that relationships between national programs (particularly as represented by programmatic agreements) and local practice are clearly described.

One piece of new guidance for archeological evaluation concerns evaluation methodology, which is how to evaluate an archeological property to determine proper treatment. Such evaluation is often quite different from that required to demonstrate eligibility under the National Register criteria. We will produce at least one technical brief or other publication related to this need which will address the use of non-invasive techniques for site assessment.

Most of the needed new guidance is for archeological treatment. A major need for broad guidance is to write Secretary of the Interior Standards for Archeological Preservation Projects. The field also needs guidance on systematic site condition assessments and strategies for site monitoring.

With regard to curation and information management, the working group discussed several important topics such as:

- improvement of accessibility to existing collections;
- improvement of standards for the care of collections;
- the need for new repositories to handle the constant influx of collections due to federal, state, and tribal legislation;
- rapidity with which hardware and software for managing data become obsolete;
- the need for careful archiving of digital data;
- the need for careful management of site data and curation data; and
- the need for training on archeological curation for professional archeologists.

One of the related sub-goals is the updating of the Curation Standards (36 C.F.R. Part 79). Although for the most part the current guidelines are adequate, they need some revision concerning deaccessioning issues and digital format for associated records. There also should be general technical information on topical headings of the curation regulations, including development of repositories and relationship of museum collections and the Native American Graves Protection and Repatriation Act.

In addition, up-to-date assistance is required for effective information management. We are considering the development of a technical brief on data automation (dbase and GIS) and a technical brief on the digital archiving of archeological documentation.

What Has Been Accomplished with Guidance Project?

There are several key materials now available on-line.

- There is a new National Register bulletin on the evaluation and registration of archeological properties. This bulletin incorporates the draft guidance on the Determination of Eligibility (DOE) process that had been developed by the Advisory Council on Historic Preservation and the NPS in response to criticisms of the Consensus DOE process. The National Register bulletin, *Guidelines for Evaluating and Registering Archeological Resources,* is available through the National Register and over the Internet at <www.cr.nps.gov/nr/publications>.
- An annotated version with updated references of the Secretary of the Interior's *Standards and Guidelines for Archeology and Historic Preservation* is now available over the Internet at <www.cr.nps.gov/linklaws.htm>. This is an important addition to the other relevant legislation, regulation, and guidance posted on the National Center for Cultural Resources web sites.
- There is now online technical assistance on archeological curation developed by the Archeology and Ethnography Program. This useful site may be found at <www.cr.nps.gov/aad/collections/index.htm>.
- All *Archeological Assistance Technical Briefs* are available on the Archeology and Ethnography web site at <www.cr.nps.gov/aad/aepubs.htm#briefs1>. Several topics related to the treatment of archeological resources such as site stabilization, collections management, and public outreach are included among the topics in this series.

What Will Be the Results?

If we make the assumption that improving guidance and making it accessible will result in its wide use, then meeting these goals will impact the preservation of cultural resources nationwide in the following ways:

- Increase technical competence and professionalism in identifying, evaluating, and treating archeological properties.
- Increase the consistency within state, tribal, and federal agencies across the country in identification, evaluation, and treatment of archeological properties.

- Reinforce in geographically separate SHPOs, parks, and other agencies, a sense of working together on a national program.
- Increase the number of archeological listings in the National Register of Historic Places and designated National Historic Landmarks.

"Back to Basics" leads us to the essential philosophy behind good guidance. That philosophy includes a belief in the public benefit of archeology. Public benefits must support our work in cultural resource management, as cultural resources enhance our quality of life now and in the future.

The CR 2000 Conference theme of Innovations prompts me to consider that principles of guidance change as wider cultural values change and as professional practices change. We find ourselves with a dearth of adequate guidance in the treatment of archeological resources because the whole idea about what is appropriate treatment has shifted from data recovery to preservation in place. At one time, the only value connected with archeological sites was that of information, and that is how the National Register criteria were written over 30 years ago. Now the broader values of sites, long recognized by descendant groups, are affecting treatments.

Finally, the theme of Education and Awareness leads me to my vision for this project and for the role of guidance for archeological practice. We tend to think of guidance as a bureaucratic instrument, but it can also be an educational tool for public archeology. Current guidance is not reaching the people who need it—not just archeologists but also land managers, project managers, and the affected public. Making the information accessible in a format that is linked to good information on the public benefit of archeology will raise awareness both of best practices and the reasons we want to follow them.

My personal vision is ultimately to see compliance transformed into commitment. From my point of view, that means that two major things will become true.

Within federal, state, tribal, and local governments, the protection and preservation of cultural resources will be based on commitment to principles of stewardship rather than solely legal requirements.

Members of the public will appreciate cultural resources as providing perspective on the human community in the past, present, and future. Archeology and ethnography will be a valued part of the curriculum developed for educating the global citizen.

For help in thinking about commitment, I turned to a recent book by Peter Senge and his colleagues, *The Dance of Change.* They write, "Deep changes—in how people think, what they believe, how they see the world—are difficult, if not impossible, to achieve through compliance."[3]

Considering that insight, I would like to see attitudes toward the preservation of cultural resources flip a famous marketing campaign on its head. We've all heard the effective sound bite: "It's not just a good idea, it's the law." Let's work for commitment instead of compliance so that the everyday expression is, "It's not just the law, it's a good idea."

Notes

[1] William Lipe, President, Society for American Archeology, "Report from the Task Force on Renewing our National Archeology Program," 1997.

[2] Bill Lipe and Chuck Redman, "Conference on 'Renewing Our National Arcehological Program'," www.anth.ucsb.edu/projects/saa/14.4/SAA12.html.

[3] Peter M. Senge et al. *The Dance of Change: The Challenges of Sustaining Momentum in Learning Organizations.* (New York: Currency/Doubleday, 1999), 13.

Barbara J. Little is an archeologist with the Archeology and Ethnography Program, National Center for Cultural Resources, National Park Service, Washington, DC.

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I want to thank our partners in this effort and all those who participated in the June 2000 meeting. I also thank Francis P. McManamon for his helpful comments on this article. I especially want to thank those in the Archeology and Ethnography Program without whom this project will never be completed, especially Francis P. McManamon, Terry Childs, and Richard Waldbauer.

Michele C. Aubry

Enhancing NPS Stewardship of State-Owned Submerged Cultural Resources

What do the Isle Royale Light Station in Michigan, the Old Harbor Lifesaving Station in Massachusetts, *SS Jeremiah O'Brien* in California, USS *Utah* in Hawaii, the B-29 Aircraft known as the *Beetle Bomb* in Nevada, the Montezuma Well in Arizona, and Fort Jefferson in Florida all have in common? Each of them is a maritime cultural resource within a unit of the national park system. The National Park Service is steward to hundreds, if not thousands, of maritime cultural resources including lighthouses, lifesaving stations, floating ships, shipwrecks, sunken aircraft, and now inundated terrestrial prehistoric and historic sites.

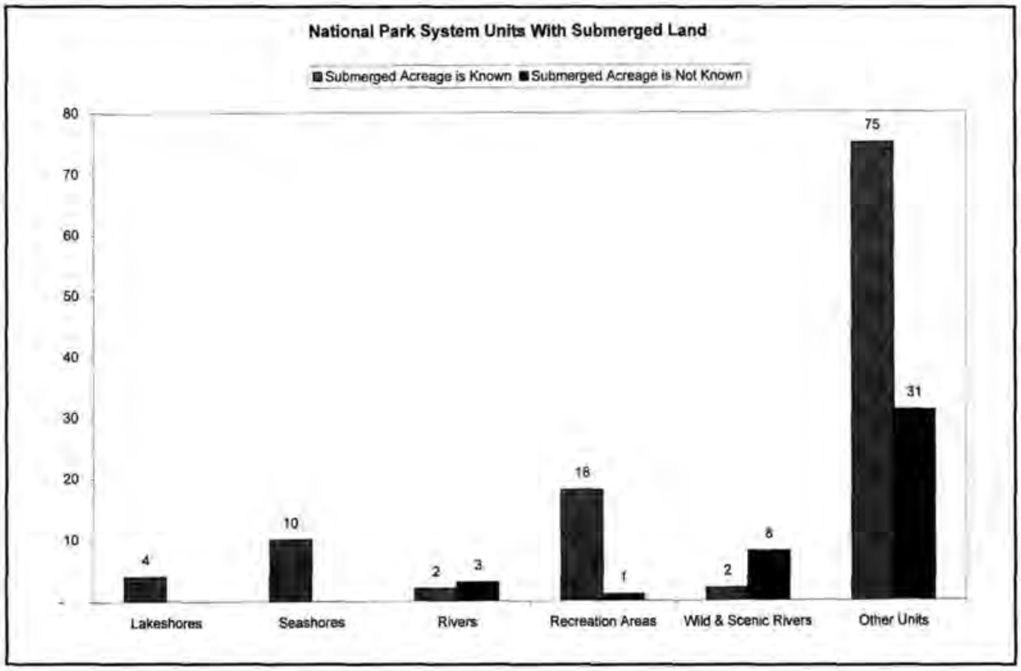
Through the efforts of the NPS National Maritime Initiative, established in 1987, terrestrial and floating maritime cultural resources have been identified and evaluated in at least 32 parks, including places like Cape Hatteras National Seashore in North Carolina and San Francisco Maritime National Historical Park in California. Through the efforts of the NPS Submerged Resources Center, based initially in the Southeast Archeological Center in the early 1970s and now in the Intermountain Region's Santa Fe Support Office, and numerous partners, contractors, and park staff, historic shipwrecks and other submerged cultural resources have been identified in at least 64 parks including places like Dry Tortugas National Park in Florida, Sleeping Bear Dunes National Lakeshore in Michigan, Statue of Liberty National Monument in New Jersey and New York, and USS Arizona Memorial in Hawaii.

The National Park Service manages its submerged cultural resources in the same manner as it manages other cultural resources, applying the same policies and procedures for identifying, evaluating, documenting, monitoring, protecting, and interpreting resources whether they are above ground, floating, buried, or submerged. For example, when academicians wish to study historic shipwreck sites within parks, they apply for and conduct their research under permits issued pursuant to either the Antiquities Act (16 USC 431-433) or the Archaeological Resources Protection Act (16 USC 470aa-mm). When commercial salvors wish to recover historic shipwreck sites within parks, they also apply for permission, but their applications generally are denied because the proposed work typically does not meet permit requirements.

In two instances, first in 1979 and again in 1988, two commercial salvors filed complaints in admiralty court seeking ownership of or a salvage award for salvaging historic shipwrecks, one of which was located within Biscayne National Park in Florida and the other within Canaveral National Seashore, also in Florida. In both instances and after years of litigation, the courts ruled that the National Park Service had the authority to regulate the salvage activities[1] and the bureau denied permission in both instances.

But in 1998, the National Park Service had a rude awakening. This time, at Assateague Island National Seashore in Maryland and Virginia, another commercial salvor went to court and, this time, the court ruled that the bureau did not have the authority to regulate the salvage operation.[2] Why was it different this time?

When Biscayne National Park was established, the state of Florida gave title to its submerged land within the park's boundary to the National Park Service. When Canaveral National Seashore was established, the state of Florida retained title to its submerged land within the park's boundary but stipulated in its dedication that the National Park Service has an obligation to manage and preserve state-owned submerged cultural resources within the park. When Assateague Island National Seashore was established, the states of Maryland and Virginia also



retained title to their submerged land within the park's boundary, but at least in Virginia, where the salvage activity was being undertaken, the state only gave the bureau responsibility for managing the water column and surface.

At this point, National Park Service officials wondered how many other national park system units are like Assateague Island as opposed to units like Biscayne or Canaveral. At the urging of the Solicitor's Office in the Department of the Interior (DOI) and with the support of the National Park Service Land Resources Division, Ranger Activities Division, and Associate Director for Cultural Resources Stewardship and Partnerships, the Archeology and Ethnography Program began to systematically collect information about submerged land and submerged cultural resources in parks. With objectives of determining which parks contain marine, lacustrine, or riverine areas and ascertaining the nature of National Park Service jurisdiction or control over those areas, the effort included:

- examining park-specific authorizing legislation, master deed lists, planning documents, archeological reports, region-wide and cluster-wide archeological survey plans, and other publications;
- querying the service-wide Resource Management Plan database and the Project Management Information System database;
- contacting land officers, chief rangers, natural resource specialists, cultural resource specialists, archeologists, and others in parks, support offices, regional offices, centers, and headquarters; and
- cross-checking data with other data compiled separately by both the National Park Service Water Resources Division and the U.S. Geological Survey under the Marine Protected Areas program established in May 2000 under Executive Order 13158.

A great amount of data has been compiled but there are many gaps, some data for individual parks is inconsistent and, in some parks, the National Park Service and the states disagree over who the legal owner is of submerged land. As a result, all of the data is considered to be tentative and subject to verification and any help in this effort from persons inside and outside the NPS would be greatly appreciated.[3]

What has the National Park Service discovered? Forty-eight park units are national lakeshores, seashores, rivers, recreation areas, and wild and scenic rivers, but an additional 106 park units also contain submerged land. The "other units" category includes island parks (e.g., Buck Island Reef National Monument in the U.S. Virgin Islands, Channel Islands National Park in California, and War in the Pacific National Historical Park in Guam), coastal parks (e.g., Cape Krusenstern National Monument in Alaska, Olympic National Park in Washington, and Voyagers National Park in Minnesota), and parks with inland lakes and rivers (e.g., Canyonlands National Park in Utah, Valley Forge National Historical Park in Pennsylvania, and Yellowstone National Park in Wyoming).

All National Park Service administrative regions contain park units with submerged land and no single region contains a preponderance of park units with submerged land. About one-quarter of the known submerged acreage is owned either by a state or other entity (e.g., an Indian tribe, municipality, public utility, or private individual) or the owner is not known. The National Park Service owns much of the known submerged land in parks. However, at least 37 park units and as many as 84 park units may contain state submerged land and state-owned historic shipwrecks and other submerged cultural resources located on that land. It is clear that in these cases, there are several things the NPS must do and should do including:

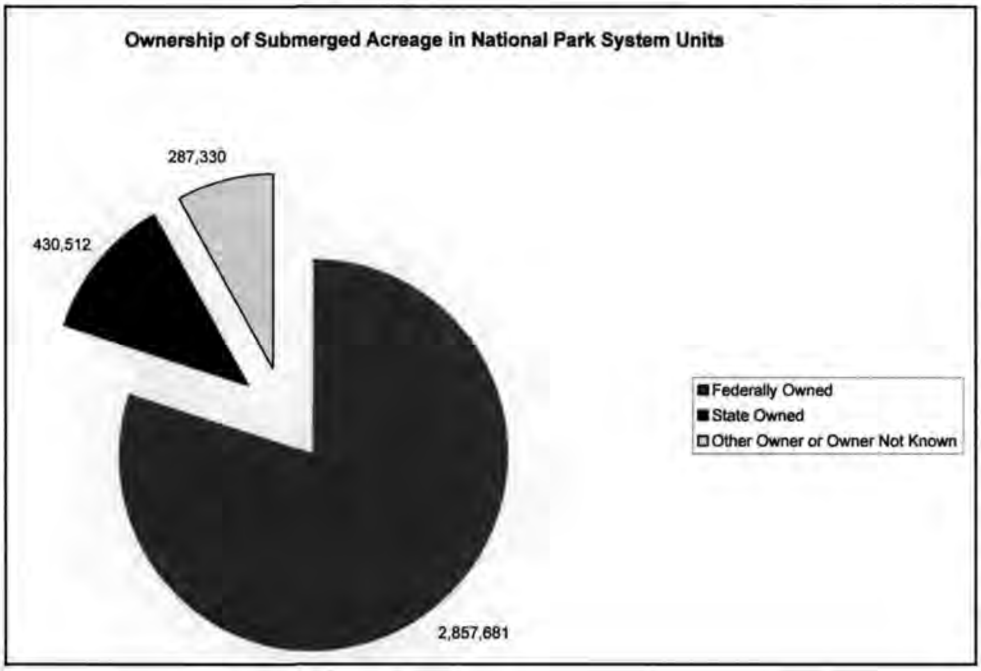
- consult with the states prior to undertaking activities, including research, that may affect state land and resources inside national park units;
- invite states to participate as partners in joint management of state property inside national park units; and
- determine what the nature of NPS management authority and responsibility is over state property inside national park units, particularly the ability of the NPS to protect historic shipwrecks from commercial salvage activities that the states may wittingly or unwittingly permit.

In 1988, the Abandoned Shipwreck Act (43 USC 2101-2106) was enacted, giving the states title to most abandoned shipwrecks within their respective waters. When the statute was enacted, the U.S. Congress recognized that there would be instances where state-owned historic shipwrecks would be located within the boundaries of units of the national park system, and that state laws may differ from federal laws governing management, preservation, and protection of historic property. Because of possible inconsistencies in those laws, and to ensure that all historic shipwrecks in national park units would be preserved and protected, in the legislative history to the statute,[4] the U.S. Congress directed the National Park Service to enter into management agreements with the respective states.

To date, only three parks[5] have entered into general management agreements with states while two other parks[6] have entered into project specific agreements with states. The National Park Service has made informal inquiries to the National Conference of State Historic Preservation Officers, the National Association of State Archaeologists, and several individual state underwater archeologists, and a number of states[7] have indicated interest in entering into management agreements with the NPS. In consultation with the Department of the Interior Solicitor's Office, the Archeology and Ethnography Program has drafted a model agreement that parks, regions, and states may use as a starting point in discussions.[8]

It is suggested that the state governor sign agreements on behalf of the state to ensure that all state agencies that have responsibility for submerged resources are subject to the agreements. The signatory for the state is important because more often than not there are several state agencies involved including, for example, the state submerged lands commission, the state marine resources commission, the state park system, the state museum, the state historic preservation office, the state underwater archeology office, and the state underwater advisory commission. When there are state-owned submerged lands and historic shipwrecks in two or more parks within a state, as an alternative to individual agreements for each park, it is suggested that the National Park Service enter into a statewide agreement, signed by the regional director and state governor, that would cover all applicable national park units in the respective state.

National Park Service staff in parks and other offices are encouraged to look at the situation in their respective park or region's parks. When there are state submerged lands and state-owned historic shipwrecks or other submerged cultural resources, or the possibility of such resources existing, within a national park unit, park staff are encouraged to start a dialogue with officials in their respective



regional office and regional Department of the Interior Solicitor's Office, and the appropriate state officials. Between 10% and 20% of national park units contain state-owned submerged land and historic shipwrecks. Working cooperatively in partnership with the states, the National Park Service will be better able to manage these important public resources in accordance with its stated policies.

Notes

[1] *Klein v. Unidentified, Wrecked & Abandoned Sailing Vessel*, 758 F.2d 1511 (11th Cir. 1985); *Lathrop v. Unidentified, Wrecked & Abandoned Vessel*, 817 F.Supp. 953 (M.D. Fla. 1993).

[2] *Sea Hunt, Inc. v. Unidentified, Shipwrecked Vessel or Vessels*, 22 F.Supp. 2d 521 (E.D. Va. 1998).

[3] Contact the author via email at <michele_c_aubry@nps.gov> or by telephone at 202-343-1879 for details on information compiled to date and for updating information about submerged lands and submerged cultural resources in units of the national park system.

[4] *Senate Report No. 100-241* (Comm. on Energy and Natural Resources), p. 6, and *House of Representatives Report No. 100-514*, Pt. 1 (Comm. on Interior and Insular Affairs), p. 4, and Pt. 2 (Comm. on Merchant Marine and Fisheries), pp. 8-9, on Public Law 100-298.

[5] Apostle Islands National Lakeshore in Wisconsin, Kalaupapa National Historical Park in Hawaii, and Redwood National Park in California.

[6] Assateague Island National Seashore in Maryland and Virginia, and Point Reyes National Seashore in California.

[7] This includes Alaska, California, Florida, Maryland, Massachusetts, Minnesota, and Virginia.

[8] A copy of the draft model agreement and other technical assistance can be obtained by contacting the author.

Michele C. Aubry is a senior archeologist in the Archeology and Ethnography Program, National Center for Cultural Resources, National Park Service, Washington, DC, and the author of the National Park Service Abandoned Shipwreck Act Guidelines.

Apostle Islands National Lakeshore in Lake Superior contains about 25,000 acres of submerged land and more than 100 submerged cultural resources, all under the jurisdiction of the State of Wisconsin. In 1995, the superintendent of the Lakeshore and the director of the State Historical Society of Wisconsin entered into a Memorandum of Understanding under which the two agencies jointly manage and protect the submerged cultural resources and bottomlands within and adjacent to the Lakeshore. The photograph shows one of the Lakeshore's historic shipwrecks being measured to produce an archeological site map. Photo courtesy the Submerged Resources Center, National Park Service.

Virginia Salazar, Alexa Roberts, and Allen Bohnert

Cultural Sensitivity and Tribal Authority in Research Projects and Museum Collection Management

American Indian tribal influence or control over the management and care of their cultural heritage has greatly expanded in the past several years. The advent of the Native American Graves Protection and Repatriation Act (NAGPRA) and other legislation has dramatically increased tribal consultations and research into traditional tribal associations and affiliations with park units. As a result, how research is undertaken and how museum collections are managed have changed. For example, the design and conduct of National Park Service ethnographic research projects have evolved in recent years to respond to the increasing awareness of the need for tribal control over sensitive cultural information.

At the same time, increased amounts of sensitive cultural information have entered the public sphere. Because confidentiality of sensitive information documented by the federal government cannot be guaranteed, tribes and the National Park Service have become critically aware that any information tribes consider too sensitive for public access should either not be documented in the first place or the documents should not be kept under agency control. These considerations have greatly increased the degree of tribal involvement in the conduct of ethnographic research as well as tribal control over what gets documented and the disposition of the final products, including tapes, transcripts, and reports.

In a recent example, the National Park Service and several tribes successfully collaborated to document Cheyenne and Arapaho oral histories of the 1864 Sand Creek Massacre in southeastern Colorado and protect sensitive information. Beginning in 1998, in response to the Sand Creek Massacre National Historic Site Study Act, an oral history project was designed to assist National Park Service efforts to precisely locate the site of the Sand Creek Massacre. The act directed the bureau to identify the location and extent of the massacre site, and to determine the feasibility of designating it as a unit of the national park system. In preparation of the passage of the act, the U.S. Congress directed the National Park Service to collect tribal oral histories as a primary line of evidence to be used in locating the massacre site.

During several preliminary consultations with Cheyenne and Arapaho tribal representatives about the oral history project, the immediate concern was with the confidentiality of sensitive information. They were particularly concerned about the potential for National Park Service appropriation and publication of tribal intellectual property. Before the project began, tribal and National Park Service representatives drafted a Memorandum of Understanding (MOU) regarding government-to-government relations in the implementation of the act including, among other provisions, language on the collection of oral histories. The MOU specified that the National Park Service and tribes jointly develop methods and protocols for the collection of oral histories and that the tribes may impose appropriate confidentiality restrictions to protect sacred or culturally-sensitive matters. Subsequent to the development of the MOU, some tribes also entered into cooperative agreements with the National Park Service, allowing funding directly to each tribe that wished to conduct its own oral history project. Through these flexible arrangements, each tribe was able to oversee the collection of oral histories from tribal members by the most culturally appropriate means.

For one tribe, protection of sensitive information was assured by the tribe setting up its own internal oral history project team and interviewing tribal members themselves and then having NPS staff participate in translation and transcription of the tapes. The tribe obtained copyright to the tapes and transcripts before turning copies of the tapes and transcripts over to the National Park Service for reproduction in the final report and eventual curation in bureau and state historical society archives. Other tribes invited National Park Service staff to accompany tribal members in the recording of the oral histories, translated and transcribed the tapes jointly with bureau project team members, and asked the interviewees to review the transcribed stories for accuracy. Copies of the tapes were then provided to the National Park Service for reproduction in the final report and curation in bureau and state archives.

In cases in which interviewees made corrections to transcribed versions of the stories, notations were made on the transcripts that editorial changes have been made from the original tapes to the transcribed versions. In this way, future researchers listening to the curated tapes and comparing them with transcribed versions would be aware of discrepancies between the recorded and the written versions of the stories. At the same time, interviewees were assured that the most accurate versions of their stories were reproduced for the final and public report. Original tapes and transcripts stayed with each tribe for curation in tribal archives, and copies of tapes were provided to each interviewee as well. When considered appropriate, tribes developed their own interviewee consent forms and reimbursed individual interviewees in the manner appropriate to each tribe.

Through this collaborative process, the National Park Service was able to include oral historical information as a primary line of evidence in locating the massacre site, as the U.S. Congress directed, and the tribes retained control over the collection and dissemination of sensitive cultural information. In the process, the National Park Service, the Oklahoma and Colorado state historical societies, and three tribes all gained usable oral history archives for which confidentiality concerns were met in advance. The project included archival processing, preparation of finding aids, and cataloging of the tapes, transcripts, documents, and other products of the project.

Archeological and many other museum collections have been viewed primarily as specimens to be analyzed, photographed, or to serve as documents of projects and have been basically preserved for on-going research. As such, collections are typically organized in storage facilities according to western museum standards and methodology. Like materials are stored together. Some objects are stored in plastic bags or in boxes, while some are cavity-packed in polyethelene foam or wrapped in tissue. NAGPRA legislation was passed, at least in part, to change past practices concerning the treatment and care of certain objects in museum collections, ancestral remains, and ancestral sites of American Indians. In response, National Park Service guidance has evolved to address the way American Indian material culture is acquired, cared for, and exhibited.

National Park Service guidance addresses the treatment of human remains, associated funerary objects, sacred objects, objects of cultural patrimony, and unassociated funerary objects in museum collections. Tribal representatives have been invited to visit many collections' storage areas and are informing us of different ways "collections" should be viewed. For instance, human remains and associated funerary objects should be accorded the highest level of respect possible. Remains and their funerary objects should be housed together, irrespective of the combination of material types. All non-organic storage materials have been removed from the boxes housing human remains. Human remains are kept separate from the "general" use collection. Also, tribes have requested that they be contacted prior to approving research access.

Based on information obtained during consultations, draft guidelines were prepared in 1998 for the NPS Intermountain Region, "Native American Human Remains And Associated Funerary Objects Stewardship." This draft guideline addresses principles, storage, consultation, management, transport, and repatriation. These guidelines describe specific approaches to particular issues. However, requests of tribal representatives should provide the primary source for care and handling of human remains and associated funerary objects while in museum care.

In addition, many of the objects in collections are not seen as specimens, but recognized for their on-going role in traditional practices within the tribe. The items that fit the definitions in NAGPRA can be repatriated to the appropriate culturally-affiliated tribe(s). However, many culturally-important objects are considered outside the scope of NAGPRA and will not be repatriated. These objects should be afforded culturally-sensitive consideration in storage preservation and their use.

Tribes can and have advised on issues of cultural sensitivity in caring for specific items such as who can handle specific items, the placement of items in relation to one another, conservation issues, use of specific items in exhibits, identification of objects, and the use of objects in religious activities. Through consultation with tribes, collections can be seen as much more than specimens. The objects can be recognized and respect can be afforded for the role they continue to serve in the tribal communities.

The issues surrounding the care and acquisition of Native American funerary objects, objects of cultural patrimony, sacred objects, and ancestral remains are obviously sensitive and complex. The perspectives of Native American and other indigenous peoples are clearly being incorporated into museum management throughout the world.[1] Institutions and federal agencies are continuing to "rethink" many of the traditional functions of museum management—collections, preservation, exhibitions, and education.

As noted above, many important decisions related to the care and acquisition of American Indian material culture are no longer simply the purview of the archeologist, collection manager, or curator. It is through consultation with appropriate tribal representatives that we can be assured of culturally-appropriate treatment and care. The dialogue resulting from NAGPRA-mandated consultation provides the descendants with a voice, a legislated voice, in the treatment of their cultural heritage. Nevertheless, some still see consultation as adding little more than additional unnecessary complexity and further eroding our ability to do "our work," given the limited available resources.

Efforts are clearly needed to not only further dialogue and consultation, but also to institutionalize collaborative, respectful processes. The Division of Curation in the former NPS Intermountain Cultural Resource Center organized the workshop, Integrating Field Archeology, Conservation, and Culturally Appropriate Treatments.[2] The workshop had two primary purposes. One was to provide training on fundamental field conservation philosophies, techniques, and materials for archeologically-recovered material culture. The second purpose was to provide a forum for discussing various aspects of culturally-appropriate treatments as they pertain to certain material types, artifacts, and site features. The workshop was unique in that concepts of culturally-appropriate treatment were linked with those of field archeology, field conservation, and museum management. The perspectives shared by participants from the Crow, Navajo, Lakota, San Ildefonso, Santa Clara, Zuni, and Jemez tribes were particularly relevant.

During the workshop, representatives from Jemez and Zuni discussed concerns that their respective Pueblos have covering the care and handling of objects of their cultural heritage. The concern was not only for the physical and spiritual well being of the objects, but also for the people handling them and their communities as a whole. The care and handling concerns are relevant to all phases, i.e., planning, field, laboratory, report writing, and repository phases of an archeological project. By consulting from the beginning of a research project involving American Indian cultural heritage, culturally-appropriate materials and handling techniques, accommodating both preservation and culturally-appropriate perspectives, are more likely to be used, thereby avoiding future conflicts.

During the workshop, Jemez representatives provided a set of protocols to be followed when curating certain Jemez material culture items. Some of the protocols include:

- **Animal and anthropomorphic objects and attire.** When in curation, place all such objects and attire in a position so they "face the Pueblo of Jemez" or would if they were to rise up to a standing position. If possible, place in a drawer or contained area, allow circulation of fresh air every so often.
- **Round stone pebbles and rocks.** All stone objects that resemble "balls or marbles" are to be completely isolated from other Jemez cultural objects, and placed away from any objects affiliated with any other cultural entity. Curation should be in a secure container that ensures that they are in the dark. It is strongly recommended that they not be handled or examined and avoid any close contact.
- **Pottery bowls with "stepped rims" and/or pigment stains in bottom interior.** Open-air storage is recommended as is placement among other objects of Jemez cultural affiliation. If possible, place near the southeast corner of the storage area.
- **Feather bundles.** When in curation, place each bundle in "its own" open box or container (no

lid) on pure unbleached cotton, then keep bundles separated but close-by. Avoid close contact, examination, or handling.

By sharing such information, as appropriate, tribes will help to ensure that their material culture receives proper care. By respectfully soliciting such information from appropriate tribal representatives, collection managers may ultimately achieve more balanced curatorial approaches without compromising either museum professional standards or tribal protocols.

Historically, museum collection preservation or conservation treatments commonly required the introduction of chemicals or pesticides. From a museum perspective, progress in these areas is being made in that current approaches consider the benefits of non-pesticide pest control treatments, such as freezing, heating, or using non-oxygen environments. However, when American Indian (and other) cultural objects are involved, it is prudent to consider the cultural appropriateness of such approaches and to consult before the actions are undertaken or are needed. Using methods and materials used such as freezing, heating, immersion in nitrogen or carbon dioxide, consolidation with modern acrylics, and the like may physically preserve the object. However, they may have serious unintended detrimental effects on the spiritual well being of objects and their suitability for future use. This is especially of concern for ceremonial and other sacred objects. These concepts were shared during the Field Conservation workshop and also formed important points of discussion during an Anoxic Enclosures workshop hosted by the Santa Fe Curation Division during 1997.

These two workshops are examples of successful efforts to help further institutionalize consultation through staff training or at the grass roots level, rather than through legislative mandates. Other training methods, such as the Exhibit Conservation Guidelines compact disk produced by the Division of Conservation, Harpers Ferry Center, provide opportunities to include concepts of culturally-appropriate treatment.[3] Museum exhibits can be a wonderful means of reaching large and diverse audiences. Exhibits typically include an array of objects illustrating historically important and poignant topics. As such, it clearly is critical to ensure that responsible exhibit planning and design takes place, as stressed in the Exhibit Conservation Guidelines publication. It is equally important to ensure that culturally-responsible exhibit planning and design takes place—perhaps this could be the focus of another essay.

Notes

[1] Marjorie L. Harth, "Learning from Museums with Indigenous Collections: Beyond Repatriation," *Curator,* 42:4 (1999): 274-284.

[2] Allen Bohnert, "A Workshop—Integrating Field Archeology, Conservation, and Culturally Appropriate Treatments," *CRM,* 22:7 (1999): 47-49.

[3] Toby Rapahel, Nancy Davis, and Kevin Brooks, "Exhibit Conservation Guidelines," Division of Conservation, Harpers Ferry Center, National Park Service, 1999.

Virginia Salazar is Regional Curator, Intermountain Support Office, National Park Service, Santa Fe, New Mexico.

Alexa Roberts is Ethnographer, Intermountain Support Office, National Park Service, Santa Fe, New Mexico.

Allen Bohnert is Chief, Curatorial Services, Southeast Regional Office, National Park Service, Atlanta, Georgia.

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TRIBES

Consultation with American Indian tribes has increased with the advent of legislation that addresses American Indian cultural heritage. Consultation has led to changes in the way that museum collections are researched, stored, and exhibited to respond to the increasing awareness of the need for tribal control over sensitive cultural information. Photo courtesy the National Park Service.

Laurel Racine

On the Inside Looking Out

Guidelines for the Treatment of Historic Furnished Interiors

In 1992, The Secretary of the Interior's *Standards for the Treatment of Historic Properties* were revised to apply to all historic resource types included in the National Register of Historic Places. The acceptable treatments outlined in the document are "preservation," "rehabilitation," "restoration," and "reconstruction." Subsequently, the National Park Service published two sets of guidelines based on the Secretary's Standards: *Guidelines for Preserving, Rehabilitating, Restoring, and Reconstructing Historic Buildings* in 1995 and *Guidelines for the Treatment of Cultural Landscapes* in 1996. Since the 1992 revision of the Secretary's *Standards,* a small group of historic site specialists has been formulating a similar set of guidelines addressing historic furnished interiors.

The preservation standards require retention of the greatest amount of historic fabric, along with the interior's historic form, features, and detailing as they have evolved over time. The rehabilitation standards acknowledge the need to alter or add to a historic interior to meet continuing or new uses while retaining the building's historic character. The restoration standards allow for the depiction of a historic interior at a particular time in its history by preserving materials from the period of significance and removing materials from other periods. The reconstruction standards establish a limited framework for recreating a vanished or non-surviving interior with new materials, primarily for interpretive purposes.

The development of the *Guidelines for the Treatment of Historic Furnished Interiors* is less straightforward than the other two sets of guidelines because there is no national organization to which all historic site specialists belong. There is no common language shared by all such specialists. The National Register does not recognize site collections as a property type. The mobility of historic furnishings makes their relationship to a historic structure and other furnishings changeable and fragile. Therefore, in addition to addressing issues of best practice, the *Guidelines for the Treatment of Historic Furnished Interiors* discusses the importance of site collections to a historic site and attempts to provide a common vocabulary that historic site specialists can use in the future. The guidelines are now in draft form.

To work easily with the other two sets of guidelines, those for historic furnished interiors contain an introduction, a narrative section for each of the four treatments, and a grid that outlines "recommended" and "not-recommended" treatment practices. The guidelines do not possess the force of law or regulation. Instead, they emphasize the importance of preliminary research in making treatment decisions and provide a philosophical framework in which to consider a particular historic furnished interior.

Why Apply the Secretary's Standards to Historic Furnished Interiors?

When used together in the future, the guidelines for historic furnished interiors, buildings, and cultural landscapes will allow historic site specialists to analyze the various components of a historic site as an integrated whole. Ideally, the treatment of a site's interior, building, and landscape will be consistent. Failure to treat the site consistently may result in a "false history," the creation of a property that never existed. Nevertheless, because of the mutable quality of furnishings, it is often the case that a historic building will possess a much higher degree of integrity than the furnished interior it contains. When there is disparity among treatments, it is essential that visitors learn through interpretive means how and why the treatments vary.

Site collections should be documented and protected because they are movable and often lack the integrity of location and setting. This mutability should not be a discouragement, but rather an impetus for the better documentation and understanding of the historic furnished interior.

There is a growing awareness of the importance of site-associated collections. The National Park Service specifically recommends that original, site-associated collections be described and evaluated as contributing features when completing National Register documentation. Using the standards in the treatment of site-associated furnished interiors will further encourage the recognition of their significance and the protection of this important resource.

What is a Historic Furnished Interior?

A historic furnished interior is a collection of architectural features, finishes, and site-associated or site-appropriate furnishings organized in space inside a historic building. As an assemblage, these features often share a common history of ownership and use at the site. Historic furnished interiors encompass private homes, work spaces, and public spaces. Historic furnished interiors can provide particularly powerful and evocative interpretive experiences as the spaces where significant historical events took place.

Historic furnished interiors are linked to time. A restored or reconstructed historic furnished interior depicts the building's period of greatest significance. A preserved historic furnished interior depicts the accumulation of changes over a specific time period. In practice, however, it is very unusual to find a historic furnished interior that is "pure" to any one treatment.

For the purposes of these standards and guidelines, historic furnished interiors are narrowly defined. Historic furnished interiors must be associated with a specific place and time. As defined here, period rooms in an art museum or historic house are not historic furnished interiors. These treatments are no less important or educational than the historic furnished interior. In fact, the process of research and implementation for these installations can be very similar, but they are not subject to the same constraints of place and time when choosing a treatment.

Character-Defining Features

A character-defining feature is a prominent or distinctive tangible object in a historic furnished interior that contributes significantly to its physical character. Interior architectural features, finishes, furnishings, and the visual components of mechanical systems may be such features.

Interior Spaces. Interior spaces are defined by interior architectural features (e.g., ceilings, floors, walls). The arrangement, sequence, size, and proportion of interior spaces are individually and collectively important in defining the historic character of a building. Interiors are comprised of a series of public, private, and service spaces. Understanding the function, size, and location of a building's interior spaces is essential to a successful treatment.

Interior Design. As defined in the guidelines, whether a designed or vernacular historic interior, "interior design" encompasses all aspects of an interior except for the structural architectural features. These aspects include color, material, texture, pattern, and spatial organization. Spatial organization describes how the objects relate to circulation patterns, architectural features, and other objects. The relationship between the size and scale of furnishings and the room in which they exist can be a character-defining feature. In the case of some residential and commercial interiors, the arrangement of furnishings may be important in its own right as the work of a well-known craftsman, architect/designer, or interior designer.

Architectural Features. The design and treatment of walls, floors, ceilings, windows, and stairways contribute to the significance and historic character of an interior. Among the architectural features to consider are columns, cornices, baseboards, fireplaces and mantels, paneling, hardware, and light fixtures.

Finishes. Finishes to consider are wallpaper, plaster, paint, stenciling, marbling, graining, and other decorative treatments that accent interior features. These finishes provide color, texture, and pattern to walls, floors, and ceilings. Architectural features and finishes may be significant as works of art—the product of an important craftsman or a frescoed wall or painted ceiling by an important artist.

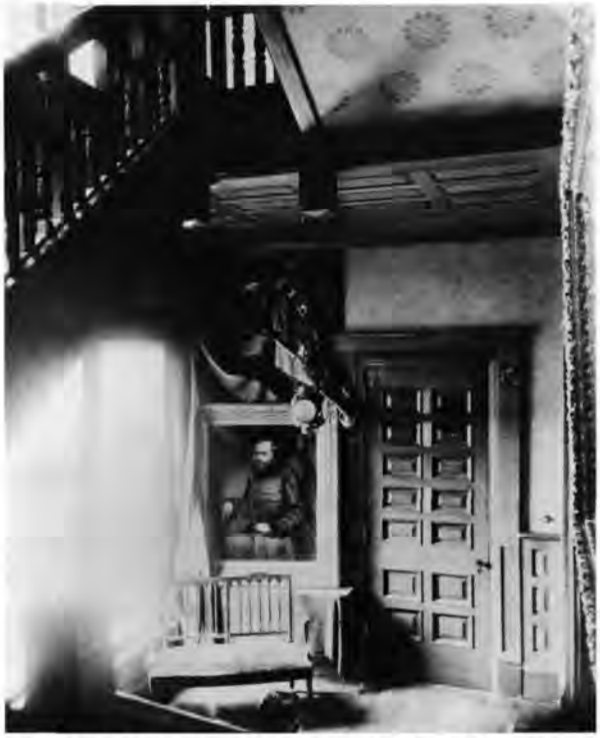
Furnishings. A historic furnished interior is also defined by its contents. Each object can be considered on its own merits in terms of form, ornament, color, materials, craftsmanship, function, style, date, attribution, ownership history, and condition. Some furnishings may be important as works of art—the products of master or traditional craftsmen or the works of well-known artists. The dynamic nature of furnishings and interior design should be kept in mind at all times. Throughout their history, furnishings could have been altered, re-arranged, re-designed, and functionally re-defined. The assemblage of collection objects must be considered as a whole: How was the assemblage created? How were the objects manufactured or adapted for use? Is there one style or a range of styles? A comparison of the ensemble to that in other similar historic interiors provides the basis for defining the significance of the assemblage as a whole.

Mechanical Components. The existence and practical use of mechanical systems influence some structural and decorative decisions. The visible decorative elements of historic mechanical systems such as grilles, radiators, lighting fixtures, and switchplates may contribute to the overall historic character of the furnished interior.

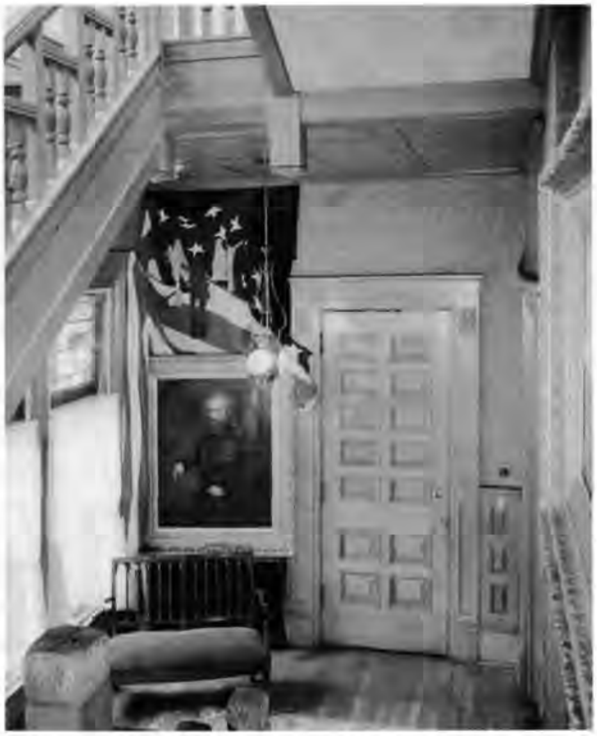
Preservation Planning and the Research of Historic Furnished Interiors

Before any changes are made to the historic furnished interior, its current condition must be fully recorded. Careful planning prior to treatment can help prevent the loss or diminishment of resources and can inform future decisions concerning the treatment of a historic furnished interior. An on-going record of the investigative, decision-making, and physical treatment processes should be kept to inform future administrators and planning efforts. In all treatments for historic furnished interiors, the following general recommendations apply:

- Documentation of the actual work process is an essential and often overlooked part of any treatment.
- Planning and research for historic furnished interiors must be an interdisciplinary process. The treatment of the historic building and the cultural landscape should be taken into consideration when selecting a treatment option. However, protecting and preserving significant resources are more important than selecting a single treatment tied to one date or date range.
- Historical research must be undertaken to provide an overview of the building's construction history, analysis of historical occupancy, history of furnishings, and evidence of room use. This research should also address the cultural and historic value of the interior and evaluate its significance within the context of other related interiors. Preparation of a historic structure report and historic furnishings report is the most common method for compiling this documentation. This baseline information is needed before a treatment option is selected and a full treatment plan developed.
- Site-associated documentation and physical evidence are of prime importance to the preservation planning process.



The 1888 photograph of the stair landing, Lawnfield, James A. Garfield National Historic Site, in Mentor, Ohio, depicts the contents of the room that Lucretia Garfield, the president's widow, created as a tribute to her husband when she enlarged the house in 1885. Photo courtesy Western Reserve Historical Society.



The current installation of the same space includes original and recreated furnishings to accurately restore the room's appearance. Photo courtesy Michael Carpenter, Department of Historic Furnishings, Harpers Ferry Center, National Park Service.

- Assessing an interior as a continuum through history is critical in understanding its cultural and historic value. Based on analysis, individual features may be attributed to a discrete period of introduction, their presence or absence substantiated to a given date, and therefore the interior's significance and integrity evaluated.
- The ease with which furnishings can be rearranged or removed from a setting requires a more flexible definition of integrity of location. The integrity of an interior is not necessarily lost by the removal of character-defining features (movable furnishings) from their original location. However, if a historic site has an intact, preserved interior, it is critical that every aspect of the historic furnished interior be documented before any objects are moved or otherwise changed by the commencement of project work.
- Historic furnished interiors include textiles and other fragile materials that often require replacement to ensure the protection of original fabric and to maintain integrity of design and feeling. As a result, a flexible definition of integrity of materials is required. The degree of replacement may determine the appropriate treatment. Replacement of fragile items must be assessed on a case-by-case basis.

Factors in Choosing Treatment

A treatment is a physical intervention carried out to achieve a historic preservation goal—it cannot be considered in a vacuum. There are many practical and philosophical variables that influence the selection of a treatment for a furnished interior:

Change and Continuity. Change is inherent in furnished interiors, the result of material deterioration and human activities. Despite change, an interior will usually retain continuity of architectural form, and may retain continuity of use, features, or materials.

Relative Significance in History. A historic furnished interior may be locally, regionally, or nationally significant for its association with an important event or person. An interior also may be a rare survivor or the work of a master craftsman or interior designer.

Integrity and Existing Physical Condition. Integrity is the authenticity of a furnished interior. Existing conditions can be defined as the current physical state of the interior's spaces, interior architectural features, finishes, furnishings, and interior design. A historic furnished interior can retain its integrity, but be in poor condition, or vice versa.

Conservation in Context. Prior to any project work beyond stabilizing objects, the overall consistent appearance of the historic furnished interior must be addressed. In considering the conservation and re-creation of objects, the issues of age, wear, and cleanliness must be discussed. Ideally, a newly conserved or re-created object should not stand out from the assemblage. The treatment and re-creation of objects must be considered within the context of the whole historic furnished interior.

Use. Historic, current, and proposed use of the interior must be considered prior to treatment selection. Historic use is directly linked to its significance, while current and proposed use can affect integrity and existing conditions.

Management and Maintenance. The institution's overall mission should not be forgotten in the face of planning for a historic furnished interior. It should be determined whether such an interior fits into the mission statement and whether the institution has the resources to commit to such a venture without neglecting other cultural and natural resources. Alternatives to historic furnished interiors are formal exhibits, a period room, series of period rooms, or historic furnished vignettes (furnished portions of rooms).

Interpretation. A sound interpretive strategy for a historic site cannot be developed before an interior's history, character-defining features, significance, and integrity are evaluated. Serious mistakes, resulting in the loss of irreplaceable original features, can occur when pre-conceived interpretive goals and management considerations shape treatment decisions. Likewise, interpretive objectives and needs must be considered as part of the planning process.

Conclusion

The guidelines are in draft form. The Northeast Museum Services Center is in the early stages of collaborating with Heritage Preservation during the final phases of the project. We need better illustrations of recommended practices from institutions and organizations representing all regions of the country. Once the illustrations are in place, there will be one more review and the document will be published.

Laurel Racine is a senior curator at the Northeast Museum Services Center, Charlestown, Massachusetts. Contact her at 617-242-5613 or <laurel_racine@nps.gov> with requests for copies of the final draft and suggestions for possible illustrations for the document.

Jill Cowley

Place and Gender

Applying Gender Theory to the Documentation and Management of Cultural Landscapes

Diversity—what it means and how it applies to the National Park Service —was discussed at the recent Mosaic in Motion conference held in Santa Fe, New Mexico.[1] While the conference focused on cultural or ethnic diversity, participants acknowledged that there are many diversity factors, including class, gender, religion, and disability, and a number of ways to think about diversity, for example, in terms of different kinds of people, different kinds of opportunities, and different kinds of resources.

The focus of this paper is gender—as one aspect of diversity—and thinking about gender in relation to the preservation and interpretation of cultural landscapes. My purpose here is to introduce some ideas that may help balance our understanding and interpretation of cultural landscapes and their history. Cultural landscapes are developed by, and associated with, diverse types of people, researchers, and managers. Interpreters at historic areas can encourage greater awareness of diversity by enhancing existing efforts to recognize, document, and interpret diversity.

Gender as a Social Construction

Gender is determined by how social and cultural roles are defined and learned; gender is related to but not determined by biology. Gender behavior is learned and performed on a daily basis, and differs from culture to culture. Gender behavior includes language—both verbal and body language—and includes social, family, and work roles. Standards of appropriate gender behavior evolve through time, and can be changed consciously—what is "normal" according to past behavior standards does not have to be accepted as universal or always true.

For example, the association between the natural landscape and "femaleness" is an association of Western culture, and does not necessarily hold true in other cultures. In some non-Western cultures, men may be associated with nature, all humans may or may not be associated with nature, other criteria such as wild versus tame are associated with gender, or no distinction is made between nature and culture at all.[2]

Gender and Women's History?

Over the last few decades, there has been substantial activity in the area of women's history within the National Park Service. A number of places significant in women's history have been included on the National Register, some listed as National Historic Landmarks. The National Park Service has co-sponsored three national conferences on Women and Historic Preservation.[3] Findings from the vast amount of research in women's history have been incorporated into interpretation programs and materials.

National Park Service publications in women's history include *Reclaiming the Past: Landmarks of Women's History*, an outcome of the 1989 National Historic Landmark theme study to identify additional places important to women; *National Parks and the Woman's Voice: A History*, which provides descriptions of many women's contributions to the National Park Service; "Beyond John Wayne: Using Historic Sites to Interpret Western Women's History," an article that promotes the use of historic sites and material culture in interpreting western women's history; several issues of *CRM* that show the diversity of women's history research relating to NPS units; and a brochure outlining how women's history research can be used in interpretive programs.[4]

Women's history focuses on including women's experiences and contributions, making women's roles visible within interpretive programs, and preserving places special for women. Some of these efforts have included women within existing historical themes and stories, and some have questioned the way women and gender roles have been represented. Gender can be approached in various ways in different kinds of studies.[5] In some discussions of gender, women remain the primary research focus in order to balance the representation of both genders.

For instance, in the field of geography, patterns of women's work throughout a region or worldwide have been studied in order to include women, to represent women more accurately, and to have the information available with which gender comparisons can be made.[6] Much of women's history research would fit into this approach. Other discussions of gender focus on gender roles, and how social, family, and work roles differ between women and men. And yet others compare differences among women with differences among men. Each of these approaches will be discussed here, in relation to cultural landscapes.

Thus, focusing on gender usually includes both men and women, and involves asking questions such as how gender identities have influenced social relationships, community actions, historical trends, and the evolution of landscapes at different times in history. Women are integrated into the overall story, not included as an "add-on," and our understanding of history may change.

Gender Balances Gender Representation

In this approach, women's stories and voices are included and historical inaccuracies and stereotypes are corrected. For example, at Tumacacori National Historical Park in southern Arizona, where the National Park Service preserves and interprets life at three historic Spanish missions, Hispanic and Native American women were an important part of the mission community. The park continues to incorporate more information on Native American and Hispanic women in their interpretive programs[7] as part of the overall effort to more accurately represent cultural and gender diversity.

Traditional western history includes three stereotypes of Anglo-American women—the refined lady, the long-suffering wife, and the prostitute. In reality, women homesteaders do not fit these stereotypes.[8] An example is Emma Erickson, of Faraway Ranch at Chiricahua National Monument. Emma, and her daughter Lillian, were among a number of women who worked homesteads and ranches—often by themselves—in the southern Arizona area.[9] Using sources such as diaries and letters that show how these women defined themselves, and how they described their own experience, we can include them accurately in the picture.

Another stereotype about Anglo-American women in the West is that they wanted to remake their eastern domestic environments and domesticate the wilderness, and that they felt intimidated by the open spaces of the West. Research has found that many women—farmers, ranchers, artists, and tourists—found the vast open spaces liberating, and celebrated them rather than tried to change them.[10] Two well-known examples are writer Mary Austin and artist Georgia O'Keeffe.

This kind of research can be—and has been in a number of parks—applied to the inclusion of the stories of women who explored and enjoyed the undeveloped landscape and the interpretation of the meanings and symbolism of these landscapes for different kinds of women. With the incorporation of this kind of research, gender diversity is more accurately represented.

Gender Explores Gender Roles

This approach moves further into gender analysis, and can look at how different places and types of work can be gendered. "Gendered" means that places or types of work are associated with men or women, through design, use, or behavior. For example, in traditional Western culture, the private realms of the home, childcare, the family, and community volunteer work have been associated with women, and the public realms of paid labor, business, and politics have been associated with men.

A southwestern cultural landscape example that somewhat reverses these traditional associations is the comparison of the spatial organization of nuns' living and working areas within the Sisters of Loretto religious community in Bernalillo, New Mexico, compared with the spatial organization of the adjacent Christian Brothers' living and working areas.[11] Both the nuns and the brothers owned tracts of land containing church and school compounds, agricultural fields, and orchards, and they both worked the fields. The nuns lived within the school and church compound, so their residence was more public, visible, and accessible.

In comparison, the brothers' residence was tucked back in the orchard area, separated from their church and school. According to author Lisa Nicholas, the more public residences of the nuns relates to gendered work roles. The nuns were expected to be available to be of service at any hour—they did not have the more private "monastic retreat" that the brothers did—and cultural norms of the day required women to be

This NPS training program at the Hubbell Trading Post National Historic Site in Arizona addressed gender as one aspect of diversity. Photo by the author.

more protected and less isolated. While this example reverses the male-public and female-private associations, Nicholas' research indicates that the spatial organization of these landscapes was still gendered.

In Western culture, the distinction between "productive" and "reproductive" labor is often gendered. "Productive" labor has traditionally been defined as paid labor within commercial agriculture, manufacturing, construction, and so on; "reproductive" labor has traditionally been defined as often unpaid work in raising children, managing households, and community volunteer work. In addition to preserving material results of "productive" labor, such as buildings and bridges, we can also ask about the processes and support services involved in making this work possible. We can ask: Where were the women and children? Where were the homes, the gardens, the laundries, and the community social places?

Forts and other military sites tend to be gendered landscapes because they were planned and used primarily by men, and they need to be interpreted as such. However, by documenting, preserving and interpreting the places where women lived and worked, e.g., laundries and married officers' quarters, we can ensure that the women who were involved at these sites are included, and that all "reproductive" labor is included and represented. This is occurring at a number of forts preserved within the national park system. With this information on women's involvement and on "reproductive" labor, gender roles can be compared more effectively.

Back at Tumacacori, we can study historic and contemporary garden spaces through a "gender lens" by including questions that address potential gender roles and relationships.[12] For example, who historically did the gardening and cared for the plants? Were gardens historically associated with women or men? What did the plants and/or garden design mean to the garden designers and users of the plants? Many gardens developed by women who moved north into what is now the United States from Mexico are characteristic of Spanish/Moorish gardens—walled gardens divided into four quadrants, with a central water feature and containing a variety of fruit trees, flowers, and herbs.

Raquel Rubio-Goldsmith has described these gardens as being "clearly positioned within the domain of women," and states that the image of the garden served "as both a female domain and a symbol of civilization." Similar to other European women settlers, Hispanic women have been associated with maintaining the moral order and civilizing the wilderness, and with the domestic sphere, kitchen gardens, and cooking. Plants from the walled gardens were used by rezadores or prayer women. Men might build the garden shrines, but for the most part the women cared for them.[13]

Staff from the Southwest Institute for Research on Women (SIROW) at the University of Arizona are currently working on a bilingual interpretive brochure for the courtyard garden at Tumacacori National Historical Park. The brochure will address the use of plants by Hispanic and Native American women, for example, women healers (curanderas), and a number of plants shown to be associated with women will be introduced within the courtyard garden. According to SIROW researcher Penny Waterstone, plants important to women for medicinal use historically and today—such as creosote and ephedra or Mormon tea—have not been documented so far by historians, but are now acknowledged as culturally-important plants. Waterstone maintains that the peaceful courtyard garden setting provides an opportunity to interpret "...both the mundane and the spiritual lives of ordinary and prominent people: men, women, children, natives, ...Europeans ...mixed families, and later Anglo-American settlers."[14]

Differences Among Women and Men

This approach more realistically addresses complexities of who people are and the different factors that relate to how and why people influence the development of cultural landscapes. We all have many different aspects of identity, and we all play multiple roles. While in previous centuries all women and men did not fit traditional gender roles and identities, this is definitely less so today. We can address the complexities of diversity by looking at the historical development of landscapes and at how they are developed and used today and by considering gender along with other relevant categories of diversity, such as class and ethnicity.

Again using Tumacacori as the example, questions using this approach might include: How are people's experiences of gardens similar or different across gender, culture, and age? Do Hispanic and Anglo women's gardens have a similar function—as a walled oasis against the wilderness and a personal refuge—but have different forms—perhaps rows of flowers in planting beds in some and more container planting in others? Do outdoor spaces historically designed by men (perhaps orchards and fields, irrigation systems) differ by culture—between Hispanic, Native American, and Anglo men? Were women sometimes involved in places and work usually associated with men, and were men sometimes involved in places and work usually associated with women?

Gender is One of Many Diversity Factors

Considering gender as one of many diversity factors is an important element in the documentation and management of cultural landscapes. We can focus on one diversity factor, like gender, but we need to acknowledge the possible influence of others. As mentioned by one of the Mosaic conference speakers, the National Park Service must evolve with history and not be afraid to tell the whole story[15]—we must evolve with our changing understanding of history.

Notes

[1] "A Mosaic in Motion 2000, The National Park Service, Embracing and Engaging All People," November 8-12, 2000, at the College of Santa Fe, Santa Fe, New Mexico, sponsored by the National Parks and Conservation Association and the National Park Service.

[2] As described in Carol MacCormack and Marilyn Strathern, *Nature, Gender and Culture* (Cambridge: Cambridge University Press, 1980).

[3] The most recent "Women and Historic Preservation" Conference was held at The George Washington University at Mount Vernon College, Washington, DC, in May 2000.

[4] Page Putnam Miller, ed., *Reclaiming the Past: Landmarks of Women's History* (Bloomington, Indiana: Indiana University Press, 1992); Polly Welts Kaufman, *National Parks and the Woman's Voice: A History* (Albuquerque: University of New Mexico Press, 1996); Heather Huyck, "Beyond John Wayne: Using Historic Sites to Interpret Western Women's History" in Lillian Schlissel, Vicki L. Ruiz, and Janice Monk, eds., *Western Women: Their Land, Their Lives* (Albuquerque: University of New Mexico Press, 1988), 303-329; the special issues of *CRM* devoted to women's history, Volume 20:3 (1997) and Volume 21:11 (1998); and the brochure entitled *Exploring a Common Past: Interpreting Women's History in the National Park Service,* National Park Service, 1996.

[5] The discussion of different approaches to gender studies is included in *Women and Geography Study Group* of the Royal Geographical Society, with the Institute of British Geographers, *Feminist Geographies: Explorations in Diversity and Difference* (Harlow, England: Longman, 1997), and Joan Wallach Scott, *Gender and the Politics of History* (New York: Columbia University Press, 1988).

[6] *Women and Geography Study Group,* pp. 56-65.

[7] Staff at Tumacacori National Historical Park, personal communications, 1999-2000.

[8] Susan Armitage, "Through Women's Eyes: A New View of the West," in Susan Armitage and Elizabeth Jameson, eds., *The Women's West* (Norman: University of Oklahoma Press, 1987), 9-18.

[9] Betty Leavengood, *Faraway Ranch, Chiricahua National Monument* (Tucson, Arizona: Southwest Parks and Monuments Association, 1995).

[10] Vera Norwood, "Women's Place: Continuity and Change in Response to Western Landscapes," in Lillian Schlissel, Vicki L. Ruiz, and Janice Monk, eds., *Western Women: Their Land, Their Lives.* (Albuquerque: University of New Mexico Press, 1988), 155-181.

[11] Lisa Nicholas, "Working in the Fields of the Lord: The Historic and Enduring Influence of the Sisters of Loretto on the Landscape of Bernalillo, New Mexico," unpublished Master's thesis, University of New Mexico, 2000.

[12] Janice Monk, "Gender Issues in Landscape Research", presentation given at the "Different Voices, Different Visions: Identification and Analysis of Cultural Landscapes" training course, held at Tumacacori National Historical Park and Tubac Presidio State Historical Park, Arizona, September 1998.

[13] Raquel Rubio-Goldsmith, "Civilization, Barbarism, and Norteña Gardens," in Susan Hardy Aiken, et al, eds., *Making Worlds: Gender, Metaphor, Materiality* (Tucson: University of Arizona Press, 1998): 274-287.

[14] Penny Waterstone, personal communication, December 1, 2000.

[15] Jerry Belson, Southeast Regional Director, presentation given at Mosaic in Motion conference.

Jill Cowley is a historical landscape architect with the Intermountain Support Office, National Park Service, Santa Fe, New Mexico.

Marla McEnaney

Working the Land

Understanding and Managing our Nation's Agricultural Legacy

Agriculture—the most useful, the most healthful, the most noble employment of man. I know of no pursuit in which more important service can be rendered to any country than by improving its agriculture.

Attributed to George Washington, c. 1790

Our nation's agricultural legacy has created a sense of shared identity, values, and nostalgia. Our collective understanding of farming, however limited, continues to evolve and is reflected in our culture. Notable early figures such as Washington and Jefferson idealized the independent farmer. More recently, works of literature such as John Steinbeck's *Grapes of Wrath,* Hamlin Garland's *A Son of the Middle Border,* early-20th-century works by Willa Cather, up to Jane Smiley's *A Thousand Acres,* have examined rural life in America.

A variety of artists and composers have been influenced by the pastoral qualities of the rural landscape, ranging from Grant Wood to Aaron Copeland. Contemporary musicians such as Woody Guthrie, Willie Nelson, and John Mellencamp have raised the national consciousness regarding the rather grim situation faced by our farmers. On the lighter side, several years ago, theatergoers throughout the Midwest enjoyed a revival of Rogers and Hammerstein's "State Fair."

On a more tangible level, the impact of agriculture on the national landscape can not be overlooked. Nor is it difficult to find a critic of the impact of agriculture or agricultural policy, whether from the standpoint of rural poverty, environmental ethics and biodiversity, or crop subsidies. The argument is as multi-faceted as the growing movement to preserve agricultural landscapes across the country, which encompasses local, state, and national efforts.

The most recognizable activists may be those trying to fight suburban sprawl by protecting agricultural land use. For example, the American Farmland Trust provides farmers and local governments with ideas for instituting sound land use. Others, including Seed Savers, work to identify and cultivate heirloom plants or heritage livestock breeds. A number of organizations, such as the National Trust's Barn Again! program, focuses on understanding and preserving material culture aspects of which have become icons on our national landscape.

One could debate the significance of American agriculture and the best means of its preservation infinitely. For the purposes of this essay, we will focus on the more recent efforts at preserving a small number of agricultural landscapes or remnants of agricultural activity in our nation's national park system.

Overview of Agricultural Landscape Preservation in the NPS

The National Park Service managed agricultural landscapes as early as 1933, with the transfer of 56 national monuments and military sites from the War Department. Many of these areas had historically been in agricultural production. In many of these parks, enabling legislation focused on preserving the battlefield scene, rather than recognizing and calling for protection of the agricultural features that contributed to the battle.

Today, it is not surprising to find the National Park Service involved in a variety of programs to protect agricultural resources. An example of a heritage preservation and tourism initiative is the Silos and Smokestacks program in northeast Iowa, through which technical assistance and grants are provided to farmers and communities interested in showcasing their operations to the public. Documentation and contextual research, critical components of any preservation effort, are handled through the National

Register of Historic Places program and through cultural resource divisions in Washington, DC, administrative offices, and parks.

Beginning in the 1980s, with Robert Melnick's Boxley Valley study, many of us have faced the challenges to carrying out rigorous survey and research of agricultural landscapes. These are the same challenges encountered when one approaches almost any vernacular resource. Assembling a written and graphic record of these landscapes involves real detective work. Rarely is the record comprehensive, one often incorporates oral interviews, farm records, and contextual period sources to make educated guesses about historic processes. Photographs are often a very lucrative source, but it is unusual to find coverage of an entire property.

We rely on a variety of resources to complete our understanding of a place because only a few historic context studies have been completed. Many of us are working to get more of the historic context studies underway and are cooperating with state historic preservation offices and universities in this effort.

One recent effort is a service-wide study of the Park Service's agricultural landscapes. Ninety parks have agricultural landscapes that comprise a significant component of the greater park cultural landscape. Only Grant-Kohrs Ranch National Historical Site in Montana, benefits from the specific recognition of the significance of agricultural activity in the park's enabling legislation. The conundrum of managing change is a recurring theme throughout the study and throughout most scholarship regarding agricultural landscapes. A farm operation is not viable if it does not change. The key is perpetuating the processes in a manner that does not result in the deterioration of patterns and features.

Although the Port Oneida Rural Historic District in Sleeping Bear Dunes National Lakeshore is no longer actively farmed, historic buildings, field patterns, and landscape features are still visible. Built by Norwegian settlers in the early 20th century, the Thoreson Farm overlooks Lake Michigan. Photo courtesy Cultural Landscape Program, Midwest Regional Office, National Park Service.

The National Park Service mission provides us with an even more complicated challenge: how do we support a historic land use that has the potential to damage the natural environment, and how do we convey the complexity of these resources, especially the interrelationships between natural and cultural resources, to our visitors? As mentioned earlier, most of us share a romanticized notion about farming, especially small family farming. Few of us have a deeper understanding of the practicalities and impacts of this activity. As writer Paul Thompson has stated,

> As symbolically powerful images, our notions of land, of fertility and of food require thoughtful consideration, lest their implicitness makes us forgetful of their potency, or of our dependencies on the realities they represent. Yet celebration of farming too easily falls into slavish defense of farming practices that may be far from ideal.

As a stewardship agency, we have a responsibility to promote careful land use. We have to provide for the safety of visitors and employees, convey an authentic and unsanitized experience, and, if we are going to do this successfully, respond to the demands of the agricultural market. This is a challenging assignment. There are some places where the National Park Service is trying to make it work, with some success, as described in the following case studies.

Ebey's Landing National Historical Reserve. The reserve is located on Whidbey Island in Washington's Puget Sound. It comprises just over 19,000 acres, with less than 2% owned by the National Park Service. It is currently the single model of continuing market agriculture in the national park system. Within the reserve, farming continues as it has for a century, and there is a documented concern for protecting and improving the natural environment. It is managed through a balance between local, state, and federal interests that are represented by the members of the Trust Board. The Board shapes land use through zoning, easements, and other protective measures that control development.

Cuyahoga Valley National Park. Cuyahoga Valley National Park stretches between Akron and Cleveland, Ohio. At present, it protects approximately 450 acres of agricultural fields. Although the park has successfully rehabilitated a number of agricultural buildings for new use, managers recently recognized that their program of leasing agricultural fields was less successful. The agricultural leasing program protected landscape patterns, but did not result in healthy farming practices or meaningful interaction with visitors. The park is currently putting in place a long-term leasing program that allows farmers to practice sustainable farming within the historic landscape.

Sleeping Bear Dunes National Lakeshore. Located in the northwestern corner of Michigan's Lower Peninsula, the park has four agricultural districts, two on the mainland and one each on North and South Manitou Islands. The largest, the Port Oneida Rural Historic District, encompassing approximately 3,400 acres, has the highest integrity. The overall area supported farming up into the 1970s; however, the meager existence of the residents is reflected in a landscape with the material culture of the early 1950s. The structures represent an intact continuum of agricultural technology ranging from almost medieval systems up to a single Grade A dairy operation.

The park has successfully maintained patterns through mowing, but without more active management, the small-scale features such as ornamental and cultivated plants, orchards, and windbreaks will be lost. The current management approach preserves the landscape through continued mowing, rehabilitates scattered residences and some outbuildings, and stabilizes the remaining structures. Most of the stabilization work has taken place through volunteer labor.

The district will house non-profit organizations or other uses deemed compatible with the National Park Service mission—such as nature centers, arts centers, and a youth hostel. The question is how meaningful is it without the historic activity. Ideally, the farms will not function simply as artifacts within a sterilized landscape. Although there seems to be an implicit agreement that farming could not be reinstated, the General Management Plan currently underway contains alternatives that would allow active agriculture in the future. While the leasing program could reinstate a sense of community, park management has been very conservative in taking advantage of opportunities offered by the local community. A local preservation organization has been formed to support this effort.

Indiana Dunes National Lakeshore. The focus of agricultural resources preservation and interpretation at Indiana Dunes is Chellberg Farm. The National Park Service cultivates almost the entire original 80-acre tract for educational purposes. A recently published Cultural Landscape Report (CLR) has provided guidelines for protecting spatial arrangement, circulation, and views and restoring small-scale features. The CLR emphasizes preserving remnants of the outdoor "domestic" sphere—areas where "women's work" was carried out, and suggests cleaning up interpretive exhibits that never existed historically and may mislead visitors. The site, which receives very heavy visitation, has significance beyond the interpretation of farming: it provides a setting for continuing the traditions for the contemporary Swedish-American community.

Conclusion

The challenge to protecting our agricultural landscapes is finding ways to protect processes that must change to continue. It is also important to relate stories of failure. We must understand and convey multiple development periods, and through treatment, address features that are missing or have changed over time.

But even that is not enough—we need a comprehensive, real world approach that reaches beyond how we have typically managed our parks,

> It is important to recognize that a significant agricultural landscape is a unique combination of nature and culture, and a farm is simultaneously an ecosystem, social system, and economic system.*

Note

* Robert Page, "Agricultural Landscapes in the National Park System," Draft Report, National Park Service, 2001, n.p.

Marla McEnaney is a historical landscape architect, Midwest Regional Office, National Park Service, Omaha, Nebraska.

Carol D. Shull

Evaluating Cultural Resources

Challenging Issues for the 21st Century

At the turn of the 21st century, cultural resources professionals are faced with identifying, evaluating, and registering cultural resources that challenge commonly held assumptions about what is "historic" and worthy of preservation. The concept of significance changes with the passage of time, new scholarship, and a better understanding of the need to recognize historic places associated with all of the nation's diverse cultural groups.

As the lead federal agency for cultural resources preservation in the United States, the National Park Service (NPS) plays a central role in evaluating and recognizing challenging resources through the National Register of Historic Places and the National Historic Landmarks (NHL) Survey. These challenges also are evident when new properties are proposed for the national park system or when the NPS is asked to become involved in their stewardship and interpretation. As the recipient of some 2,000 nominations, requests for determinations of eligibility, and related actions each year, the National Register of Historic Places has gained a national overview of many of the current challenges.

One of the major challenges of the preservation movement is the identification of historic places associated with traditional cultures, such as American Indian tribes. These traditional cultural places (TCPs) can be large landscape features with traditional values not easily recognizable to those outside the cultural group. Obtaining information about them is often difficult because tribes may not trust or may be uncomfortable with giving information to outsiders or have cultural prohibitions against doing so. The information about their values may be held by a small number of traditional practitioners or even a single traditional leader, and passed down orally with few or no written sources to assist in evaluation. Defining boundaries, integrity of condition, and the overlay of development unrelated to traditional cultural values and the sometimes contradictory perspectives of archeologists and Native Americans[1] are other issues.

Zuni Salt Lake, New Mexico. Photo by Beth Boland, National Register of Historic Places, National Park Service.

The Zuni Salt Lake and Sanctuary in New Mexico is a 182,406-acre site that is sacred to six tribes: the Zuni, Western Pueblos (Acoma, Laguna, Hopi), Apache, and Navajo. The Zuni Salt Lake is a historic source of salt and home to Salt Mother. The Sanctuary or neutral zone, which encompasses most of the acreage, is a sacred place where Native Americans pay homage to Salt Mother by keeping a reverent attitude and avoiding hunting or violence. Each tribe makes pilgrimages to Salt Lake and maintains and uses shrines in the Sanctuary zone defined by the natural topography of the area as viewed from the crest of the crater containing Salt Lake. Five trails not visible to the naked eye were relocated and mapped as the result of an aerial survey. The Lake and Sanctuary have a long history of significance based in traditional practice extending from time immemorial to the present and an ongoing role in the retention and transmission of the cultures of the tribes who maintain their traditional use of the sites.

Issues included whether the ethnographic study and the nomination contained enough explicit justification to include the large sanctuary zone, because of the behavior of travelers through the neutral area; and how to set boundaries. Information in the nomination was not sufficient to justify the contribution claimed for the hundreds, possibly thousands, of archeological sites, historic ruins, and other features, shrines and possibly other resources in the area, so the area was determined eligible as one large site. Tribes were also concerned that some of the information in the ethnographic reports be kept confidential as is allowed under Section 304 of the National Historic Preservation Act.

The National Register's bulletin, *Guidelines for Evaluating and Documenting Traditional Cultural Places,* our videotape on the same topic,[2] policy letters, and workshops involving tribes and other CRM professionals have provided impetus and assistance in identifying and evaluating traditional cultural places. But additional technical information is needed on how to document TCPs, as are good examples of studies.

The last decade has seen an increasing number of archeologists, anthropologists, historians, and other cultural resources professionals working more closely with native groups. We need to increase the cooperation and assure the evaluation of cultural resources from different perspectives. Scientific goals of archeologists should not violate values. We must learn how to better use historical evidence based on oral traditions, ethnographic studies, and religious and traditional practices to provide the multiple lines of evidence necessary to evaluate TCPs. The National Park Service should also provide leadership by conducting studies to identify TCPs within units of the national park system that are national models of how to do this work.

Questions of adequate documentation and physical integrity have also arisen in evaluating properties associated with other groups in themes such as the Underground Railroad (UGRR). Because the UGRR was highly secretive, much of what we know comes from oral traditions. While oral traditions can offer important clues to events, the challenge is to find corroborating evidence. Another concern is historic integrity. Still another relates to what kinds of questions can be answered from archeological evidence at UGRR sites, part of a larger question about how to determine which historical archeological sites are worthy of study and recognition.[3]

To be eligible for the National Register under any of the criteria, evidence of UGRR associations must be convincing. What is at a property today must be able to physically convey its UGRR associations. For example, the John P. Parker House in Ripley, Ohio, is the home of a former slave who, from 1853 until his death, planned from this location many rescue attempts of slaves held captive in the "borderlands" of Kentucky. This building was in very poor condition when it was designated a NHL, but still clearly recognizable as the home of John Parker during the period of significance.

The National Park Service is providing leadership on the evaluation of UGRR sites. The National Historic Landmarks Survey has completed an UGRR theme study in the National Register multiple property documentation format that provides the historic context, sources of information, a list of property types, and registration and integrity requirements to assist in determining which properties are eligible for National Historic Landmark designation and for National Register listing. The theme study, sample nominations, and a travel itinerary of UGRR properties are available on the National Park Service web site <www.cr.nps.gov/nr/travel/underground/>. Of some 50 UGRR historic places that are listed in the National Register, 15 have been designated as National Historic Landmarks. Research is proceeding to identify additional properties.

We must assure that historic preservation tells an inclusive American story. In 2000, the National Park Service published a congressionally-mandated National Historic Landmarks theme study on racial desegregation in public education. Completed in partnership with the Organization of American Historians and the National Conference of State Historic Preservation Officers, this study tells a multiethnic story of racial desegregation, from the 1840s through the early 1970s. Prepared in the National Register multiple property format like the UGRR theme study and available in print and on the National Park Service web site <www.cr.nps.gov/history/online_books/nhl/school.htm>, it provides historic context and sets out the property types and registration requirements for national significance and National Register eligibility.

The National Park Service also has begun a study on the history of American civil rights. This study will provide a framework from which the National Park Service can establish a long-term research program to identify, evaluate, and preserve sites associated with this theme, but additional funding will be needed to complete the study. In the meantime, significant properties relating to civil rights are being assessed individually. Stonewall in New York City, the site of the 1969 raid and demonstrations regarded by many as the single most important event that led to the modern gay and lesbian liberation movement, was nominated to the National Register by the New York State Historic Preservation Officer, listed, and subsequently designated a NHL.

Evaluating properties from the recent past is continually challenging. National Register criteria for evaluation require that properties that have achieved significance in the last 50 years be of exceptional importance to qualify for listing. These resources account for about 3% of the more than 73,000 National Register listings. While some critics disagree with the exceptional importance requirement, the criteria consideration guards against the listing of properties of passing contemporary interest and ensures that the National Register is a list of truly historic places. Recent properties can be evaluated only when sufficient historical perspective exists to determine that the property is important. Scholarly research must be done to document both the historic context and the specific property's role in that context. The National Register bulletin on evaluating properties that have achieved significance within the last 50 years is periodically updated.[4]

More recent properties join earlier National Register listings to add new chapters in traditional themes of American history. Post-World War II suburbanization is not a new theme but a more recent stage in a process that began in the 19th century. Suburbanization gained momentum in the post-World War II period due to the demands of a growing population, incentives for home builders, favorable financial terms for prospective home owners, use of mass production methods and prefabricated construction materials, and the standardization of zoning and subdivision design. State Historic Preservation Offices and local governments need additional survey information and contextual studies (existing surveys seldom extend beyond World War II) to assist in evaluation.

To encourage the development of contexts at the local level and to help evaluate suburbs, David Ames of the University of Delaware has written a nationwide context on the suburbanization of America from 1830-1960 for the National Register. This context uses a framework based on changing modes of transportation from the railroad to the automobile. It examines historical trends that affected the growth and development of residential suburbs in America, including real estate financing, community planning, subdivision design and zoning, house design and construction, and suburban landscape design.

To assist in the conduct of local surveys of recent subdivisions, we are completing a National Register bulletin focusing on the residential subdivision as a significant historic property type. This bulletin provides a summary glance at the history of suburbanization, and sets forth guidelines for developing local contexts, implementing streamlined methods for survey, and making the critical decisions of significance and integrity in neighborhoods.

Distinctive design characteristics and important historic associations mark many residential subdivisions of the postwar period. Neighborhoods, such as National Register-listed Arapahoe Acres in Englewood, Colorado, built between 1949 and 1957, stand out for their high quality architectural design and outstanding historic integrity. The combined expertise of developer Ernest Hawkins and designers—Eugene Sternberg, Joseph Dion, and Stanley Yoshimura—make Arapahoe Acres not only representative of a period of expansive suburbanization in Denver after World War II, but also one of a small and finite number of subdivisions nationwide based on architect-developer collaboration and modernistic principles of design. These subdivisions of contemporary homes received national acclaim by architectural and housing magazines and commendation of the prestigious Southwest Research Institute, which espoused quality of design for low-cost, efficient housing using modern materials and construction methods.

Modern architecture is another challenging subject. Much of it is threatened long before it reaches the 50-year mark, both because of the failure of building materials which require intervention and its lack of popularity with some sectors of the public. We are able to list and even designate as NHLs modern buildings designed by architects whose work has been recognized by honor awards and in popular and scholarly publications. We are not listing buildings designed by still practicing architects, when it is too early to evaluate the body of their work and listing could be used to help architects obtain future commissions.

The North Carolina State Historic Preservation Officer nominated four houses and an office building as part of the Early Modern

First Baptist Church, Columbus, Indiana. Photo by Marsh Davis, Historic Landmarks Foundation of Indiana.

Architecture Associated with the North Carolina School of Design multiple property submission. This group of buildings dating from the 1950s to 1968, is significant as the work of a small group of highly-talented architects at one of the best known American schools of design in the early post-war period. The Matsumoto and Small houses and the Small Office Building incorporate for the first time in the state the aesthetic concepts developed by Mies van der Rohe.

The National Historic Landmarks Survey was able to support nominations for the Irwin Union Bank and Trust, the Miller House, First Baptist Church, North Christian Church, First Christian Church, and the Mabel McDowell Elementary School in Columbus, Indiana. The sponsors of the nominations developed the context to evaluate their significance in a *Modernism in Architecture, Landscape Architecture, Design and Art in Bartholomew County, Indiana, 1942-1965, National Historic Landmark Theme Study.* Other historic properties are likely to be recognized under this context.

In other themes, decisions about treatment are forcing the establishment of contexts for evaluations. The Department of Defense has funded two excellent histories of the Cold War, *Defend and Deter: The Legacy of the United States Cold War Missile Program,* and *Searching the Skies: The Legacy of the United States Cold War Defense Radar Program,*[5] but registration requirements still need to be defined.

The National Park Service and our preservation partners are addressing many of the challenging issues, but we must do more. The National Register is preparing new bulletins as quickly as possible when a need arises to provide general guidance on a particular evaluation issue. Old theme studies and context documents and already-inventoried historic places should be reassessed and updated in light of new scholarship and the passage of time and to assure that they are documented for the full range of their values. The resources of diverse cultural groups should be identified as quickly as possible in concert with those groups.

We should move forward to undertake new theme and multiple property context studies on priority topics, while striving for more partnerships between agencies and organizations to support them. National Park Service staff and our partners sponsor and participate in many conferences and provide a variety of assistance to the public, but we need to do more to assure that we are addressing the challenging issues and educating the public about the full range of cultural resource values. We owe it to the American people to provide leadership to meet the preservation challenges of the 21st century.

Notes

[1] Darby C. Stapp and Julie Lonenecker, "Working Together-The Times, They are A-Changin': Can Archaeologists and Native Americans Change with the Times?," *Society for American Archeology Bulletin* 18 (2000): 18-20.

[2] *Through the Generations: Identifying and Protecting Traditional Cultural Places, 1998.* This videotape was a collaborative effort of the Department of the Interior, National Park Service, National Register of Historic Places, Department of Agriculture, National Resources Conservation Service, National Employee Development Center, and Advisory Council on Historic Preservation.

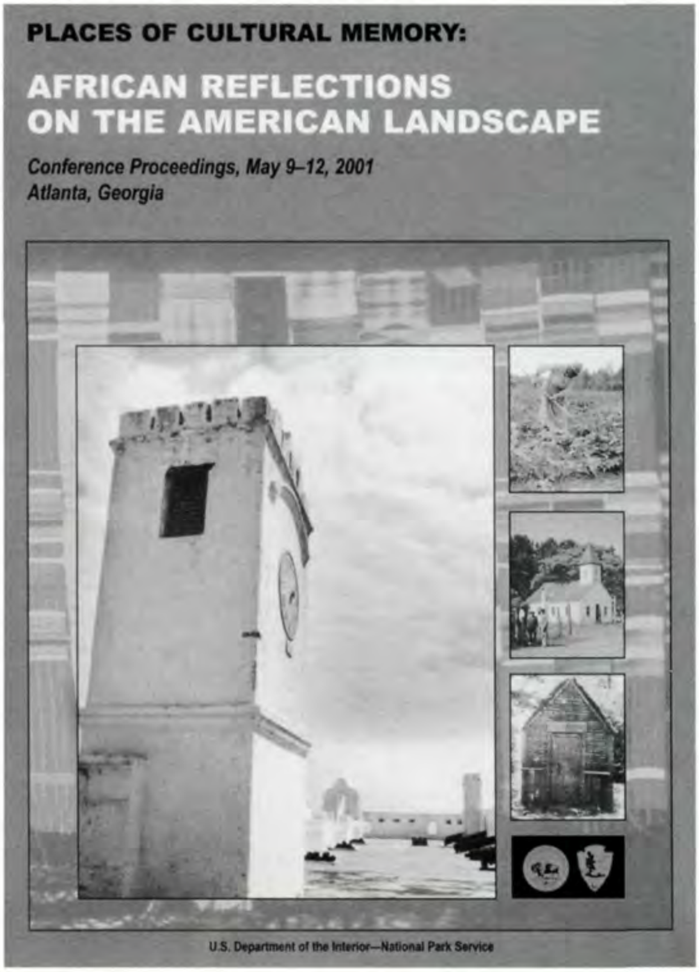
[3] Katherine Deagan, "Neither History Nor Prehistory: The Questions that Count in Historical Archeology," *Historical Archeology,* 22:1 (1988): 7-12; Donald L. Hardesty, "Research Questions and Important Information," *CRM,* 18:6 (1995): 4-8; Susan Henry, "The National Register and the 20th Century: Is There Room for Archeology?" *CRM,* 18:6 (1995): 9-13.

[4] Marcella Sherfy and W. Ray Luce, *National Register Bulletin 22: Guidelines for Evaluating and Nominating Properties that Have Achieved Significance Within the Past Fifty Years,* Washington, DC: National Register of Historic Places, National Park Service, revised 1998.

[5] John C. Lonnquest and David F. Winkler, *To Defend and Deter: The Legacy of the United States Cold War Missile Program,* A Study Sponsored by the Department of Defense Legacy Resource Management Program Cold War Project, 1996; Department of Defense, United States Air Force, Air Combat Command, *Searching the Skies: The Legacy of the United States Cold War Defense Radar Program,* Headquarters Air Combat Command, 1997.

Carol D. Shull is Keeper of the National Register of Historic Places and Chief of the National Historic Landmarks Survey, National Park Service, Washington, DC.

The conference, "Places of Cultural Memory: African Reflections on the American Landscape," was held May 9-12, 2001, in Atlanta, Georgia, and attracted 200 attendees. The conference addressed historic places in the United States and the Americas that are associated with African cultural heritage. The purpose of the conference was to assist with the fuller identification, evaluation, documentation, preservation, and interpretation of historic places. Keynote speakers included Joseph E. Harris of Howard University and Robert Farris Thompson of Yale University. Thematic sessions featured leading scholars of African and African-American history who made presentations on cultural landscapes, architecture, archeological resources, and agricultural technology. Panels on the African Burial Ground, the Gullah/Geechee Culture, international perspectives, and integrating the conference contents into historic preservation practice concluded the conference. The conference was a cooperative effort of the National Park Service, the National Park Foundation, The Georgia Trust, the National Conference of State Historic Preservation Officers, US/ICOMOS, and other national, regional, and local organizations. For more information on the conference, visit the NPS Cultural Resources Diversity Initiative web site <www.cr.nps.gov/crdi>. Illustration courtesy the National Park Service.



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