

TEACHING
*Cultural
Heritage*
PRESERVATION

HISTORIC PRESERVATION
CULTURAL RESOURCE STEWARDSHIP
AND RELATED FIELDS

DEVELOPED BY
Coppin State University | Goucher College | Morgan State University | National Park Service

In cooperation with Participants in Curriculum Forum

A Course Outline

S E P T E M B E R 2 0 0 2



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WHAT IS

Cultural Heritage

PRESERVATION



“CULTURAL HERITAGE PRESERVATION” involves the preservation of the physical heritage of living societies, including their buildings, structures, sites, and communities. It includes the protection of landscapes that societies transformed through agricultural and industrial development. It embraces material culture, including artifacts, archives, and other tangible evidence. “Cultural heritage preservation” also encompasses the transmission of intangible aspects of a society, such as oral traditions, music, and community rituals.

Cultural heritage preservation may refer to protecting evidence of the distant past, such as the archeological sites where the Anasazi Indians of the American Southwest once lived. It also pertains to the preservation of recent history, such as places and oral histories associated with the civil rights movement in the United States. Cultural heritage preservation also may be applied to the recognition of the heritage of contemporary cultural groups, such as the Haitian American community of South Florida, the Asian American fishermen of the Gulf Coast, or the Narragansett Indian Tribe in Rhode Island.

When applied to a non-living society, cultural heritage preservation often involves caring for the material of the past such as archeological artifacts, rock carvings, or ruins. By preserving those artifacts, we gain insight into the culture of the groups that crafted them, how their societies functioned, and how they lived. When applied to living societies, cultural heritage preservation seeks to assist groups with retaining, understanding, and enjoying their cultural identity. In a sense, cultural heritage preservation keeps this material and intangible culture alive in our memory as a part of what has shaped us as a people, nation, and culture. ■



WHY WAS THIS

Course Outline

DEVELOPED





CULTURAL HERITAGE ACTIVITIES are occurring in thousands of communities across the nation. These activities range from efforts to preserve a historic municipal building, such as Central High School in Little Rock, Arkansas, to surveys of sites and descendent communities associated with historical events, such as the Japanese American Relocation Camps of World War II. Where once interest in these places and events was confined to small groups of activists, today their preservation is of interest to many Americans as a way to more fully understand their own and America's past.

Local, state, and the federal governments undertake many different types of preservation activities. These activities include identifying and documenting historic places, providing financial and other incentives for preservation, and educating the public about the benefits of preservation. In addition, national, state, and local private, non-profit organizations are involved in many types of preservation activities, including operating historic house museums and outdoor villages, working to revitalize historic urban neighborhoods, and developing historic sites as tourist attractions. Cultural groups work to preserve their heritage in various ways, through clubs, ethnic traditions, oral history, etc. Finally, and perhaps most importantly, hundreds of thousands of citizens are involved in preserving cultural heritage through owning historic places, volunteering for preservation organizations, preserving family records, and supporting politicians who value preservation.

Despite the great appeal of this subject to many people, minorities are not well represented as preservation professionals or activists. This lack of representation exists despite the fact that minorities have worked in their own way to preserve their cultural heritage. This may be due, in part, to the lack of diversity content in cultural heritage activities and the resultant inability of groups to see their interests represented in these activities. Official histories have contributed to this impression. In order to transform this field, diverse professionals must be attracted to it and diverse individuals must become involved in it.

This course outline for teaching cultural heritage preservation was developed to encourage post-secondary educational institutions to create undergraduate courses focusing on the preservation of minority cultural heritage or to incorporate parts of this material into appropriate existing courses. Although the course could be taught in any institution of higher education, it is intended for Historically Black Colleges and Universities (HBCUs), Hispanic Serving Institutions (HSIs), Asian American Studies programs, and Tribal Colleges. ■



This course has **THREE** primary purposes:

1

TO INTRODUCE STUDENTS TO THE FIELD OF CULTURAL HERITAGE PRESERVATION AND ENCOURAGE THEM TO DEVELOP WAYS TO APPLY CULTURAL HERITAGE PRESERVATION CONCEPTS AND METHODS TO THEIR OWN COMMUNITIES. THIS WILL HELP STUDENTS BETTER APPRECIATE THEIR OWN CULTURAL HERITAGE AND ITS ROLE IN THE DEVELOPMENT OF THE NATION.

2

TO INCREASE THE NUMBER OF DIVERSE INDIVIDUALS ENGAGED IN CULTURAL HERITAGE PRESERVATION WORK THROUGH THEIR CHOSEN PROFESSIONS SUCH AS ARCHITECTURE, ANTHROPOLOGY, LAW, TEACHING, OR COMMUNITY DEVELOPMENT. THIS WILL HELP TO ENSURE THAT ALL CULTURAL GROUPS ARE ACTIVE PARTICIPANTS IN DEFINING, PRESERVING, AND INTERPRETING THE NATION'S CULTURAL HERITAGE.

3

TO INCREASE THE NUMBER OF PERSONS OF DIVERSE CULTURAL BACKGROUNDS INVOLVED DIRECTLY IN CULTURAL HERITAGE PRESERVATION AS PROFESSIONALS: AS HISTORIANS, CURATORS, HISTORICAL ARCHITECTS, OR HISTORICAL LANDSCAPE ARCHITECTS AS WELL AS IN ALLIED FIELDS, SUCH AS ANTHROPOLOGY, PUBLIC HISTORY, COMMUNITY PLANNING, AND ARCHIVAL WORK. THESE PROFESSIONALS WORK WITH FEDERAL GOVERNMENT PRESERVATION OFFICES, STATE HISTORIC PRESERVATION OFFICES, LOCAL GOVERNMENT PRESERVATION OFFICES, TRIBAL PRESERVATION OFFICES, AND PRIVATE SECTOR ORGANIZATIONS. AN INCREASED NUMBER OF DIVERSE PROFESSIONALS WILL ALLOW THE FIELD TO MORE FULLY REFLECT THE DIVERSE AND MULTICULTURAL CHARACTER OF 21ST CENTURY AMERICA.

WHAT IS THIS

Model COURSE

?



THIS COURSE ALLOWS STUDENTS TO EXPLORE the preservation field in a manner that introduces them to basic concepts and the range of preservation activities. Introducing students at the undergraduate level to cultural heritage preservation is an essential first step toward engaging them in preservation as a meaningful part of their lives and encouraging them to consider a career in one of the cultural heritage preservation fields. The course also will underscore the reality that many cultural groups have worked to preserve their cultural heritage, but their work has been regarded as an activity separate from established historic preservation activities.

This course has been developed to provide a flexible model covering the principles and practices in the preservation field today. Educators who adopt this course should tailor it to the students being taught as well as to the academic discipline within which it is being offered. For example, if the course is taught in an architecture department in a Historically Black College or University, it may be appropriate to focus on the preservation, restoration, and revitalization of African American communities. If the course is being taught in a department of history or cultural studies in a Hispanic Serving Institution, it may be appropriate to focus on the preservation and interpretation of Hispanic American heritage in nearby communities. ■

This course in cultural heritage preservation is organized in three major units that embody major activities in the field.

UNIT ONE: *Place and Culture* focuses on how people of different cultures define and understand place and culture, why some places and cultural activities are considered historic, and where community interests may differ from established preservation practices. This unit is designed to help students understand and interpret historic places and cultural heritage activities.

UNIT TWO: *Power and Politics* examines the forces that have shaped our concepts of historic places and cultural heritage and how these concepts are being reshaped to reflect the diversity of 21st century America. Studying this unit will help students understand the factors that lead to different definitions of what is historic and worthy of preservation and how they can contribute to this dialogue.

UNIT THREE: *Process and Profession* explores how various processes and professions contribute to the preservation of cultural heritage. This unit includes the laws and regulations that govern preservation in the United States and discusses how various professions identify, document, preserve, and interpret historic places and cultural heritage.

Overview of Course **AND** Suggested Implementation Strategies

Each unit consists of Learning Objectives, Learning Activities, and Learning Resources. The Learning Objectives identify what students are expected to learn. Under each Learning Objective, a series of Learning Activities is suggested. These are intended to reinforce class discussions and readings associated with the Learning Objective as well as to bring students into contact with people involved in cultural heritage preservation work. In addition, each Learning Objective identifies relevant Learning Resources in the forms of printed readings and videotapes. Appendix I contains some Internet addresses that will lead educators and students to hundreds of sites related to cultural heritage preservation.

This course is designed to be taught over an academic quarter or semester, but it may be adapted to other time periods by condensing all three Units, using only one or two Units, or selectively using a few of the Learning Objectives. Educators may also wish to adapt it to a short course by focusing on only one Unit or one or two Learning Objectives. Educators may also wish to incorporate selected Units within an existing course.



This course has been designed to be compatible with a number of disciplines including history, cultural studies, American studies, architecture, and community planning, as well as others. Further, it is anticipated that the model course can be offered by a single department or by a number of departments as part of an interdisciplinary course.

While the course outlines specific subject matter, activities, and resources, it should be tailored to reflect the students' cultural heritage or heritages in the students' environments and communities. Local, state, and federal preservation agencies and organizations in the environs can be valuable resources for the identification of local, state, and regional cultural heritage activities. These agencies also may provide guest speakers to discuss their various programs. In addition, educators may want to contact local community development agencies, metropolitan planning departments, museums, cultural organizations, preservation organizations, and historical societies to help identify activities as well as to invite their staffs to participate in the course.

Developing opportunities for internships, practicums, mentoring programs, and other work experiences to provide students with greater insight into cultural heritage and historic preservation will enhance the course. Educators may want to contact the state historic preservation office, National Park Service headquarters and regional offices, nearby cultural sites, local non-profit preservation organizations, and house museums, as well as local architects, planners, and others specializing in cultural heritage preservation to determine if these opportunities exist or could be developed. ■

PLACE (plās) *n.* 1. space; room, 2. a region, 3. the part of space occupied by a person or thing, 4. a town or city, 5. a residence, 6. a building or space devoted to a special purpose.

CULTURE (kul'cher) *n.*
1. cultivation of the soil, 2. improvement of the mind, manners, etc., 3. development of special training or care, 4. the skills, arts, etc. of a given people in a given period; civilization.

1

Unit 1 — PLACE AND CULTURE

PLACE AND CULTURE IS DESIGNED TO HELP STUDENTS UNDERSTAND WHAT IS ENCOMPASSED WITHIN THE TERM “CULTURAL HERITAGE.” IT EXAMINES HOW BUILDINGS, SITES, STRUCTURES, AND LANDSCAPES ARE DETERMINED TO HAVE HISTORIC OR CULTURAL SIGNIFICANCE, AND THUS ARE CONSIDERED TO BE WORTHY OF PRESERVATION. IT ALSO INTRODUCES CONCEPTS SUCH AS HOW SHARED IDEAS, VALUES, AND EXPERIENCES HELP DEFINE A COMMUNITY, AND THE IMPORTANCE OF MEMORY AND THE TRANSMISSION OF SHARED VALUES AND EXPERIENCES TO CULTURAL HERITAGE PRESERVATION.

During the 1930s, the Depression era federal government programs sponsored an extensive photographic documentation effort. This Farm Security Administration photograph illustrates native dances by Mexican Americans at a fiesta in Taos, New Mexico. (Photo courtesy of the Library of Congress)



Learning OBJECTIVES

The following Learning Objectives are intended to guide students in the definition of what is important to communities and what is worthy of preservation. They will also instruct students in various methods of documenting and interpreting historic places and important cultural activities.

Learning OBJECTIVE 1:

Students will develop an understanding of how people and society define the places that are important to them. They will learn how to examine the shared values, experiences, and perspectives that help to define cultural heritage in a community.

Every culture has places that are important to members of that society. The places may include natural formations that are important to the spiritual beliefs of American Indian tribes or neighborhood churches that are important to many immigrant groups. An important place may be farmland where a battle was fought or the site where a town was founded. It may be a series of locations of an important political event such as the trail of the National Farm Workers Association's 1966 Peregrinación. Or it may be areas of a city associated with a particular type of music, such as jazz in New Orleans' French Quarter, or a broad historical theme, such as traditional agricultural methods of Indian tribes of the Midwest. Important places also may be where the first immigrants of a culture arrived or clustered together such as Chinatown in San Francisco or Little Havana in Miami.

There are a range of ways in which people define cultural heritage and share the experience and values with others. Many historic places may be eligible for designation as historically or culturally important by local governments, for entry in a state government's historic register, for listing in the National Register of Historic Places, or for designation as a National Historic Landmark. Other places and expressions of cultural heritage may be cherished by their communities and celebrated by the larger society.

While designation by governmental agencies is an important way to confirm the significance of historic places, so too are actions by communities that assist with the preservation of these places. Actions may encompass educational activities such as the development of a printed or Internet-based history of the place, as well as the documentation of the events and people associated with it or the inclusion of the place in a heritage tour.

Other aspects of cultural heritage may be exhibited and interpreted in museum displays. Folklorists and ethnographers may record intangible culture, such as songs and stories, on tape and CD-rom. Community members may participate in rituals and dances that reinforce their community cohesion and recall practices from the Old World. There are as many ways to preserve culture as there are expressions of that culture.

Research into photographic collections often yields new narratives of American history. This photograph of the Howard University Law School Class of 1900 was exhibited at the 1900 Paris Exposition and is now part of the collections in the Prints and Photographs Division at the Library of Congress. (Photo courtesy of the Library of Congress)



Learning ACTIVITIES

- A. Students should take a field trip to a place designated as historic by a local government, the state historic preservation office, the National Register of Historic Places, or the National Historic Landmarks program of the U.S. Department of the Interior. Students will be introduced to the criteria used by the level of government involved to determine why it is considered historic and whether it is eligible for official recognition. They should discuss the values of the different groups that are represented in the place. They should also visit with leaders of various cultural groups in their community and ask them what is important to their cultural identity and how the larger society can assist with its preservation.
-
- B. Students should address the topic of why some cultural groups have few officially recognized historic places to date and what can be done to increase public awareness and understanding of these places.
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- C. Students and the educator should organize a panel discussion to discuss what is considered historic and whether it is worth preserving. Panel members should include students and community leaders who are not guided by official government criteria for designating places and events as historic, as well as representatives of local, state, or federal government agencies who are. Students should explore where concepts of significance differ as well as coincide. They should discuss both non-place and non-physical aspects of cultural heritage, such as ceremonies, as well as place-oriented and physical manifestations of cultural heritage.
-
- D. Students should interview older citizens in their community about its history and culture and the changes that they have witnessed. Students will ask questions about events, people, and places of particular significance. They should study how this history and culture serves to maintain the cultural identity of the community. Students should record and edit the oral interviews for deposit in a local library, historical society, historic preservation organization, or state archives. Alternatively, they may seek permission from the interviewees to prepare a slide show or videotape of the discussion.

Learning RESOURCES

PUBLICATIONS

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Vlach, John M. *Back of the Big House: The Architecture of Plantation Slavery*, The Fred W. Morrison Series in Southern Studies. Chapel Hill: University of North Carolina Press, 1993.

Wright, Gwendolyn. *Building the Dream: A Social History of Housing in America*. Cambridge, MA: MIT Press, 1983.

Yip, Christopher Lee. "Association, Residence, and Shop: An Appropriation of Commercial Blocks in North American Chinatowns," in Elizabeth C. Cromley & Carter L. Hudgins, eds. *Gender, Class, and Shelter: Perspectives in Vernacular Architecture, V*, (Knoxville: University of Tennessee Press, 1995), pp. 109-117.

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Yip, Christopher Lee. "California Chinatowns: Built Environments Expressing the Hybridized Culture of Chinese Americans," in Nezar AlSayyad, ed., *Hybrid Urbanism: On the Identity Discourse and the Built Environment* (Westport, CT: Praeger, 2001), pp. 67-82.

V I D E O T A P E S

The African Burial Ground: An American Discovery, Parts 1-4. Produced by Kutz Television, 1994, videotape. 60 minutes. Distributed by the National Technical Information Services, Department of Commerce, Springfield, VA 22161.

Chicano Park, Marilyn Mulford. Produced by Cinema Guild, 1989, videotape. 60 minutes. Distributed by Filmmakers Library, 124 E. 40th Street, New York, NY 10016.

Come Forth Laughing, Voices of the Suquamish People. Produced by the Suquamish Museum. 15 minutes. Distributed by Suquamish Tribal Cultural Center, P. O. Box 498, Suquamish, WA 98392.

In the Heart of Big Mountain. Sandra Osawa. Produced by Upstream Productions, 1988, videotape. 28 minutes. Distributed by Oyate, 2702 Matthews Street, Berkeley, CA 94702.

Island of Secret Memories. Loni Ding. Produced by Vox Productions, 1987, videotape. 20 minutes. Distributed by Center for Educational Telecommunication, Video Order Department, 22D Hollywood Avenue, Hohokus, NJ 07423.

The Latin American and Caribbean Presence in the United States. Americas Video Collection, 1993. 60 minutes. Available through Cornell University, Latin American Studies Department, 190 Uris Hall, Ithaca, NY 14853.

Living in America: A Hundred Years of Ybor City. Directed by Gayla Jamison. Produced by Filmmakers Library, 1987, videotape. 55 minutes. Distributed by Filmmakers Library, 124 E. 40th Street, New York, NY 10016.

Learning OBJECTIVE 2:

Students will develop a critical analysis of the ways in which historic places and historical events are interpreted to the public. Students will learn how the interpretation of the same place or event can differ depending on scholarship, community input, and point of view.

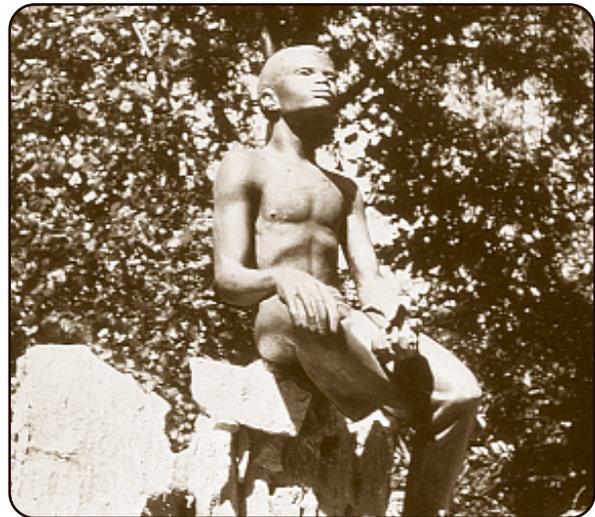
Interpretation presents a point of view about history. It can shape how the public understands places, events, people, or groups in society. Sometimes the point of view being presented reflects the attitudes of a particular class or group within society that other groups do not share. Other groups may even find the point of view to be incomplete or wrong. Interpretations can be challenged, and new interpretations can reflect different understandings of society. The process is a dynamic one and is constantly changing to reflect new attitudes in society.

The interpretive message conveyed to the public often reflects the status of research and scholarship on the property. It also reflects the viewpoint and interests of the researcher who investigated the topic, the interpreter who organized and presented it, and the extent of community input. The site's executive director, advisory board, or government agency that owns or operates the property, also shapes the interpretive program.

In some cases, the interpretive program was developed years ago and may not reflect recent scholarship or community views, particularly regarding the roles of the minority cultures in the property's past. In developing an interpretive program, it is important not only to understand the facts as they relate to the property or event, but also to address all contributions made to it during the period being presented. This means that not only must the easily accessed records, such as photographs, maps, public records, and the like be consulted, but that non-written records, such as archeological evidence, traditions, and oral histories must also be investigated. Finally, all evidence must be weighed to determine the full history of the property or event.

Interpretive programs also are important to historic places that are not available for public visitation. Interpretation may take the form of walking and driving tours, audiovisual programs in visitor centers, plaques and other signs, and brochures and other printed materials.

The George Washington Carver National Monument in Diamond, Missouri, was added to the National Park System in 1943 to commemorate the birthplace and childhood home of the renowned agronomist, educator, and humanitarian. The inclusion of the Carver site also was made in recognition of the important role of African Americans in World War II. (photo courtesy of the National Park Service)



Learning ACTIVITIES

- A. Students will be introduced to the field of historical interpretation by visiting historic sites that are interpreted by interpreters or docents. They should take notes on the different ways that the history of the property is presented as well as the content of the presentations. If minority roles are addressed, students should discuss how these minority roles are presented.
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- B. Students should prepare a printed brochure that follows a heritage trail through a place that is important to them and will use both scholarly and community input. The brochure project gives students an opportunity to identify what should be included in the trail, conduct research on important landmarks, and prepare written materials for the brochure. They should take the tour themselves in order to gauge the time it requires to complete the tour. In addition, they could escort a small group on the tour and ask the participants to analyze the tour contents.
-
- C. Students should visit an exhibit at a local museum, historical society, or archive. They should critically evaluate how it is presented and recommend how it might be improved to appeal to a broader range of cultures.

Learning RESOURCES

PUBLICATIONS

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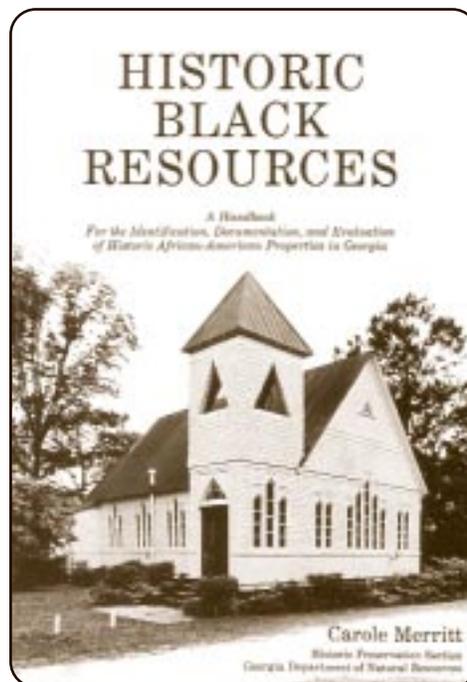
VIDEOTAPES

Carved in Silence. Felicia Lowe. Produced by CrossCurrent Media, 1987, videotape. 40 minutes. Distributed by NAATA/CrossCurrent Media, 346 Ninth Street, 2nd Floor, San Francisco, CA 94103.

The Language You Cry In: An American Family Finds its Roots in West Africa. Produced by Alvaro Toepke and Angel Serrano, 1998, videotape. 52 minutes. Distributed by California Newsreel, 149 Ninth Street, Room 420, San Francisco, CA 94103.

Mystery of the First Americans. Produced by Lauren Aguirre and Peter Tyson for NOVA, 2000, videotape. 60 minutes. Distributed by Video Finders, 4401 Sunset Boulevard, Los Angeles, CA 90027.

The publication, "Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia", was published in 1984 by the Georgia State Historic Preservation Office. The publication encouraged a greater effort to identify and recognize historic places associated with African American culture. (Photo courtesy of the Georgia Department of Natural Resources)



POWER (pou'ər) *n.* 1. authority; influence, 2. a person or thing having great influence, force or authority, 3. a nation having influence over other nations.

POLITICS (pol'ə•tiks) *n.pl.*
1. the science of government, 2. political affairs, 3. political methods, 4. political opinions, 5. factional scheming for power.

2

Unit 2 — POWER AND POLITICS

POWER AND POLITICS IS DESIGNED TO HELP STUDENTS EXAMINE THE FORCES OF THE LARGER SOCIETY THAT AFFECT THE PRESERVATION OF HISTORIC PLACES AND CULTURAL HERITAGE. DECISIONS ABOUT HISTORICAL MATTERS ARE MADE WITHIN THE CONTEXT OF POWER AND POLITICS. POWER AND POLITICS INCLUDE POLICIES AND DECISIONS BY GOVERNMENT AGENCIES AND ELECTED GOVERNMENT OFFICIALS AND THE DESIRES OF PROPERTY OWNERS AND COMMUNITY MEMBERS. THIS UNIT WILL INTRODUCE STUDENTS TO WHAT CAN BE DONE TO EMPOWER COMMUNITIES TO PRESERVE THEIR CULTURAL HERITAGE

*Chinatown in San Francisco is notable for more than its architecture. What makes the community unique and distinctive are the empheral culture—the signage, banners, and the activities that take place in the area. In order to “preserve” Chinatown, it is important to ensure that this living culture continues.
(Photo courtesy of Antoinette J. Lee)*



Learning OBJECTIVES

The following Learning Objectives are intended to guide students in understanding how power and politics are involved in deciding what types of cultural heritage are preserved. Students will be introduced to the evolution of the cultural heritage field. They will learn how communities can be empowered to shape these decisions to ensure the preservation of important cultural heritage.

Learning OBJECTIVE 1:

Students will develop an understanding of how preservation of cultural heritage has developed in the United States, including the roles that power and politics have in shaping the cultural heritage field.

Throughout the 19th and the early part of the 20th centuries, upper and upper-middle class, white women and men, primarily from the East Coast, dominated preservation activities. The earliest recorded preservation activities focused on the founding fathers of the nation, such as Ann Pamela Cunningham's efforts to preserve George Washington's home at Mount Vernon in the 1850s. Landmarks of the Revolutionary War, such as General Washington's headquarters in Newburgh, New York, continued to be important to preservationists of the mid- and late 19th centuries. Shortly after the Civil War, preservation of battlefields became a focus of many white people, as did the embellishment of the battlefields with monuments to the fallen.

In the early part of the 20th century, immigrant groups from Eastern Europe that settled in the Midwest began to be concerned about losing their heritage as they became assimilated into American culture. Many founded local historical societies and museums to preserve their memories of the old country as well as celebrate their success in the new world, such as the Old Mill and Swedish Pavilion in Lindsborg, Kansas. In California, descendants of the original Spanish settlers likewise were concerned about the erosion of their heritage as Anglo-Americans moved to the state. Many became active in preserving the remaining historic adobe missions, such as San Luis Obispo de Tolosa, as well as traditional religious and secular celebrations.

During the 1930s, the federal government accelerated its preservation program as part of its effort to counter the effects of the Great Depression. Dozens of out-of-work architects and draftsmen recorded hundreds of historic buildings throughout the country through measured drawings and photographic documentation, which became what is known today as the Historic American Buildings Survey. The Works Progress Administration sponsored the Federal Writers' Project, which undertook the documentation of many aspects of American culture, including the recording of narratives by former slaves and thousands of life stories of men and women from a variety of occupations and ethnic groups. The Federal Writers' Project also produced a series of state guidebooks that remain classics in capturing the tenor and fabric of American life in the late 1930s, including its cultural heritage.

After World War II, national preservation organizations, such as the National Trust for Historic Preservation, and other private non-profit preservation organizations at the state and local levels were founded. In 1966, the United States Congress passed the National Historic Preservation Act that established the foundation for the federal, state, and local government preservation programs that exists today. Federal preservation activities were focused in the National Park Service, a bureau within the U.S. Department of the Interior. The 1966 Act also created state historic preservation offices located in all 50 states, Puerto Rico, and the District of Columbia, as well as U.S. Territories. In 1980, the Act was amended to extend official status to Certified Local Governments. In the Act's 1992 amendments, the tribal preservation offices were added. The National Historic Preservation Act also established grants to assist local, state, and tribal governments with preservation programs, and enabled the Secretary of the Interior to undertake a wide range of preservation activities and programs.

The market in Little Haiti, Miami, Florida is a replica of similar market structures in Port-au-Prince, Haiti. It was constructed in the 1980s and provides a familiar locale for the community to conduct its market activities. (Photo courtesy of Antoinette J. Lee)



Learning ACTIVITIES

- A. Students should visit a historic or cultural site established at least 40 years ago. While there, they should examine its guidebooks and brochures from the past as well as the present as a means of understanding how the property was interpreted when it first opened and how it is interpreted today. They should discuss the changes that have occurred and how they reflect changes in American society during the time the site has been open to the public.
-
- B. Students should hold a discussion with community residents and leaders, park or site personnel, political figures, and others who are knowledgeable about how a historic or cultural site was developed. They should discuss the potential effects of reinterpreting the site to make it more appealing to other cultures and how this would have differed from the original concept for the site and its interpretation.
-
- C. Students should develop the history of a historic place in their community that has been demolished or destroyed and examine the length of time that the place existed, when and why it was demolished or destroyed, and what has taken its place. They should explore whether or not the place still plays a role in the cultural memory of the community.

Learning RESOURCES

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Handler, Richard and Eric Gable. *The New History in an Old Museum: Creating the Past at Colonial Williamsburg*. Durham, NC: Duke University Press, 1997.

Hosmer, Charles B., Jr. *Preservation Comes of Age: From Williamsburg to the National Trust, 1926-1949*. 2 vols. Charlottesville: University Press of Virginia for the Preservation Press, 1981.

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Mansfield, Howard. *The Same Ax Twice: Restoration and Renewal in a Throwaway Age*. Boston: University of New England Press, 2000.

Murtagh, William. *Keeping Time: The History and Theory of Preservation in America*. New York: John Wiley & Sons, 1997.

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VIDEOTAPES

El Pueblo Se Levanta. (The People Are Rising). Produced by Third World Newsreel, 1968, videotape. 50 minutes. Distributed by Third World Newsreel, 545 Eighth Avenue, 10th Floor, New York, NY 10018.

In 1992, the National Preservation Conference of the National Trust for Historic Preservation met in Miami, Florida, and celebrated cultural diversity as the major conference theme. The conference buttons honored this theme. (Photo courtesy of William Lebovich)



Learning OBJECTIVE 2:

Students will examine how minority cultures are becoming more involved in formal cultural preservation processes. They will learn how the process of empowerment helps diverse communities assert control over their cultural heritage and encourage economic development.

For many years, the cultural heritage of minority groups was hardly included in formal historic preservation and cultural heritage processes. Lists of historic properties reflecting African American, Asian American, Hispanic American and Native American culture include relatively few entries. While there was growing activism and organizational development in the 1960s and 1970s, few minority non-profit preservation organizations existed before the 1980s. The number of minorities engaged in preservation as advocates or as professionals is small. Information on the role of ethnic groups was excluded from historical surveys and other research activities. As a result, the heritage of many minority communities is not included in the interpretation of many historic places and cultural practices with which they are associated.

Today, the preservation field is working to include the cultural heritage of all of the nations' cultural groups in formal programs, including American Indians, African Americans, Asian Americans, and Hispanic Americans, as well as the many immigrant groups that continue to redefine America. Diverse people are contributing needed expertise in preservation as well as expanding the nation's idea about what is significant and worthy of being preserved. Today, there are many more identification, preservation, and interpretive programs that are associated with the nation's diverse cultural groups than there were just a few years ago. In addition, more minority preservation organizations continue to develop throughout the nation, some of which are associated with established public and private preservation agencies and organizations.

Successful minority preservation organizations, such as Preserve Eatonville Community in Florida, that celebrate a heritage as well as stimulate the local economy, are being developed across the country. Heritage tourism activities are the focus of many historic places associated with minorities, such as the Martin Luther King, Jr. National Historic Site in Atlanta, Georgia, or the pueblos of the Southwest. Many government agencies and private organizations are increasingly encouraging diverse communities to use the preservation and interpretation of their heritage to encourage economic growth.

Learning ACTIVITIES

- A. Students should identify a historical society or organization associated with African Americans, Asian Americans, Hispanics or Native Americans and learn about their activities. They should interview members of these organizations. They should discuss how the organization has interpreted and presented their cultural heritage for their own community as well as for the general public.
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- B. Students should visit a cultural site or museum associated with a minority group. They should identify the economic and social contributions that the site or museum has made to the community and how public and private investment might be increased in the future.
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- C. Students should discuss how an exhibit could be created to interpret an important historical event, such as Rosa Parks' refusal to give up her seat on a Montgomery, Alabama city bus in 1955, in light of other events of the time. Students should create a list of artifacts that should be included in the exhibit, plan a route through the exhibit, and develop a self-guided tour brochure. They should also address how this exhibit could serve as a heritage tourism destination and an element in an economic revitalization plan for the community.



The town of Opa-Locka in South Florida is the location of an outstanding group of Moorish style buildings that date from the 1920s. More recently, the governing officials of the resident-African American community have devoted significant efforts to preserve buildings like the City Hall and express a strong connection with African origins of the architecture. (Photo courtesy of Antoinette J. Lee)

Learning RESOURCES

PUBLICATIONS

Anthony, Carl. "The Big House and the Slave Quarters: Part I--Prelude to New World Architecture"; *Landscape* 20(3)(1976): 8-19; 21.

Cultural Resource Management. Multiple volumes. Washington, DC: Department of the Interior.

Ethnohistory: The Official Journal of the American Society for Ethnohistory. Multiple volumes. Duke University Press.

Freeman, Roland L. *A Communion of the Spirits: African-American Quilters, Preservers, and Their Stories*. Nashville, TN: Rutledge Hill Press, 1996.

Hurston, Zora Neale. *Folklore, Memoirs, and Other Writings*. Selections. New York: Library of America [distributed by Penguin Books], 1995.

Journal of American History. "Who Decides What History Museums Present: Managers, Front-Line Interpreters, Audiences? A Round Table." Vol. 81, No. 1 (June 1994).

The Public Historian. "Representing Native American History." Vol. 18, No. 4 (Fall 1996).

Radical History Review. "Ethnicity, Identity, and Representation in the Academy and Museums." No. 68 (Spring 1997).

Rikoon, J. Sanford and Judith Austin, eds. *Interpreting Local Culture and History*. Boise: University of Idaho Press, 1991.

Torres, Luis, ed. *Voices from the San Antonio Missions*. College Station, TX: Texas Tech University Press, 1997.

VIDEOTAPES

The Color of Honor. Loni Ding. Produced by Loni Ding, 1988, videotape. 90 minutes. Distributed by NAATA, 346 Ninth Street, 2nd Floor, San Francisco, CA 94103.

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Mystery of the First Americans. Produced by Lauren Aguirre and Peter Tyson for NOVA, videotape, 2000. 60 minutes. Distributed by Video Finders, 4401 Sunset Boulevard, Los Angeles, CA 90027.

Out of Obscurity: The Struggle to Desegregate America's Libraries. Matt Spangler and Eddie Becker. Produced by Matt Spangler, 2000, videotape. 40 minutes. Distributed by California Newsreel, 149 Ninth Street, San Francisco, CA 94103.

PROCESS (pros'es) *n.* 1. the course of being done, 2. a continuing development involving many changes, 3. a method of doing something.

PROFESSION (prə'fesh'ən) *n.pl.* 1. an occupation requiring advanced academic training, 2. all the persons in such an occupation.

3

Unit 3 — PROCESS AND PROFESSION

PROCESS AND PROFESSION IS DESIGNED TO ASSIST STUDENTS WITH EXAMINING WHAT PEOPLE DO TO ACCOMPLISH PRESERVATION AND THE KINDS OF JOBS THAT ARE AVAILABLE IN THIS FIELD. THIS SECTION COVERS THE PROCESSES BY WHICH HISTORIC PLACES AND OTHER CULTURAL EXPRESSIONS ARE IDENTIFIED, DOCUMENTED, PRESERVED, AND INTERPRETED. IT ALSO WILL ASSIST STUDENTS WITH EXPLORING THE VARIOUS PROFESSIONS AND DISCIPLINES THAT CONTRIBUTE TO HISTORIC PRESERVATION AND CULTURAL HERITAGE ACTIVITIES.

Hamilton Heights is a neighborhood on the West side of Harlem in New York City that is defined by brownstones, limestone townhouses, and brick buildings. During the 1920s and 1930s, this area was the center of the Harlem Renaissance. Although many of the buildings have been preserved, the preservation of the historic African American community is an important question. (Photo courtesy of David Kutz)



Learning OBJECTIVES

The following Learning Objectives are designed to describe the current process of identifying, documenting, and preserving the nation's historically and culturally significant places, as well as how that process can be made more inclusive of cultural diversity. It also introduces students to the range of professions that play leading decision-making roles in the preservation process.

Learning OBJECTIVE 1:

Students will develop an understanding of the preservation processes, laws and regulations, government agencies, private organizations, and advocacy groups that affect the recognition and preservation of cultural heritage.

At the government level, the preservation process operates within a framework of laws and regulations, governmental agency and organizational responsibilities, and citizen and professional advocacy. Those who understand these regulations and processes have the best chance of successfully having their cultural heritage formally recognized and preserved. Each of the major phases in the preservation process—identification, documentation, recognition, and preservation—operates within established governmental systems that have their own criteria and regulations. These systems include local government designations, state listing, and recognition by the federal government through the National Register of Historic Places and National Historic Landmarks programs.

Local governments formally recognize properties as historic landmarks or historic districts according to local designation criteria. In most cases, these criteria are related to those used for state and federal recognition. Recognition is usually based on the importance of the property to the community's history, such as the place of an important historical event or the home or business of an important person. Recognition can also be based on the architecture of the building, its design, designer, craftspeople, or materials.

The development of stronger tribal preservation programs is an outgrowth of new legislation of the 1990s, which recognized that the whole nation benefited from the protection of tribal cultural heritage. (Photo courtesy of the National Park Service)



Local governments typically control changes to designated properties to ensure that their historical and architectural significance is preserved. Protection is usually accomplished through a local law, called an ordinance that provides a process to review proposed changes to the property before they are undertaken. Local ordinances often establish guidelines to assist property owners with understanding how the building should be treated. The local ordinance also establishes a local review board. The board is typically composed of local citizens with an interest in preservation or with knowledge of local architecture, history, and building technology and materials. Increasingly, people from diverse groups within communities are being appointed to review boards.

A local government often initiates the nomination of an historic site for state designation as well as for listing in the National Register of Historic Places. A local government may wish to become a “Certified Local Government,” a designation by the state historic preservation office and the federal government that gives a local community a greater share in the responsibility for the local/state/federal process of preservation as well as access to federal grants.

The state historic preservation office manages the state designation process in all 50 states, the District of Columbia, and Puerto Rico, as well as all U.S. Territories. Among other things, it maintains a list of the historic properties that are included in the state historic registers, engage in educating the public about preservation, manage historic properties, provide financial incentives for designated properties, restore and maintain historic properties, and advise the governor and state legislature on preservation issues. Through its review board, the state historic preservation office is a link in the process of nominating and listing a property in the National Register of Historic Places.

Since 1996, a growing number of tribal preservation offices have assumed national historic preservation program responsibilities on tribal lands. The tribal offices conduct historic property surveys, maintain permanent inventories of historic properties, nominate properties to the National Register, and review federal agency undertakings on tribal lands. Many other tribes sponsor cultural heritage offices and have established museums and cultural centers.

Some state offices are increasingly involved in folklore programs as they expand their mandates. These expanded state programs reflect an increased attention to the need to diversify the types of properties on official lists, as well as the peoples represented by and contributing to them. Many state historic preservation offices are involved in re-examining the interpretation of historic sites that they manage in order to ensure that all cultures are represented in the sites’ interpretation.

The National Park Service manages some of the federal government preservation processes. Federal preservation activities include maintaining the National Register of Historic Sites and the National Historic Landmarks list; operating educational and outreach programs and initiatives such as the Cultural Resources Diversity Initiative; administering grant programs to assist states, local, and tribal governments with preservation activities; and managing the federal historic preservation tax credits program that assists developers and individuals with revitalizing income-producing historic buildings. The National Park Service is working to upgrade the interpretation at its units of the national park system in order to address the role of diverse peoples in the history that is commemorated at the parks.

In addition to the National Park Service, many other federal agencies and bureaus administer historic preservation programs. Bureaus like the U.S. Forest Service and the Bureau of Land Management administer public lands that incorporate historic properties and archeological sites. Agencies like the U.S. Department of Transportation and the U.S. Department of Housing and Urban Development administer programs that may have an effect on historic properties that may be eligible for listing in the National Register. The U.S. Department of Transportation also administers transportation enhancement funds that can be applied to preservation projects. Because of these federal government responsibilities, many of these agencies and bureaus employ historians, archeologists, and other professionals. Similar programs exist at the state and local government levels, where preservation legislation may require similar evaluations of impacts of state and/or local funding on historic properties. In addition, many state and local governments own and administer historic and archeological properties for the public benefit.

Private, non-profit preservation organizations exist at the national level and in many states, cities, counties, and towns. Their scope may be focused on the preservation of historic places throughout a state or community or on an individual historic property. They may represent the views of property owners in a historic district and may advocate government policies that help support preservation. Many private, non-profit preservation organizations publish newsletters and other publications for their members and work to influence the decisions of legislators and city council members. They may administer historic properties that are open for public visitation and may conduct tours and other educational activities. Membership and participation in a private, non-profit organization is a good way to learn about major preservation and cultural heritage issues in a community.



Located in northern California, the town of Locke was founded in 1915 as a Chinese town. Locke catered to the farm workers in the area and by the mid-20th century, was filled with businesses, schools, and residences. At its peak, Locke was home to 1,500 residents. Locke was listed in the National Register of Historic Places as the “only town built exclusively by the Chinese for the Chinese.” In 1979, the Historic American Buildings Survey documented the town and produced measured site plans and architectural drawings. (Photo courtesy of the Library of Congress)

Learning ACTIVITIES

- A. Students should visit a local public records office or archive and a state and/or local historical society. They will learn what types of documents and information are housed in these institutions. Students will use these collections to research and document the history of an event or place significant to their culture as well as to other cultures. The documentation should be prepared using the information requirements of a local preservation program or the state historic preservation office.

- B. Students should prepare a nomination of a historic place to the local list of historic places or state historic register and serve as advocates for the place in the review process. The local preservation office or state historic preservation office should be asked to assist the students with understanding the process and preparing the nomination.

- C. Students should study the educational programs on preservation and cultural heritage provided by the state historic preservation office, local preservation office, or state and local historical societies. They should write a critique of the programs, focusing especially on how diversity issues are interpreted and making recommendations on how the programs might be made more inclusive.

Learning RESOURCES

PUBLICATIONS

Dittemore, Margaret R., ed. *Documenting Cultural Diversity in the Resurgent American South*. Chicago: American Library Association Edition, 1997.

History News, the Magazine of the American Association for State and Local History. Multiple volumes. Nashville, TN: American Association for State and Local History.

Hutt, Sherry, Caroline M. Blanco, Ole Varmer, and David Tarler. *Heritage Resources Law, Protecting the Archeological and Cultural Environment*. New York: John Wiley & Sons, 1999.

King, Thomas F. *Cultural Resource Laws and Practice: An Introductory Guide*. Walnut Creek, CA: Altamira Press, 1998.

Lee, Antoinette J. *Past Meets Future: Saving America's Historic Environments*. Washington, DC: The Preservation Press, 1992.

Museum News, the Bi-Monthly Magazine of the American Association of Museums. Multiple volumes. Washington, DC: American Association of Museums

National Register Bulletin. Technical Information of the National Register of Historic Places: Survey, Evaluation, Registration, and Preservation of Cultural Resources. Multiple volumes. Washington, DC: Department of the Interior.

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Pizer, Lawrence and Dorothy Creigh. *A Primer for Local Historical Societies*. Walnut Creek, CA, Altamira Press, 1995.

Preservation: The Magazine of the National Trust for Historic Preservation. Multiple volumes. Washington, DC: The National Trust for Historic Preservation.

Preservation Briefs. Volumes 1-41 et. seq. Washington, DC: Department of Interior. Available through the United States Government Printing Office.

Preservation Forum. Multiple volumes. Washington, DC: National Trust for Historic Preservation.

The Public Historian: A Journal of Public History. Multiple volumes. University of California, Santa Barbara.

Stipe, Robert E. and Antoinette J. Lee, eds. *The American Mosaic: Preserving the Nation's Heritage*. Washington, DC: The Preservation Press, 1987.

Tyler, Norman. *Historic Preservation: An Introduction to Its History, Principles, and Practice*. New York: W. W. Norton & Company, 1999.

VIDEOTAPES

American Legacy: The Work of the National Register of Historic Places. Cary Goldweber. Produced by Past Midnight Productions, 1997, videotape. 29 minutes. Available through the National Register of Historic Places, National Park Service, 1849 C Street, N.W. (2280), Washington, DC 20240-0001.

Silent Witness: Protecting American Indian Archeological Heritage (Part of the Parks as Classrooms Series). Produced by Les Luse Lynse, videotape. 31 minutes. Available through Archeology & Ethnography, National Park Service, 1849 C Street, N.W., Suite NC 340, Washington, DC 20240.

Through the Generations: Identifying and Protecting Traditional Cultural Places. Videotape. 30 minutes. Available through the U.S. Department of Agriculture, Office of Communications, Washington, DC 20250.

The potential confluence of cultural heritage programs was explored in the 1983 report, "Cultural Conservation: The Protection of the Cultural Heritage of the United States." This report responded to the Congressional directive to report on "the preservation and conservation of the intangible elements" of the nation's heritage. (Photo courtesy of the Library of Congress)



Learning OBJECTIVE 2:

STUDENTS WILL LEARN HOW THE VARIOUS PROFESSIONS CONTRIBUTE TO THE PRESERVATION OF HISTORIC PLACES AND CULTURAL HERITAGE AND WILL LEARN ABOUT OPPORTUNITIES IN THE FIELD FOR DIVERSE INDIVIDUALS.

The process of preserving cultural heritage involves many different professions. Historians, ethnographers, and archeologists, for example, are involved in identifying and documenting historically and culturally important events, people, and places. They identify and explain what is significant and important to cultural groups. They investigate the role of an event, person, or place in the development of a community, state, or the nation, and place that role in its historic context. Architectural historians use a similar process of identification, comparison, and judgment to determine if a building is significant to the development of architecture, or represents a particularly important example of use of materials or craftsmanship, or is an exemplary work of an important architect.

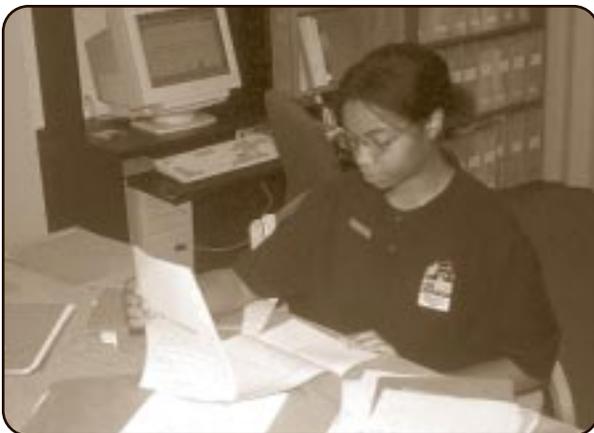
Historians, ethnographers, archeologists, and architectural historians may work for a local government, the state historic preservation office, the National Park Service, or other federal agencies. Many historians also work for state archives or the National Archives. Some of these professionals also work for private companies that specialize in historic preservation consulting work. In addition to working for government agencies, these professionals also teach at colleges and universities.

Once a place has been designated or formally recognized, architects, engineers, landscape architects, contractors, crafts people, curators, conservators, and others are often involved in its preservation. Some work for government agencies at the local, state, or federal levels, while others teach and do research. Still others may work in large or small non-profit preservation organizations. Curators and conservators typically work for museums, while some work for federal and state agencies. Interpretive specialists are often involved in developing interpretive programs for designated historic sites open to the public. Typically they work for a government agency, museum, or non-profit organization that owns or operates a site, while a few work as private consultants. Architects, engineers, landscape architects, contractors, and crafts people typically work for private for-profit firms.

All of these professions and others may also be involved in preservation through membership in a local or state review board or preservation commission. They may volunteer at a local historic site, serve as a member of the board or on a committee of a non-profit preservation commission or historical society, or participate in other volunteer activities. Among traditional and living cultures, older citizens or keepers of a community's heritage play a direct role in the preservation of cultural heritage and the transmission of it from one generation to the next. In addition, citizens from all walks of life as well as those employed at all types of jobs may be involved directly in preserving their culture and community.

Learning ACTIVITIES

- A. Students should be assigned to work on internships and practicums with professionals involved in preservation. In addition to the tasks assigned by their supervisors, students should maintain a diary of their daily activities and thoughts about the work they are doing, particularly noting activities and observations related to preserving cultural heritage. At the end of the semester, students should discuss and compare their experiences.
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- B. Students should invite preservation professionals from the local government's preservation office, the state historic preservation office, or the National Park Service to visit the classroom and talk about disciplines represented in their governmental agencies and opportunities for employment. Students should ask questions about how the cultural heritage preservation of diverse people is incorporated into the agency's mission and activities.
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- C. Students should invite preservation architects, archeologists, landscape architects, and others in private practice to visit the classroom to discuss their work as well as opportunities in the field. The invitees should discuss projects that have incorporated diverse cultures.
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- D. Students should write an essay about the cultural heritage of a cultural group in the community, how the cultural heritage is being preserved, and who is undertaking the preservation.



Diversifying the cultural heritage professions is a priority of the cultural programs of the National Park Service. With more diverse historians, historical architects, archeologists, etc., the cultural heritage field will be better able to engage diverse communities and protect diverse cultural heritage. One of the major programs in this effort is the Cultural Resources Diversity Internship Program, which provides career exploration opportunities for diverse undergraduate and graduate students. (Photo courtesy of the Martin Luther King, Jr. National Historic Site)

Learning RESOURCES

PUBLICATIONS

American Archivist. Multiple volumes. Chicago, IL: The Society of American Archivists

Chitty, Gill and David Baker, eds. *Managing Historic Sites and Buildings: Balancing Presentation and Preservation*. New York: Routledge, 1999.

Gardner, James B. and Peter LaPaglia, eds. *Public History: Essays from the Field*. Malabar, FL: Krieger Publishing Co., 1999.

Neumann, Thomas and Robert Sanford. *Cultural Resource Archeology: An Introduction*. Walnut Creek, CA: Altamira Press, 2001.

Poppeliers, John C., S. Allen Chambers, Jr., Nancy B. Schwartz. *What Style Is It?: A Guide to American Architecture*. Washington, DC: Preservation Press; New York: John Wiley, 1996.

VIDEOTAPES

Archaeology Questioning the Past. 1987, videotape. 25 minutes. Distributed by University of California Extension Media Center, Berkeley, CA 94704.

Fort Mose. 1990, videotape. 16 minutes. Available through Ivy Video, P. O. Box 18376, Asheville, NC 28814.

Privy to the Past. Bill Levinson. Produced by Archaeological Center, Sonoma State University, in association with Caltrans, 1999, videotape. 30 minutes. Distributed by Archaeological Center, Sonoma State University, 1801 East Cotati Avenue, Oakland, CA 94928.

Return of the Sacred Pole. Michael Farrell. Produced by Great Plains National, 1990, videotape. 28 minutes. Distributed by National Video Resources, 73 Spring Street, Suite 606, New York, NY 10012.

Appendix I: Helpful Websites

- Advisory Council on Historic Preservation. Available at <http://www.achp.gov>, March 6, 2002.
- African-American Archaeology Newsletter. Available at <http://www.newsouthassoc.com/AfAmNewsletter.html>, March 5, 2002.
- American Association for Ethnohistory. Available at <http://ethnohistory.org>, March 6, 2002.
- American Association for State and Local History. Available at <http://www.aaslb.org>, March 6, 2002.
- American Memory: Historical Collections from the National Digital Library. Available at <http://memory.loc.gov/ammem/ambome.html>, May 30, 2002.
- Cultural Resource Management (CRM). Available at <http://www.cr.nps.gov/crm>, March 6, 2002.
- ePreservation.net. Available at <http://www.epreservation.net>, March 5, 2002.
- Historic American Building Survey/Historic American Engineering Record [database on line]. Available at <http://www.cr.nps.gov/habsbaer>, March 6, 2002.
- Keepers of the Treasures. Available at <http://www.keepersofthetreasures.org>, March 6, 2002.
- LEXIS/NEXIS [database on line]. Available at <http://www.lexis-nexis.com>, March 6, 2002. This web-based database is available through subscription only.
- Links to the Past: National Park Service Cultural Resources Programs. Available at <http://www.cr.nps.gov>, March 6, 2002.
- National Council for Preservation Education, the national association of collegiate level academic programs in historic preservation. Available at <http://www.uvm.edu/histpres/ncpe>, March 6, 2002.
- National Council for Public History. Available at <http://ncph.org>, March 6, 2002.
- National Council of State Historic Preservation Officers, the national association of State Historic Preservation Officers. Available at <http://www.sso.org/ncshpo>, March 6, 2002.
- National Park Service laws, policies, guidelines, standards, executive orders, etc. Available at <http://165.83.219.72/npspolicy/index.cfm>. March 6, 2002.
- National Trust for Historic Preservation, the national non-profit preservation organization. Available at <http://www.nthp.org>, March 6, 2002.
- Smithsonian Institution. Available at <http://www.si.edu>. March 6, 2002.
- “Taking the Train to Freedom,” Underground Railroad: Special Resource Study. Available at <http://www.nps.gov/ugrr>, March 6, 2002.
- Underground Railroad National Network to Freedom [database on line]. Available at <http://www.cr.nps.gov/ugrr>, March 6, 2002.

The attendees of the curriculum forum hosted by Coppin State University, Goucher College, and Morgan State University, in Baltimore, Maryland, in April 2001, developed this course. The forum attendees included educators and preservation professionals representing colleges and universities, the National Park Service, the Cincinnati Museum Complex, and the Smithsonian Institution. (Photo courtesy of Antoinette J. Lee)



Appendix II: Who Developed This Course?

This course outline in cultural heritage preservation was initiated during a two-day forum hosted by Coppin State University, Goucher College, and Morgan State University in Baltimore Maryland during April 2001. Antoinette J. Lee and Tony Knapp of the National Park Service, Cynthia Neverdon-Morton of Coppin State University, Debra Newman-Ham of Morgan State University, and Richard Wagner of Goucher College planned the forum.

The forum brought together 19 diverse educators and preservation professionals representing 11 colleges and universities, the National Park Service, the Cincinnati Museum Complex, and the Smithsonian Institution. The professional disciplines represented by the forum participants included historic preservation, history, architecture, ethnic studies, anthropology, and ethnography.

Participants examined existing undergraduate introductory historic preservation courses and discussed how the material should be tailored to meet the needs of minority students and incorporated into different academic disciplines. A draft for the course was created from detailed notes of the discussions and circulated to forum participants and others for review. Comments on the draft were then incorporated into the final version. The draft was created, and the final version edited, by Antoinette Lee, National Park Service and Richard Wagner, Goucher College. Audrey Brown, Sheila Walker, Andrew Gulliford, Tony Knapp, Christopher Yip, and Debra Newman-Ham made extensive comments on the draft course outline. As manuscript reviewers, Ned Kaufman, Michèle Gates Moresi, and Ann McKee reviewed the draft document and made important observations and recommendations. Brian D. Joyner contributed editorial and research services to complete this document.

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This historic photograph captures evening festivities at Centro Astoriano during the 1920s in Ybor City, Tampa, Florida. (Photo courtesy of La Gaceta Publishing, Inc.)



TEACHING
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