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At a conference on cultural conservation, held at the Library of Congress in May, five roundtable groups drafted recommendations for heritage protection. Shown here is the Arts and Humanities roundtable, chaired by folklorists Elaine Eff (standing near easel), who directs Cultural Conservation Programs for the state of Maryland, and Burt Feintuch (seated to the left of the easel), director of the Center for the Humanities at the University of New Hampshire. The recommendations from each of the five groups begin on page 14. (90-186-H-35) *Conference photographs are by Reid Baker*

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EDITOR'S NOTES

This issue of *Folklife Center News* is devoted to a review of the conference Cultural Conservation: Reconfiguring the Cultural Mission, which was held at the Library of Congress, May 16-19, 1990. The conference was the culmination of studies and other activities at the American Folklife Center and elsewhere that began about ten years ago.

In 1980 Congress became aware of the need to assess the shape and scope of governmentally supported heritage protection (having put in place a number of significant pieces of legislation during the sixties and seventies) and requested a report from the Department of the Interior and the American Folklife Center on "intangible cultural resources." The resulting policy study in 1983 (*Cultural Conservation: The Protection of Cultural Heritage in the United States*, coordinated by Ormond Loomis) recommended that the term *cultural conservation* be adopted as "a concept for organizing the profusion of public and private efforts that deal with traditional community cultural life."

In the time since Congress requested the report, the term has appeared in a variety of publications, and a number of different initiatives and projects have indicated an attempt to organize the "profusion" by shifting away from particular disciplines in charge of selected resources toward a more integrated view of the cultural mission, one that would require the cooperation of different public and private agencies.

By the end of the decade the time seemed right for a conference to bring together the many heritage conservation professionals who had been working separately on common goals. The stated purpose of the conference was "to examine the enterprise of cultural conservation, so as to arrive at a fuller understanding of its scope, methods, assumptions, and future directions . . . and to identify the

various specialists working in allied fields with shared concerns and help them form a network for communication."

After some initial planning by a number of different staff members at the Center, which included a meeting with an advisory group (see page 7), folklife specialist Mary Hufford took on the job of organizing the conference (with the help of conference assistant Ann Dancy). The enthusiastic responses to the call for papers, the phone calls and letters of inquiry that followed the notices, and the submission of thought-provoking papers indicated that others had sensed a need to gather. That enthusiasm continued throughout the four-day affair, in plenary sessions, roundtable gatherings, and hallway conversations.

The three articles here, organized by Mary Hufford, summarize the proceedings: the first is a review of the principal themes; the second, excerpts from formal and informal presentations; and the third, the recommendations drafted by the roundtable discussion groups. While the recommendations are those of the five groups, and do not necessarily reflect the views of the American Folklife Center, they are further indication that a "reconfiguring" of assumptions, definitions, goals, and agency relationships is needed.

Many of the the sessions were marked by the same sense of urgency that characterizes the work of heritage and environmental protection in general (there were numerous requests for copies of papers during the conference, and many recommendations for the Center to take the lead in coordinating efforts of cultural heritage protection). Conference coordinator Mary Hufford was herself a symbol of the urgency many participants felt, in having with her her new baby daughter, Katherine. What we do now, for the earth, for the cultures of the world, we do for our children. □

RECONFIGURING THE CULTURAL MISSION: A Report on the First National Cultural Conservation Conference

By Mary Hufford

Nearly a decade after Congress requested a report on the protection of "intangible" aspects of American heritage (*Cultural Conservation: The Protection of Cultural Heritage in the United States*), models for heritage conservation in the United States are clearly shifting and expanding. In Vermont the Nature Conservancy has commissioned a family history in order to deepen its understanding of a recently acquired wilderness area. In Michigan, folklorists serve on an interdisciplinary team to help assess the cultural impact of a low-level radioactive waste facility on selected sites. City Lore's "Endangered Spaces" program in New York City experiments with strategies for protecting threatened urban folklife habitats. Joining forces with folklorists, environmentalists, and politicians, a group of South Carolina basketmakers keeps an African American craft alive by regaining access to essential natural materials. Modelling itself after the Nature Conservancy, a Folklife Conservancy in Utah seeks to protect ranching as a way of life. Iowa's State Historical Society seeks a broad framework for interpreting an important archaeological site marked by hundreds of years of post-contact history. Residents of Cedarburg, Wisconsin, hire a folklorist to orchestrate the conservation of history and culture in their community. A "Heritage Parks" initiative in Pennsylvania comprises a culturally based strategy for reclaiming and revitalizing spoiled landscapes in the wake of industrial decline.

These and other recent developments in the realm of heritage protection were topics of discussion at the American Folklife Center's conference "Cultural Conservation: Reconfiguring the Cultural Mission," held at the Library of Congress in May 1990.

Conferees represented a broad mix of allied fields and professions, including folklore and folklife, anthropology, archaeology, architecture, art history, biology, education, history, environmental studies, historic preservation, humanities, landscape architecture, law, lobbying, museology, parks administration, and planning and design. They represented various levels of government, the private sector, and the academy as well. What united the approximately one hundred fifty professionals who attended was a shared interest in the convergence of environmental protection, historic preservation, and the conservation of living cultures.

At the theoretical level, conferees questioned assumptions underlying

the bureaucratic division of heritage into "nature," "culture," "history," "arts," and "humanities," and its further division into categories of preferred and residual resources by professionals working in those domains. At the practical level, discussions of umbrella concepts gave way to talk of umbrella institutions such as a cabinet-level Department of Cultural Affairs or a National Coalition for Cultural Conservation.

The Fragmented State of Cultural Affairs

Noting that a new century is less than a decade away, a number of keynote speakers asked: What can be done about the fragmented national and



Conference Coordinator Mary Hufford (with her baby, Katherine Louise Oaks), speaking with Burt Feintuch, director of the University of New Hampshire's Center for the Humanities, and Roger Abrahams, Professor of Folklore and Folklife at the University of Pennsylvania. (90-186-G-5)

global state of cultural affairs? How well do the organizations fulfilling heritage protection mandates work together? Do they enhance or impede one another's efforts? How might they better integrate their efforts? How effectively do these networks support community life and values throughout the nation?

Conferees took a critical look at the need for more conversation and coordination among networks of agencies devoted to arts, humanities, folklife, historic preservation, and environmental protection—which, taken as a whole, comprise a national infrastructure for cultural conservation. This array of organizations grew out of legislation enacted in the sixties and seventies, including the National Historic Preservation Act of 1966, the National Foundation for the Arts and Humanities Act of 1965, the National Environmental Policy Act of 1969 (NEPA), and the American Folklife Preservation Act of 1976. Conferees agreed that while these pieces of legislation provide a powerful basis for cultural conservation, the full potential for cultural conservation is far from realized. And the recent controversy threatening the National Endowment for the Arts underscores the fragility of the gains made over the past two decades. There was consensus at the conference that cultural conservationists need to join forces in order to expand existing resources rather than compete among themselves over the small allotments currently available for cultural initiatives.

While specialization among professionals is deemed necessary, the compartmentalization of resources has encouraged a range of unfortunate dichotomies in the world of heritage protection: nature and culture, tangible and intangible, built and natural, historic and contemporary, and even arts and humanities. Determining that a more integrated view of the resource is desirable, conferees proposed and debated such unifying frameworks as “ecosystem,” “biocultural diversity,” “traditional history,” and “place.”



Keynote speakers for the plenary session entitled “Cultural Conservation: Tradition, Community, Environment” included Eliot Wigginton, director of Foxfire, Inc.; Chester Liebs, director of the Historic Preservation Department at the University of Vermont; Bess Lomax Hawes, director of the Folk Arts Program at the National Endowment for the Arts; George Reiger, conservation editor for *Field and Stream Magazine*; and Setha Low, of New York University’s Environmental Psychology and Anthropology Departments. (90-186-C-13)

These frameworks require the combined expertise of naturalists, humanists, specialists in material culture, and planners, and the combined auspices of agencies across the bureaucratic spectrum.

Perhaps no story better illustrates the possibilities inherent in combining resources than that of the sweetgrass basketmakers. An African art form brought to this continent by slaves, sweetgrass basketry has persisted continuously in the South Carolina low country for three hundred years. Mary Foreman Jackson, president of the Mount Pleasant Basketmakers Association, told the conferees that the baskets have become a way of encapsulating the community’s history, comprising a tangible link to its African roots. In recent years rapid development along the Carolina coast has seriously reduced the basketmakers’ access to sweetgrass (*Muhlenbergia filipensis*). Alarmed over their tradition’s impending demise, the basketmakers enlisted the aid of folklorists and others interest-

ed in the craft to help them find sweetgrass. A conference on sweetgrass basketry followed, which assembled basketmakers, humanists, botanists, policy-makers, community leaders, developers, and others to resolve the problem of access to sweetgrass. Since the sweetgrass conference, with support from such diverse quarters as the National Endowment for the Arts Folk Arts Program and the United States Soil Conservation Service, the basketmakers have found alternative sources for sweetgrass, and Highway 17 North in Charleston remains distinctive for its basket stands, which continue to attract tourists and bolster the city’s economy.

The sweetgrass basket gathers together history, natural environment, cultural artifact, and local tradition. Other cases await similar recognition, cases in which local ways of doing things have been broken up by the failure of the government’s left hand to communicate with its right, combined with the failure to recognize that local practices, both homely and ex-

alted, may provide ways of connecting with the past, of enriching and enacting community life and values. Some speakers suggested that a more flexible approach in implementing public policies would go a long way toward conserving vernacular resource systems. Folklorist Jane Beck called attention to the irony that the government promotes recycling yet prohibits farmers from using table scraps from local institutions to feed livestock. Folklorist Steve Zeitlin pointed out that the City of New York, in closing down buildings where ethnic clubs meet because they violate fire codes, is breaking up grassroots systems for combating drugs and crime. Bringing the buildings up to code would be more cost-effective in the long run, said Zeitlin, for these "indigenous settlement houses [provide] home grown solutions to social issues confronting low income and new immigrant populations." Folklorist Erika Brady argued that the National Park Service, before it reversed its ban on trapping along an Ozark National Scenic Riverway, was staging an unwitting attack on deep-seated local values in order to avoid offending tourists. Viewing this controversy from the environmental camp, conservation writer George Reiger observed that the present nationwide push to ban hunting and trapping is apt to destroy "the best long-term hope for any species of wildlife and its habitat. Every year through license sales and earmarked taxes paid on guns and ammunition . . . hunters contribute tens of millions of dollars to wildlife preservation."

Others reported on how a greater understanding of local ways of fitting culture and environment together would enable policy makers to strengthen the resources they seek to protect without turning the resources into "wards of the state." The failures of some official managers to recognize the cultural, economic, and political parameters of natural resource systems have been offset by a growing effort to legitimize and use vernacular systems

of management worldwide. Jeffrey McNeely, chief conservation officer of the International Union for the Conservation of Nature, outlined the rationale and steps for combining indigenous and official resource management practices in order to protect culture and environment. Ethnomusicologist Tom Vennum cited the National Park Service's present reliance on Native American knowledge and skills to solve the problem of overpopulation among bison in Yellowstone Park. The strategy shows signs of being culturally revitalizing, illustrating Vennum's point that "only when people regain control of their cultural tools can they begin to deal effectively with the many social problems facing them."

Rekindling Activism

Some of the speakers called for a rekindling of the activist spirit that led to the enabling legislation of the sixties and seventies. Cultural conservationists must convince public officials that cultural programming is not a luxury item, but that it can offer real solutions to social problems like homelessness, drugs, racism, and unemployment.

Foxfire director Eliot Wigginton observed that cultural specialists can stem the nation's alarming high school attrition rate. Hal Cannon, director of the Western Folklife Center, cited a Native American elder who blamed homelessness among Indians on their loss of "the dream." Ellen Beasley, a historic preservation consultant based in Galveston, pointed out that historic buildings have a better chance of surviving when they are recycled to solve housing crises rather than enshrined for their cultural value. Folklorist Leslie Prosterman described the role of a neighborhood festival, funded in part by the government, in alleviating cultural tensions connected with gentrification and third-world immigration. Robert McNulty, president of Partners For Livable Places, argued that the city park, when well-staffed and creatively managed, can serve as a front line of defense against drugs. On that basis, he said, "You should transfer part of your crime prevention budget to the parks department to ensure that cultural programs in parks and recreation become part of the strategy you use."

With respect to drafting and implementing legislation, various speakers



Mary Foreman Jackson, president of the Mount Pleasant Sweetgrass Basketmakers Association, spoke at a plenary session entitled: "But Sweetgrass is Gold: Natural Resources, Conservation Policy, and African American Basketry." (90-186-E-9)

pointed out that vigilance is the order of the day. Bruce Craig, who lobbies for the National Parks and Conservation Association, called attention to legislative trends that could either advance or inhibit the goals of cultural conservation in the context of national parks. One proposal, tentatively entitled "The National Heritage Conservation Act of 1990," seeks a higher degree of protection for properties deemed nationally significant, but does not provide for local or regional significance. And, in response to organized efforts, several pending bills propose that the Park Service develop American cultural units around landscapes associated with famous American artists. Acknowledging the elitist bent of these recent trends, Craig invited cultural conservationists "to join in the fray." Eric Hertfelder, director of the National Conference of State Historic Preservation Officers, agreed that cultural conservationists need to "get a seat at the table where decisions are made," but warned that lobbying for legislation is only half the battle, "because these regulations and laws which you might get passed don't work by themselves. If they're neglected they will fall very rapidly into disuse."

Community Involvement and Advocacy

A dichotomy that drew a great deal of attention went by various names and generally opposes the elite (official, professional, bureaucratic, academic, scientific) to the vernacular (unofficial, indigenous, traditional, local, community, grassroots, folk). Jamil Zainaldin, director of the National Federation of State Humanities Councils, spoke of the conventional detachment of the academy from the community, which is at odds with the mission of state humanities councils to place scholars within the community. Scholars in all arenas of conservation identified and described a wealth of vernacular resource systems, proposing ways in which official efforts might



Benita Howell, an anthropologist who co-chaired the Environmental Protection roundtable, in conversation with Ruth Ann Knudsen. Both women served on the advisory group for the 1983 report to Congress on cultural conservation. (90-186-C-8)

better support them. Folklorist Doug DeNatale contrasted "vernacular" and "corporate" notions of place in Lowell, Massachusetts, and explored the contribution of that distinction for historic preservation planners there. Drawing on his research in Zambia, anthropologist Stuart Marks described the interface of "managerial ecology" and "lineage husbandry." Folklorist James Abrams described the array of "vernacular industrial heritage displays" whereby citizens in a Pennsylvania mining community resist "official" efforts to recover and interpret their heritage. Landscape architect Matthew Pottleger reported on Neo-traditionalist approaches to landscape planning, inspired by traditional settlement patterns. Margy McLain, director of Chicago's Urban Traditions, described the efforts of cultural organizations in Chicago to obtain official recognition for ethnic language schools. And Alan S. Downer and his colleagues from the Navajo Nation Historic Preservation Office presented "traditional history" as a concept that recognizes vernacular perceptions and uses of the past and reconciles them with "the western, academic, analytical historical tradition, which is the conventional basis for decision making in historic preservation."

Other presentations demonstrated

that cultural conservation at its most imaginative is not only interdisciplinary, it coalesces a broad range of community resources, including housing authorities, politicians, bankers, neighborhood organizations, museums, community planners, transportation authorities, and many others. Shalom Staub, director of Pennsylvania's Heritage Affairs Commission, described a network of industrial parks developing in that state through such a process, as did Donald Briggs, a planner for the National Park Service, reporting on a proposed plan to interpret the New River Gorge area of West Virginia.

A Coalition for Cultural Conservation

Various speakers observed that, as a movement, cultural conservation has not yet achieved the coherence and visibility of its siblings, historic preservation and environmental protection. All five roundtable groups urged the formation of a national coalition for cultural conservation, and tasks for this coalition were identified in abundance (see "Resolutions and Recommendations"). A constituency remains to be well defined, and professional ranks broadened to include far greater involvement of minority groups and

people of color. A *Journal of Cultural Affairs* would provide a forum for raising and debating the sorts of issues that dominated the conference. Several speakers addressed the need for cultural conservation curricula targeting students at secondary as well as post-secondary levels. A coalition for cultural conservation could serve to strengthen links among separate networks in the arts, humanities, historic preservation, environmental protection, and planning and design. It would provide support for educators seeking to develop such curricula, as well as for public programming in parks, museums, libraries, and other settings. It would also monitor and report on developing legislative proposals.

In a closing keynote address entitled "Raven, Mallard Duck (Decoy), and Spotted Owl: Conservationists' Flights of Passage," folklorist Archie Green focussed on issues related to the formation of a cultural conservation coalition. In this reincarnated and transformed "CCC," three different species of bird symbolize the issues facing those who converge: Raven, Mallard, and Spotted Owl. While these birds are emblematic of the common ground shared by those interested in protecting living, environmental, and historic legacies, they also stand for differences in expertise that will remain vital to the enterprise. He urged conferees not to take a restricted view of their materials or their regions, but to become aware of the broader political and ideological structures that sustain or threaten the resources represented by the birds. The spotted owl represents the natural environment, the mallard duck decoy, the crafted environment, and the raven—featured in Anglo-American balladry and Native American trickster tales—the meanings assigned by communities to their surroundings.

In his remarks, Robert J. Smith, an environmental scholar for the CATO Institute, drew attention to the distinction between species that are "R-selected" and those that are "K-

selected." "R-selected" or "weedy species," he explained, are opportunistic, pioneer species that thrive in disturbed areas. Kudzu, starlings, house sparrows, Norway rats, and white-tailed deer are familiar examples. These tend to outcompete the more sensitive "K-selected" species, like warblers and spotted owls, which do not fare so well in disturbed areas.

Parallels come to mind for the realm of cultural advocacy, where sweetgrass basketmakers, family farms, and Navajo toponymies exemplify "K-selected" species, while replicas, revivalists, commercial strips, and condominiums may be seen by some cultural advocates as weeds that can take care of themselves. However, several initiatives described at the conference suggest that we think of ways to press the weedy species into the service of the K-selected ones. George Reiger, for instance, proposed that we release the captive California condors into the condor habitat that abounds around the Grand Canyon and feed them on carcasses culled from the feral burro population there, borrowing a successful strategy employed in Africa (see "Keynote Excerpts"). In the realm of folklife those who choose to inherit and perpetuate traditions are not always relatives or members of the traditional community, but for tradition-bearers at a loss for students, these may be vital to the survival of traditions.

Where there are weeds—which are simply plants that are out of place—there are systems. And, as anthropologist Stuart Marks reminded the conference, it is important to keep in mind "that all resource systems are socially constructed. What matters is who constructed them, for what purpose, where they are located—both spatially and socially, and who monitors and legitimizes them." Our systems are not givens in the world, but are rather socially constructed and maintained by us. Keeping that in mind should help us to be more flexible and imaginative in developing and implementing heritage policies. □

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Conference Publications

Plans are underway to publish a volume of essays based on presentations given at the conference. If you are interested in knowing when the volume appears, please send us your name and address. For a copy of the conference program and a mailing list of participants, please write to The American Folklife Center, Library of Congress, Washington, DC 20540, and enclose a check for \$4.00 (to cover postage and handling), payable to the American Folklife Center. □

RECONFIGURING THE CULTURAL MISSION: Excerpts from the Conference



Conferees attending a keynote panel entitled “Categories of Thought and Units of Action: Funding, Legislation, and Networks.” At the podium is Jamil Zainaldin, director, National Federation of State Humanities Organizations. (90-186-35)

Funds for Cultural Programs

Studies have shown time and time again that funds spent on cultural programs, particularly for youth, vastly improve the probability that program participants will escape the clutches of the criminal justice system down the road, resulting in huge savings to the society at large. This is an argument you have to make again and again to people until they finally get it. We need to work together to enlighten funders and legislators about the true costs and benefits of all the programs we hope to develop.

*Jillian Steiner Sandrock,
Skaggs Foundation*

Remember the Arts

Art has to do with the schematic rendering in a myriad complex ways of the ethical and value standards of a particular group—their goods, their bads, their complex in-betweens. Thus artists—whether commercial, traditional, avant garde, idealistic, realistic, op, pop, or conservative—are essentially concerned with making public the values of a particular group of people. These values may be presented negatively or positively, through content or style, in a myriad of permutations, but the point I centrally wish to make is that art—like play—is essentially a very serious matter. Neither art nor play should ever

be taken lightly, partly because they have been placed in a realm of social irresponsibility—“that’s just a game,” or “that’s only a sketch of it,” or “all artists are crazy, everybody knows that.” . . .

You see, if something isn’t very important, a certain freedom to experiment may flourish. If it isn’t important, a number of possibilities can be explored and mapped out. If it isn’t important, the spirit can soar to uninvestigated heights—or depths. The important thing is that it doesn’t matter. If it mattered, the budgetary limits of the grant, or the political appropriateness of the topic, or the stupidity or the venality of the glory of the total concept could affect the outcome in

many drastic ways.

So, in the battle between conflicting values within a complex society such as ours, the arts—those trivial and above all unimportant decorations—may indeed play vital roles. They elaborate and specify. They highlight and parallel. They evoke and converge. They discourage and rally. They outrage and mollify. Hopefully, they make matters a bit clearer. They are of especial importance because they are linked, not to a group's specific way of handling a problem (a particular judicial code, for example) but to its overall concept of justice. Thus, they are especially suitable for transference into new social milieux, new social relationships—in other words, into the future. . . .

May I urge all the participants in this conference to remember the arts—in their broadest range—in their planning. Remember that the weave of a basket—as our South Carolina African-American fiber artists have shown us—can enclose more than rice, it can contain the proud history of an entire people. Remember that our cowboy/vaquero ranch laborers who once exalted their fierce loneliness in countless ballads of romantic grief and tragedy now utilize the same poetic forms to recount the ravages of their ranges by strip mining coal operations. Remember that the dances of California tribal peoples still keep the earth level for us all, the steady pounding feet quieting and stabilizing the restless earth when done at the proper times, in the proper season and in the proper spirit. The doing of art, the making of art, the active ongoing work of artists is not just important, it is essential.

*Bess Lomax Hawes, Director,
Folk Arts Program, NEA*

Preservation for Housing

The preservation of these areas [the everyday mix of rural and urban housing like that in Galveston, Texas] because of their cultural value is of

secondary importance. What is of primary importance is their value, their potential, their need, primarily as a housing resource. To make that potential a reality requires another kind of integrated approach, one that brings together such disparate and often warring factions as housing authorities, politicians, citizens of all economic levels, building inspectors, financial institutions, neighborhood organizations, preservationists, planners, federal and neighborhood organizations, preservationists, planners, federal and state agencies, etc., etc., etc. This is not an interdisciplinary team as that term will be used during the next few days, but, nonetheless, it is one that demands an enormous amount of energy, creativity, and flexibility.

*Ellen Beasley,
Preservation Planning Consultant*

Engaging New Perspectives

Inclusion of culturally diverse people (people of color) in policy positions is a prerequisite toward full reconfiguration of our mission. The basic purpose

for inclusion, excluding for the moment legal and moral grounds, is to recalibrate, if not in some instances overturn reigning assumptions, criteria, expectations, standards, canons, even epistemologies, to engage perspectives and criteria historically evolved by other cultures—cultural equity

As we proceed, we must guard against the real possibility that new terminology (pluralism, diversity, outreach) can become static and reify cultural differences without alteration of the power relations (definitional and budgetary) that now underlie Eurocentric hegemony. Recognizing pluralism or “reaching out to minorities,” without the aforementioned fundamental changes, can result in the delusion of progress where our humanity is still defined based on difference without regard to commonalities among the human family.

*James Early,
Acting Assistant Secretary
for Public Service,
Smithsonian Institution*



Jillian Sandrock, a program director for the L.J. and Mary C. Skaggs Foundation, and James Early, acting assistant secretary for Public Service at the Smithsonian Institution, participating on a keynote panel entitled “Categories of Thought and Units of Action: Funding, Legislation, and Networks.” (90-186-F-12)

Flexible Handling of the Law

When traditional attitudes are not taken into consideration, the best of attempts at positive environmental solutions fall apart. Good intentions must relate to practical reality or do more harm than good. Today in Vermont as elsewhere recycling is a big issue

We also see the same concept at work in the recycling of garbage to the hogs. Pig food has traditionally been "slops." Recently a USDA official shut down an unofficial but effective recycling effort at a school in Strafford, Vermont. A farmer was taking home school lunch leftovers for his hogs. He was informed by "the government man" that he and the school were violating federal law. "Trafficking in pig slops is against USDA regulations. Violators can be punished by up to a year in jail and a \$10,000 fine." Apparently this regulation is on the books because of "African Swine Disease," something found in hogs in Haiti and the Dominican Republic. The students and school officials find this an ironic twist when the school bulletin board headlines "Trash Facts" and teaches the new three R's: "reduce, reuse, and recycle." Now the leftovers of chopped suey, peas and carrots, and pieces of whole wheat muffins end up in the garbage—a waste that must be dealt with at some expense, while the farmer is now forced to buy grain for his hogs. An understanding of traditional attitudes and a more flexible handling of the law would have benefited all concerned. Instead the government does damage to its promotion of the concept of recycling by failing to accommodate its form as a fundamental tenet of traditional Vermont life.

*Jane Beck, Director,
Vermont Folklife Center*

Engaging the Kids

There's a situation in America that we cannot overlook in good conscience. In

many cities and rural areas—eastern Kentucky comes to mind in this country—in our public schools we have a dropout rate of over 50 percent. That's millions of kids without a high school diploma. And many of those kids are members of ethnic groups that those of us in this room care very deeply about, and whose dignity we're talking about preserving. And we represent as a group I think one very powerful opportunity of several to engage those kids and turn that situation around. And I know it can be done, I've seen it work. I've watched the percentage at our rural school, for example, who go on to college move from 21 percent per year to 71 percent per year. I've personally witnessed that. We represent one chance as a group, I think, that those kids have to see that their experiences and their families and their knowledge can be an open door through which they can enter a wider world. We have one of the answers to this dilemma. But teachers—those few who even try to utilize culture and folklore, et cetera, as a catalyst for engaging those kids—have this uncanny means of taking a pedagogical canon and beating it into a pea-shooter, and folklore becomes Paul Bunyan, and oral history becomes a little family tree done with kids who don't know who their fathers are, and we have the ability to do something about that. The consequences of all of this are literally a matter of life and death, and like the Inuits before them who were watching people be destroyed, the message is to these kids, "If you aren't like the white middle class you're cast into outer darkness and they sit and laugh at us." And until we address that, a lot of what we're talking about is like dust in the wind. And we are turning out now generations of kids that are absolutely immune to the influence of any of our college courses, absolutely immune to the influence of any historic sites or any museums, absolutely immune to the influence of any festivals or any celebrations except as opportunities to drink and deal drugs.

And what we stand for in this room really does genuinely have the power to change that and turn that around, and we can do that if we just have the will.

*Eliot Wiggington,
Director, Foxfire*

An Invention of the Present

It seems to me we need to understand ourselves not only with regard to the particulars of our historical situation here, but also to recognize that we find ourselves in this position of advocacy because as a nation of restless people we have not had any regard for places and spaces of significance, but are finding our way to regard for such things as an act of nostalgia, and those who know about the history of mental health know that nostalgia is a very deep disease and one for which we therefore have to look for potential cures or at least antidotes at any given time. What I'm getting at is that the reason why we find ourselves in a significant position in the United States vis a vis culture is that the people who came to the United States were in the main already tied to the international market place, they were agriculturalists, but they were not agriculturalists that had a deep regard for the land, and we can't forget that. They were agriculturalists who wanted to move on to the next place as soon as they depleted the land, and what this meant was that as they moved on they looked back, they recognized, our pioneer foreparents, that the very act of progress and of moving across the country was also an act of dramatized loss, and that the whole sense of home was constantly under negotiation. What we're doing at the moment is trying to create homeplaces after six, seven, and eight generations of really idealizing the notion of home but not creating those nesting places in any kind of profound way. What this means is that we're investing in the sense of space, or spaces, of specific objects and places, some sense of dignity and some sense of long-time and heritage that really is an invention of the present. It's not something that truly comes down to us—it is a putative past,

rather than a real past, and we have to continue to remind ourselves of this. It's important for our present mental health to engage in acts of this sort, but we shouldn't kid ourselves that this is anything more or less than cultural invention and re-invention. Important, but nevertheless fiction-making. And I think that is a radical position that we have to maintain, because among other things, the restlessness of the past has not been lost. We remain an incredibly restless people. And so what is being established through placing such a heavy emphasis upon dignifying places and spaces and objects and cultures that are rooted to that sense of place, is we are creating our own stations of the cross, our own places where we can make some kind of spiritual obeisance to some putative past, and that this is an act of our own for our own present sense of regeneration. This is, in other words, our own culture that we're talking about, it is not the cultures of the past, really. We are serving our present needs, and insofar as we project ourselves upon our children and our grandchildren, I suppose we're also acting in their benefit too—I would like to think so. But it seems to me that we can't resign our intelligence to some sense of nostalgia that says we have to United States that makes us feel at home.

*Roger D. Abrahams,
Professor of Folklore,
University of Pennsylvania*

Environment, Community, Activism

Three words recurring at this meeting deserve further discussion: empowerment, community-based, and activism. These three words are also key words for the Historic Preservation movement.

Empowerment: If we are concerned with the effect of public and private actions on folklife and the kinds of resources we're interested in protecting, then we must get a seat at the table where decisions are made. But to get a seat and hold onto it we must have a clear definition of the resources we are trying to protect, a clear idea

of how the people we're trying to influence are impacting these resources, and finally a plan on how to protect these resources or mitigate unavoidable impacts. Perhaps all documentary studies of folklife in the future should contain a chapter on preservation, how to plan to meet threats and enough information to make decisions in a crisis.

Community-based: The HP program is very much a grassroots, bottom-up program. It started that way, and I think it continues that way. To a large extent the number and types of properties which can be saved is dependent on the number and types of people who get mad, and it really comes down to that. Folklife programs need to better identify their constituency.

Activism: if a more formal structure or new federal laws are required, then there has to be an accompanying commitment to make them work. The proponents must become activists. They must be committed to go to hearings, to read [environmental impact statements], to take and give statements, and become politically active at all levels of government, and at the federal level it is crucial to have an agency which is willing to go head to head with other agencies in that area of responsibility. Preservationists are very scrappy people, and it's absolutely essential, because no one else is going to be an advocate for your resources. You're the voice and no one else is going to do it for you. And I stress that this commitment has to be continuous, because these regulations and laws which you might get passed don't work by themselves. If they're neglected they will fall very rapidly into disuse. And it'll be like you didn't have them at all. So preservation and conservation is like mowing the lawn.

*Eric Hertfelder, Director,
National Conference of State
Historic Preservation Officers*

The Loss of Cultures

Part of the richness of human life around the globe is due to the interrelations between people and their local environments. The loss of cul-

tures, or of traditional knowledge within cultures undergoing rapid change, is a problem which is at least as serious for humanity as is the loss of species. All who follow will share the loss of traditional knowledge about the local environment. Crucial knowledge about how that environment might be used to provide benefits on a sustainable basis may be lost forever, along with the species that have supported human welfare for thousands of years.

The consumer culture will not last forever, but the earth abides. The numerous local cultures which are adapted to sustainable use of locally available resources may well provide the resilience which will enable our species to adapt to whatever changes the future may bring.

*Jeffrey McNeely,
Chief Conservation Officer,
International Union for the
Conservation of Nature and
Natural Resources,
Gland, Switzerland*

Generalized Landscapes

I wish to speak a word for generalized landscapes, not those used for specific purposes, whether a wilderness for Thoreau, a mall for shopping, a suburb for sleeping, or a beltway of office buildings for working: but those landscapes that contain sweetgrass, frogs, fish, mosquitoes, trees, and people, all of a piece—those which one cannot describe well except through narrative, so that one comes to know the place over time and through stories. For that reason I often prefer the mixed landscapes of a dilapidated rural area or the changing neighborhoods of a large city to a Wall Street, a bedroom community, or an official wilderness area. And I wish, further, to speak a word for open or limited access to those resources that we find in generalized landscapes . . .

Such places are valuable because they are rich in actual and potential cultural resources. Let me don my humanist hat to ask some intriguing questions about them: What are the histories of this place? Where do the people come from? What kinds of communities are there and how have they changed? How many different

ways are there to relate to the place? What can become of it? As an advocate for the communities living in such a landscape, my principal questions deal with how I can help empower the local residents to retain some measure of control over their landscapes (and, hence, their lives) and how I can help ease the negative impacts of change.

Now I don my planner's hat and find that I have a new pair of eyes and a different kind of brain. The communities with whom I work become a more amorphous thing called the public, and through a series of interviews and public hearings at the local and regional level I identify interest groups through which I determine the economic and political power structure and from which I derive and try to mesh conflicting goals—development versus preservation, infrastructure needs, water, soil and ecological considerations, and so forth. I have in my kit bag a set of tools, such as zoning and capital expenditure programs, that may fit, depending on the legislative and regulatory constraints in effect. I want to know where to place high- and low-density residential units, conservation areas, and commercial and industrial zones. Furthermore, the ordinances I develop must be able to withstand court challenges . . . Notice how my vocabulary and style have changed! I am now an efficiency expert and am ready to solve problems. In so doing I have stripped the place, with its community, of its most important elements—its heart and its potential to explore unforeseen possibilities.

*John Sinton,
Professor of Environmental Studies,
Stockton State College*

Lighting the Hallways

In reflecting about how we [heritage and conservation professionals] are sliced up and categorized into so many different areas of interest—even in the field of cultural conservation as I'm learning—this way of dividing up the world really is artificial. We know that the origins of the United States is an origin in political ideology, politics, an origin in territorial expansion, an origin in economics, in business, not a



Jamil Zainaldin, director of the National Federation of State Humanities Councils, at a session of the Arts and Humanities roundtable. On his left is Maurie Sacks, associate professor of anthropology at Montclair State College. (90-186-H-3)

whole lot of official room for culture. But as we look around ourselves in the twentieth century, we find that even though we occupy a small part of the economic pie, and in some cases, a small part of the political pie, that culture is tremendously important in society. Witness the attention given just to NEA [over the funding of controversial artists and projects]. The budget involved in NEA—175 million dollars, compared to the serious economic issues facing the society—tells us something else about what this debate is about. I don't think it's about just an attack on arts; it is also about a defense of arts and humanities. I think that culture comprises a very significant component of modern life today, in that, in a sense I think of it as a mansion with many rooms, we all [of us here at the conference] occupy some of these rooms, but the hallways are dark, not lighted, and we need to work the hallways more, and we need to light those hallways so that we're more aware of ourselves as a cultural community, and not only in the area of cultural conservation, but in every area, where most of us who are at work in our business are all animated by roughly similar value systems and goals.

*Jamil Zainaldin, Director,
National Federation of
State Humanities Councils*

The Spotted Owl as Symbol

The spotted owl, more dramatically than any other symbol, pits conservationists, naturalists, and humanists against the lumber trusts, and the workers who work for the lumber trust . . . Here's the problem, see, forty, fifty, sixty, a hundred years ago the loggers in the Northwest were wobblers. They were militant, they were committed to conservation, they were libertarians in their ideology, and they were heroic. Wesley Everest, a logger, was lynched at Centralia. John Dos Passos turned Wesley Everest into a hero in a prose poem in *USA*. There was a marvelous, marvelous, tradition of resistance. But through changes in the economy and changes in the structure of American life, those men who gave their lives and struggled then are the enemies of conservation today. That is, they are the genuine un-Americans today. They are allied with those forces destroying our planet. And without understanding that, without understanding changes in ideology, and changes in the world economy, we as folklorists interested in region or occupation are going to fail in our work. There is no greater challenge than the challenge posed in the Northwest woods in terms of the coalition that we're going to have to build coming out of this meeting. And

I'm predicting that there will be many similar symbols in days to come.

*Archie Green, Folklorist,
excerpt from his keynote address,
"Raven, Mallard Duck (Decoy),
and Spotted Owl: Conservationists'
Flights of Passage"*

Feeding the Vultures

It's interesting to note the difference in the way Americans have responded to the decline of our largest vulture and the way South Africans have to the decline of theirs. Americans tend to make any threatened or endangered species a public ward. This goes back to a time when we could afford such luxuries, but it also arose to counter the fundamental human attitude that creatures good to eat should be killed because they're good to eat, while creatures that are not good to eat should be killed because they're not good to eat.

Inedible California condors were taken into captivity because concerned people feared that some fool with a firearm would shoot the last one. Unfortunately, by taking the condors into captivity at considerable public expense, former condor habitat has become much more susceptible to development than it was while protected under the aegis of the Endangered Species Act. It is questionable whether this habitat will still be suitable for condors when the first captive-bred birds are ready for release some years hence.

Meanwhile, appropriate condor habitat exists in abundance on public lands in and adjoining the Grand Canyon. This area also has feral horse and burro populations which could occasionally be culled to feed the birds. California, however, doesn't want to give up proprietorial interest in the condors called Californian; the pilots who earn money by taking tourists over the Grand Canyon don't want to give up their flights in order to protect condors from possible aircraft collisions; animal preservationists don't want "their" burros and horses shot; and state officials in Arizona and Utah want the federal government to pay for whatever is done but put them in charge. As a result, nothing has been

done, nor will it likely be done, to perpetuate truly wild condors.

By contrast, in South Africa, the only public money used to save that country's endangered vultures came in the form of a grant to find out why the birds were failing. A British researcher discovered that the vultures were declining primarily because farmers and ranchers had wiped out the hyenas that formerly crushed the bones in carcasses, a process that made these fragments of concentrated calcium available to the birds. Young vultures were crashing to the rocks below their natal cliffs due to insufficient calcium in their wing bones.

The South Africans then did a very practical thing. They built "vulture restaurants" where tourists can sit in

air-conditioned comfort overlooking Pleistocene-like water holes where huge birds plane down to feed on culled antelopes and even old farm horses provided for their delectation. Local Boy Scouts earn merit badges by smashing the carcasses' bones with sledge hammers to make the calcium available to the vultures. This is all done without public subsidy. Contrived, perhaps, but South African "condors" are more likely to be flying free well into the next century than the heavily subsidized and now economically irrelevant California condor.

*George Reiger,
Conservation Editor,
Field & Stream Magazine*



Archie Green, a folklorist who for ten years led the national campaign to enact the American Folklife Preservation Act, delivered the conference keynote address. (90-186-J-34)

ROUNDTABLE RECOMMENDATIONS AND RESOLUTIONS



The Historic Preservation roundtable, chaired by Patricia Parker (standing at easel), deputy chief for preservation planning in the Interagency Resources Division of the National Park Service, and Gary Stanton (seated, bottom center), a folklorist who teaches in the Historic Preservation Department of Mary Washington College. (90-186-G-21)

Each afternoon following the formal panels and presentations, conferees participated in roundtable groups in order to develop recommendations and resolutions for reconfiguring the cultural mission. Out of their deliberations emerged a set of recommendations and resolutions, some directed at particular agencies, others at kinds of agencies and professionals in general. Though the recommendations and resolutions were presented to the conference in a final plenary session, they were not formally ratified by the conference, and therefore should be recognized as recommendations of the roundtable groups rather than of the entire conference.

ENVIRONMENTAL PROTECTION

Benita Howell
and Eugene Hunn, Co-Chairs

1. The American Folklife Center (AFC) should serve as a central exchange for information on cultural conservation efforts, such as:
 - (a) lists of local, regional, national, and international organizations already working to enhance and protect cultural and natural diversity;

- (b) publications dealing with cultural conservation;
- (c) bibliographies on cultural conservation.

Conference participants should develop agreements between their respective institutions and the American Folklife Center to support internships for work related to these information exchange activities.

2. A member of Congress should be approached to request a study by the General Accounting Office to assess the effectiveness of federal procedures, programs, and resources to implement provisions of National Environmental Policy Act (NEPA) that relate to cultural conservation.

3. The report *Cultural Conservation: The Protection of Cultural Heritage in the United States* (Library of Congress, 1983) should be reprinted with an updated addendum.

4. In order to better enhance and protect ecologically sustainable lifeways, a task force should be created to explore the feasibility and means of organizing a cultural conservation coalition to establish alliances with existing diverse networks identified through the proposed AFC central information exchange.

5. Environmentalists should be enlisted as allies in the defense of cultural diversity locally, nationally, and internationally.

6. We urge the conference to recognize the importance of cultural diversity and its relationship to biological diversity by adopting the following statement of principles:

Cultural diversity sustains and is sustained by biological diversity. Biological diversity is recognized as a critical measure of the health of ecosystems and is granted legal protection by NEPA. Cultural diversity should be recognized equally as critical to the continuing vitality of our national and global social and economic life.

- Human cultural diversity is a natural consequence of locally and regionally specific adaptations to the environment. There is no dichotomy between culture and nature: Therefore, the protection and enhancement of cultural diversity will lead to the development of ecologically sustainable lifeways.

- The cultural and ecological processes that connect local to regional and global levels of activity may either threaten or enhance the vitality of local bioregions: Therefore, it becomes a moral imperative to enhance as much as possible those processes and activities that contribute to cultural vitality and, hence, diversity.

- Cultural diversity is continuously shaped, modified, and disrupted by global and regional economic, social, and political forces that tend to favor uniformity: Therefore, it is necessary to understand and engage dominant power structures, social relations, and paradigms.

- The empowerment of local culture groups is essential to the processes that encourage and sustain cultural vitality: Therefore, empowerment must involve advocacy, education, litigation, and action-oriented research.

7. We affirm the principle of cultural self-determination and, in particular, in the spirit of the U.N. draft Declaration of the Rights of Indigenous Peoples, affirm the right of indigenous peoples of the world to preserve their cultural identity and traditions and to control their own cultural development.

HISTORIC PRESERVATION

Patricia Parker
and Gary Stanton, Co-Chairs

The Historic Preservation Roundtable found that existing review and decision-making systems (for example, under the National Environmental Policy Act [NEPA], the National Historic Preservation Act [NHPA], and state environmental and historic preservation statutes) are not sufficient to ensure adequate opportunity for cultural continuity. The roundtable therefore makes the following recommendations:

1. Federal, state, tribal, and local governments should provide opportunities to preserve cultural continuity. This does not mean requiring that cultural systems be preserved unchanged, but:

- (a) ensuring that the identification and documentation of folklife as defined in the American Folklife Preservation Act are adequately provided for during planning for actions that may affect cultural continuity; and
- (b) providing the opportunity for those who value the continuity of a given cultural system to participate in decision making about activities that cause cultural change, and to have their concerns taken into consideration.

2. During the next three years the National Park Service, the Advisory Council on Historic Preservation, the American Folklife Center, and the State Historic Preservation Officers should give special emphasis to the development and dissemination of information relating to cultural conservation.

3. The American Folklife Center should establish a formal interdisciplinary advisory team composed of representatives from disciplines related to cultural conservation to serve as liaison between Congress and federal, state, tribal, and local agencies, and the professional community. This team should:

- (a) gather data about pertinent laws, regulations, policies, standards, and guidelines that are currently in place and their effect upon the opportunity to preserve cultural heritage;
- (b) make recommendations to federal, state, and local governments concerning implementation of changes to such laws, regulations, policies, standards, and guidelines;
- (c) monitor projects and programs that may impact cultural heritage;
- (d) monitor pending environmental, historic preservation, housing, tax, social, and other legislation that may impact cultural heritage; and
- (e) when appropriate, advocate or propose changes in such legislation.

American Folklife Center Staff should be increased to a level necessary to accomplish these tasks.

4. The National Park Service, the American Folklife Center, the Advisory Council on Historic Preservation, the State Historic Preservation Officers, tribal cultural heritage programs, the National Endowments for the Arts and Humanities, and others should work together to promote a wide range of pilot projects designed to test the effectiveness of

interdisciplinary approaches to preserving the opportunity for cultural continuity.

5. The American Folklife Center in cooperation with the National Park Service, and in consultation with representatives of federal, state, and local governments, public and private organizations, Indian tribes and ethnic communities, should:

- (a) establish procedures and guidelines for the consideration of cultural heritage and cultural continuity in federal, state, and local undertakings, and
- (b) develop professional qualifications standards for conducting cultural conservation activities.

6. American Folklife Center should request that the Office of Personnel Management establish an official federal job description for folklorist and folklife specialist, and work with the Office of Personnel Management to establish such a description.

7. The General Accounting Office or Office of Technology Assessment should undertake an analysis of the National Environmental Policy Act, National Historic Preservation Act, and related legislation to determine whether they have been effective in providing opportunities for cultural continuity in accordance with the purposes of the American Folklife Preservation Act and the recommendations of the 1983 report *Cultural Conservation*.

8. Recognizing the direct relationship between the retention and use of languages other than English and protecting the integrity of cultural identity, Congress should take steps to protect and enhance the multi-lingual heritage of the nation.

ARTS AND HUMANITIES

Elaine Eff
and Burt Feintuch, Co-Chairs

1. Members of traditional communities and cultures must be involved at every level of decision making, from policy to programming, in public arts and humanities organizations and agencies.

2. Arts and humanities agencies, programmers, and researchers should develop codes of ethics that define obligations and responsibilities toward traditional communities and their members.

3. Arts and humanities agencies must collaborate with each other and other cultural agencies to create ongoing and integrated programs to ensure that the diverse forms of cultural expression and practice in our society maintain their continuity, vitality, and integrity.

4. Professionals in cultural conservation fields—in public agencies, academic institutions, the private sector, and communities—should develop means of collaboration and communication to enable them to work jointly as advocates of the goals of cultural equity, integrity, continuity, and vitality.

5. The American Folklife Center should develop a broadly representative planning group to implement these resolutions, moving as expeditiously as possible.

PUBLIC EDUCATION

Chester Liebs and
Ormond Loomis, Co-chairs

PREAMBLE: *We celebrate America's ethnic and cultural diversity.*

Given the fact that the study of culture (that cultural conservation education):

- *has profound implications for a peoples' economy, survival and mental health;*
- *has the potential to prepare us for positive, productive lives in a multi-cultural twenty-first century;*
- *has the power, when used wisely in public schools, to instill within our students curiosity, a passion for learning, a commitment to self and family and community, a deep sensitivity to and empathy with people of diverse backgrounds and ethnic heritage, a resolve to live within the earth's resources, a willingness and ability to identify and solve political, economic, environmental and societal problems, a global perspective—and above all, wisdom.*

GENERAL RECOMMENDATION:

We therefore urge both that this potential not be lost through lack of foresight, and that the study of culture be:

- interdisciplinary
- not just restricted to traditional lecture/text methods of instruction, but should include a style of teaching that is collaborative, interactive, problem-solving, student-centered, and democratic.
- accomplished through means other than commercially parlayed curriculum materials and bits that would rob the students and teachers of the opportunity of devising their own learning strategies and producing their own materials and activities and tangible end products.
- the opportunity for all students—no matter what their race or background—to participate equally and without prejudice in their own education and to validate, build upon, clarify, and set into context what they already know and have experienced.
- by bringing the student to the study of history as historians, folklore as folklorists, literature as authors, preservation as preservationists, environment as environmentalists—rather than confining them to the classroom for months before they experience.

We also recommend that when students from culturally homogeneous backgrounds examine their own heritage, they simultaneously study at least one other culture to begin to build a sensitivity to others, and to prevent an attitude of superiority and provincialism from taking root.

As for learning outside the classroom, we urge museums to engage in a new generation of active collaboration with the public schools. Rather than creating exhibits for students, for example, they should consider planning, researching, and designing exhibits *with* students. Rather than producing publications and learning aids for students, they should consider helping students research, write, and design publications for other students. Rather than regarding students as passive recipients and future users of their archival collections, they should consider students as co-workers, as has happened at the Atlanta Historical Society, who can conduct interviews and take photographs that can be added to those archives.

A museum might consider adopting a pilot public school and demonstrate an expanded range of active interventions, as is happening now with the Smithsonian and the Duke Ellington School of the Arts. Patterns are forming; models are being created. We would urge museums to participate in this exploration. The group felt that to ignore the magic and power of these new opportunities inside and outside the classroom would be criminal.

We further recommend that federal, state, and local governments adopt the following policies:

- To foster/strengthen a connectedness and responsibility to place and community.
- To equip learners with “the tools” necessary to live responsibly in a multi-cultural, global society.
- To introduce learners to the multiplicity of culturally based bodies of knowledge, teaching strategies, and learning styles.
- To assure that cultural conservation professions attract ethnically and racially diverse individuals.

Within government, we recommend that:

- Allied education programs in fields and disciplines that deal with tangible/intangible heritage to include cultural conservation perspectives.
- The Department of Education and the American Folklife Center work together to produce a report that includes other public and private views, as appropriate, on cultural heritage education, with recommendations for action to involve communities in the preservation and encouragement of regional, ethnic, occupational, and familial traditions.
- The AFC and other relevant federal agencies (NEH, NEA Folk Arts, Smithsonian, National Park Service, Dept. of Education) establish a coordinating body to support and encourage research and educational activities in the field of cultural conservation.
- The National Endowment for the Arts and the National Endowment for the Humanities examine their current policies and programs for regional, ethnic, women’s, and minority programs and seek to increase the support for such programs, thereby actively fostering cultural pluralism.

We also urge that educational institutions be encouraged to:

- Use an experimental approach to involving youth with cultural heritage.
- Develop sample curricula across all content areas in cultural conservation for teachers, folklorists, historic preservationists, anthropologists, ecologists, planners, cultural administrators, and others.
- Establish minority fellowships and scholarships.
- Actively seek ethnically and racially diverse teaching personnel.
- Form a coalition that would include membership of organizations and individuals at the professional and grassroots levels (a “cultural conservation coalition”) whose responsibilities might include: a liaison to other organizations and individuals, serving as a voice to and for the field of cultural conservation, supporting advocacy efforts in cultural conservation, coordinating efforts in public education and media. The opening agenda of the coalition would include encouragement of local and community access to electronic and print media.
- Collect and disseminate information about successful cur-

ricula from allied fields.

- Collect evaluations of existing programs and encourage the evaluation of future efforts.

We finally request that:

- The AFC should report on this conference at the 1990 American Folklore Society meeting.
- The proceedings of this conference should be disseminated in press release form to the *Chronicle of Higher Education*, *Museum News*, *History News*, etc.

PLANNING AND DEVELOPMENT

Setha Low and Shalom Staub,
Co-Chairs

Participants on this roundtable divided up into groups to focus on the areas of community, empowerment, planning, mitigation, cultural tourism, and training and education. Each group worked to define its area, articulate its goals, and develop a set of objectives, structures, and policies related to those goals.

Community

RECOMMENDATION: In planning, development, and mitigation actions, the following definition of *community* should be used: Communities evoke a sense of shared identity, and they provide protection and security through the development of maintenance systems. Communities present themselves to themselves and others through symbolic systems and through their representatives. All communities involve a diversity of perspectives, which engender antagonisms and competition as well as cooperation.

POLICY OBJECTIVES:

1. Identify key groups within the community—ethnic, occupational, class, religion, politics.
2. Collect ethnographies of community groups to understand their values and identify appropriate methods for presenting information.
3. Seek out and take account of negative feedback from community groups about nascent planning projects.
4. Involve representatives of community groups in the planning process.
5. Train and employ local people.
6. Develop procedures to adapt and modify projects to changing needs of community groups.
7. Adjust procedures to provide for the maximum economic benefit of local groups.
8. Work to shift power from institutions to local people.
9. Establish teams for post-project evaluations.

Empowerment

RECOMMENDATION: Cultural conservation aims to effect a societal transformation that achieves personal and group dignity through acknowledging cultural diversity. *Empowerment* means access to, participation in, and influence on decision making.

POLICY OBJECTIVES:

1. To increase cultural communities' decision-making involvement in participatory planning for development and/or redevelopment at all levels.

Actions:

- (a) Identify the decision-making structure within each planning and development organization/body/ entity.
- (b) Assess each entity's current policy and practice with reference to including representatives of diverse cultural viewpoints in decision making.
- (c) Establish community review process of such entities to encourage broader cultural representation within them.

2. To make planning and development bodies, organizations, or other entities more responsive to the continually evolving needs and values of diverse cultural communities.

Actions:

- (a) Identify existing laws at each level of government that acknowledge and require cultural diversity and require broad representation and participation.
- (b) Assess their provisions requiring the inclusion of diverse cultural perspectives in decision making.
- (c) Recommend amendments to legislation and/or new legislation/rules, such as:
 - (i) amend current guidelines to include a requirement for cultural diversity in decision making as a criterion for planning and (re)development allocations.
 - (ii) offer incentive funding:
 - for special projects to enhance planning/development entities' responsiveness to diverse cultural groups within their planning area;
 - for technical assistance from cultural conservation specialists to these planning/development entities, to document traditional skills and values of the diverse cultural communities within their planning areas;
 - for training of people from the diverse cultural groups within the planning area in skills needed to continue planning and development activities.

Structures:

- (a) Agencies such as national, state, and regional folk-life offices can work in partnership or teams with counterpart cultural agencies (historic preservation offices, environmental agencies, and others).
- (b) Non-governmental "cultural conservancy coalitions" could be formed to facilitate diverse cultural communities' participation in planning and development at all levels, aligning with the environmental movement where possible.

Planning

RECOMMENDATION: We recommend that cultural conservation review be added to the planning process at all levels. Each state and local government should require:

1. A review of cultural resources alongside an architectural and archaeological review. Such a cultural review should proceed with an interdisciplinary team approach. Cultural resources to be examined should include ethnic, occupational, gender, and religious traditions, both tangible and intangible.

2. Ongoing "reconnaissance" surveys in every community, with priority going towards those whose resources are most threatened. Surveys should from the outset include meetings with community representatives of the various groups being surveyed, with assistance from allied groups. Reports in the form of written summations, photos, and drawings should be distributed and publicized. More indepth surveys would then follow. Environmental impact statements (EIS) would incorporate findings, so that informed decisions could be made. Surveys should be funded by community development agencies, private businesses, historic preservation offices, and environmental agencies.

POLICY OBJECTIVES:

1. Utilize existing legislation at all levels of government through which cultural conservation concerns can be included. If deficiencies are found through a public process, changes/additions/amendments should be made.

2. Develop an ongoing public participatory process focusing on the quality of life.

- (a) Identify all potentially affected communities, their values, vulnerabilities, etc.
- (b) Establish ways to involve these communities/groups/individuals.

Structure:

- (a) Identify and encourage participation of private individuals and organizations—create coalitions, if necessary.
- (b) Coordinate interagency activities.
- (c) Relate technical analyses to quality-of-life needs (people planning).

Mitigation

RECOMMENDATION: Cultural conservationists are responsible for interacting with mainstream policy and decision makers so that the impacts of outside intrusions are not overlooked and underemphasized. By and large, mainstream decision and policy makers seek to make decisions which are fair and equitable. To do so, however, information must be made available to decision and policy makers which can be understood and acted upon by them. Cultural conservationists are in a position to provide the information and perspectives decision makers must have to forge equitable and informed policies.

We feel that mitigating the negative impacts of development is most effective when people are able to exhibit self-determinism. The very act of self-determinism, however, will be shallow and ever counterproductive unless people can make informed decisions. While cultural conservationists have no right to unduly influence the decisions people should make, they do have a strong responsibility to provide people with the information they need to make informed decisions.

POLICY OBJECTIVES: Cultural conservation mitigates in a number of specific and recurring ways. Means of mitigation include but are not limited to:

- Interacting with mainstream decision makers to provide perspectives and orientations that would otherwise be ignored or underemployed.
- Enhancing self-determinism of people by providing them

with the perspectives and orientations needed to make informed decisions.

- Predicting and responding to the change wrought by outside intrusions caused by economic development, population stress, and other changes in the social and environmental fabric of society. This may take the form of advocating for particular cultural sites.

Because of the significance of mitigation, such activities should be more than a mere response to developed plans: they should be, when appropriate, made a part of the planning process.

Guidelines:

- Assert that the impacted community has a role in the planning process, through the agency of the cultural conservationist or through community representation.
- Assert that policy decisions consider community lifeways as having a tangible value comparable to economic considerations.
- Work with communities to assess and demonstrate the values of their traditional lifeways to policy makers and developers.

Structure: Amend current legislation at federal, state, and local levels to include cultural resources both tangible and intangible in the review process. Specify agencies to be responsible, and identify important missing terms and definitions in legislation and guidelines (i.e. "anthropologist," "folklorist," and "preservationist") and incorporate them.

Cultural Tourism

RECOMMENDATION: Cultural Tourism arises from a situation in which people seek cultural experiences outside their own, as well as a return to their own roots. In this process, local cultural resources are recognized as having exchange value.

POLICY OBJECTIVES: From a cultural conservation point of view:

1. Those with closest association with the resources should receive the greatest benefit.
2. For new development there should be locally derived guidelines consonant with the resources.
3. Guidelines should recognize the front-stage/back-stage duality as a tool for conservation.
4. The development of cultural tourism should take into account the interests of people and place.

Structure:

Channels for implementation could include ordinances and regulations, taxation, and direct action.

(a) Development should be "values added" based on local cultural resources. This could take the form of a tax on development, dedicated to self-improvement. Reference: Iowa self-improvement District Tax.

(b) Create cultural resource overlays over current zoning that requires resources documentation and guidelines derived from the resources for all development projects.

(c) Require that zoning recognize culture as well as land use and population density. Reference: European models.

Education/Training

RECOMMENDATION: In order to succeed in planning, developing, and implementing cultural conservation programs around issues of community maintenance, individual and group empowerment, mitigation of harmful development, and cultural tourism, an educational process for participants should be a mandatory component of the process.

POLICY OBJECTIVES:

1. To inform and sensitize professionals to cross-disciplinary perspectives; to inform/educate participants about case-specific history and ethnography; to develop processes for effective participatory cultural conservation project planning; to suggest ways to affect changes in institutions and policies.

2. This educational process should be implemented in such a way as to bring together at the beginning the specialists, professionals, and local "tradition bearers." Education does not cease at the level of these specialists and professionals. There should be a post-project evaluation, the results of which would become integrated into the overall educational process.

Structure:

Educational facilitators should in themselves represent many disciplines and experience with cultural conservation efforts. Local government and representatives of local agencies and businesses and social organizations must be included and must support these efforts. The structure of each program should reflect the needs of the communities involved. Public seminars on cultural conservation should be conducted as part of the EIS process.

We recognize that cultural conservation language between disciplines, and with the general public is not consistent and is a stumbling block that must be addressed for successful incorporation of these recommendations.

We recommend that the American Folklife Center through its continuing efforts to promulgate this conference's recommendations also develop a glossary of key words with definitions (and multiple definitions where necessary) to facilitate interdisciplinary communication and public outreach and education. □

FOLKLIFE CENTER NEWS

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Nguyen Ngoch Bich, president of the Vietnamese Culture Association in the United States, in discussion with Ann Rynearson, director of Cross-Cultural Services (St. Louis, Missouri) and Amy Skillman, director of Folklife Programs for the Pennsylvania Heritage Commission, during a forum entitled "Advocacy, Empowerment, and Authenticity: Issues in Conserving Traditional Arts of Southeast Asian Refugees." (90-186-D-26)

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