

forum journal

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The National Trust for Historic Preservation provides leadership, education, advocacy, and resources to save America's diverse places and revitalize our communities.



NATIONAL TRUST
for HISTORIC PRESERVATION®

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Cover photos:

Main photo: Arlene Schnitzer Concert Hall, Portland, Ore. Photo by Elizabeth Byrd Wood.

Left: Tamastlikt Cultural Institute. Photo courtesy of Tamastlikt Cultural Institute.

Center: Kam Wah Chung & Co. Museum. Photo courtesy Oregon Parks and Recreation Department.

Right: The Pearl District in Portland, Ore. Photo by Mr. Janis Miglavs, courtesy of the Portland Oregon Visitors Association.



A Defining Moment to Re-vision the American City

..... Earl Blumenauer

A year and a half ago I was excited about the possibility of showcasing the work that many of my friends have done to make Portland one of the most livable communities in the country, turning around a city that was really going the wrong way a third of a century ago. The National Preservation Conference would be an opportunity for people in the preservation movement to come here and kick the tires, look at what we're doing, and maybe get some ideas to help extend this movement across the country.

But then, in the last election, we had a devastating "property rights" ballot measure that puts into question the future of our land-planning process. We find that surveys still show that our citizens are committed to the goals, objectives, and outcomes of our land-use planning process, but somehow think the ballot measure won't affect that. My draft speech changed because I thought I could use your energy, vision, and commitment to help people here who

are trying to contend with the consequences of the ill-defined, undefined future created by the ballot measure. And this would be relevant to all of you, because—make no mistake about it—what the forces of darkness have done here in Oregon may be coming to a town near you.

But in the course of the last month, I think all of our attention has been captured by the devastation wrought by Hurricane Katrina.

The images of destruction, misery, and chaos have laid bare issues that we've pushed aside for years. Among them, issues of race and poverty loom large. Katrina raised questions about our values, our priorities, our methodology, and our vision. What we have before us today is a defining moment in the struggle for American policies that promote livable communities.

Some people want to forget those images, hope for the best, and move on. But all the while, our oceans continue to rise, New Orleans continues to sink, and the Louisiana coast-

line is eroding at the rate of a football field every 30 seconds. Hurricanes Katrina and then Rita have driven home the point that there are real consequences to where and how we build.

We treat the Mississippi River as a machine, spending billions of dollars without a sense of priority, much less a vision for the future, and events have shown that in the absence of priorities and a vision for the future, spending billions does not accomplish much.

A Place at the Table for Preservation

As preservationists, you have developed the language and the techniques to show people that place matters. How a community looks and feels and works depends on that sense of place. You know that historic preservation is about more than saving some old buildings. It's about knowing what to save and why it's important. You know a community's future is built on understanding its past; understanding our strengths—and even our mistakes—creates and preserves and enhances values.

What you are doing is pioneering and is of vital interest. Your skill at building unique partnerships and cost-



effective strategies is what led me to you when I first went to the Congress and thought the federal government should lead by example.

We could do much to promote livable communities if the federal government modeled the behavior we expect of the rest of America. The poster child for this idea was the U.S. Post Office, which has more than 37,000 branches across America. I wanted the Post Office to obey local land-use laws and zoning codes and respect their historic structures and locations. I introduced legislation to accomplish that purpose, but I found, typically, that the National Trust was there ahead of me. We formed a

Portland, Ore., was the host city for the 2005 National Preservation Conference, where more than 2,000 preservationists from across the nation met to explore the theme Sustain America—Vision, Economics, Preservation. The impact of Hurricane Katrina and the role for preservation in recovery efforts was a major concern during the meeting. Photo by Elizabeth Byrd Wood.

vital partnership in using this issue to protect these postal resources and to get the point across. It's been a struggle to pass the bills in the post-anthrax, post-9/11 environment, especially given the vagaries of postal reform. But because of our partnership, the provisions that protect postal facilities and the rules that they play by were passed in the House a couple of months ago as part of the Postal Reform Act, H.R. 22—important landmark legislation. The National Trust played a critical role in its passage.

Some Models for New Orleans

In the aftermath of Katrina, it's time for us to think about what comes next in the rebuilding of New Orleans and other historic communities.

I know there is no shortage of ideas about what can be done now that will make a difference, including ideas from the National Trust. I deeply appreciate what the Trust has done on Capitol Hill, springing into action immediately, dealing with legislation and funding. It's making a difference.

But we need to be thinking of the other parts of the job of rebuilding.

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A very important idea has been proposed by Mercy Corps, a Portland-based emergency relief organization that usually works overseas. As a member of the Foreign Relations Committee, I visited Southeast Asia in the aftermath of the great earthquake and tsunami last year. I saw in the tsunami region that Portland-based Mercy Corps had put 20,000 Indonesians to work in a matter of days, salvaging materials that could be used for rebuilding. Here in Portland, we have a wonderful organization and facility called the ReBuilding Center, where components of homes are salvaged from demolition and

reused. By recycling this material, the ReBuilding Center provides jobs, keeps materials out of landfills, and reduces our need to log trees, mine metals, and burn fossil fuels.

Mercy Corps has been in New Orleans meeting with the mayor's staff to talk about how the model of the ReBuilding Center could be used to put people to work salvaging materials from the historic structures. Even if the buildings can't be salvaged as structures, there is still no excuse to lose any of those historic building materials and artifacts. We can put thousands of people to work tomorrow, saving their heritage and making it possible for these important historic elements to be recycled. I think we ought to be smart enough to figure out how to do that in New Orleans.

Portland is home to the first modern streetcar in the United States since World War II, a priority of mine 20 years ago when I joined the city council. We've had two million people ride the Portland streetcar last year. We found developers who sold their Mercedes to ride the streetcar; they think it's a good idea. We have had approximately \$1 billion of new development along the streetcar

line since we broke ground; it's been integrated into the urban fabric of both the historic warehouse district and the new South Waterfront district, where cranes are raising a thicket of new housing towers beside the restored banks of the Willamette River.

The Portland streetcar was modeled after the St. Charles streetcar line in New Orleans, the oldest continuously operating streetcar in America. What if the restoration of New Orleans was built upon a grand restoration of the streetcar system? New lines could be built, extending the system into those neighborhoods that will be reconstructed. The streetcar line would spur redevelopment, provide a more balanced transportation system, and be a practical symbol of hope in keeping with that city's heritage.

Streetcars are not just of interest to New Orleans and Portland. Streetcar initiatives are underway in Charlotte, Little Rock, Memphis, Seattle, and Kenosha, Wis. Eighty-two cities have joined together in a national streetcar coalition. We were able to get a "Small Starts" provision in the last transportation bill, a provision that provides modest but important seed money for the



construction of new transit systems. In the course of the last 120 years, urban America was largely built around streetcars and interurban electric systems. Let's harness that potential, build the coalition, help revitalize New Orleans, and help preservationists revitalize neighborhoods that decades ago were built around the streetcar.

The National Trust has been on the frontline, helping people understand that the historic neighborhood school is a building block of a vital community. People all over the country are now working to make sure that the billions of dollars that will be spent on school construction are spent

The St. Charles streetcar line in New Orleans, the oldest continuously operating streetcar in America, has been a model for urban mass transit in numerous American cities, including for Portland's MAX light rail system. Expanding New Orleans' streetcar system could be a key to revitalizing neighborhoods along its route. Photo: Jack Edwards, courtesy New Orleans Metropolitan Convention and Visitor's Bureau.

right, and that schools need not forsake historic neighborhoods. We shouldn't abandon structures that can be revitalized for a fraction of the cost of new development, which chews up land and greenfields needlessly, when we can revitalize existing neighborhoods. Let's make the pioneering work that you and others are doing around the country part of the federal effort to revitalize New Orleans and the other affected communities in the region.

Cautions and Warnings

I could go on and on with great ideas, and so could you. But we need to stop, catch our breath, and think about how we're going to make it possible for this tremendous outpouring of concern and energy and money to be used right.

First, I think the federal government needs to establish its own principles of partnership for Katrina, both for the recovery and for incorporating the lessons learned, as well as the lessons that we should have learned.

- The federal government must not use taxpayer money to put people, places, and property back into harm's way.
- Citizens should be directly

engaged in the work of disaster recovery and mitigation at every step of the way.

- Anybody who has watched television, listened to National Public Radio, or read any of the international press knows that we have to clarify the role of the federal government in disaster prevention, mitigation, and relief, starting with making FEMA functional again.

- We must make the recovery process the model of transparency and of accountability.

- Congress should also encourage, support, nudge—and in some cases demand—state and local responsibility for disaster prevention, mitigation, and recovery. Local governments do their citizens no favors by having lax building codes and zoning regulations that put their citizens in harm's way.

- The gusher of federal funds for restoration must be carefully invested in ways that incorporate disaster prevention, community preservation, and mitigation as key elements.

- And last, but by no means least, we should make sure that wherever possible we harness the power of nature to defend against the forces of nature. One practical

way to do this would be to create a public space from land that shouldn't be redeveloped: wetlands that used to provide an important natural buffer for New Orleans. What better way to honor the victims of Katrina than to dedicate these wetlands as a memorial that will protect people in the future?

One thing I have learned during my 30 years in government is the limit of government power. The federal government is not equipped to dictate the terms of what goes back in those communities; establish principles, yes, but not to manage and direct the construction. Politicians need help in managing the inevitable pressures of recovery efforts.

You know too well that today's political process is toxic and hopelessly partisan. We also have to talk about the elephant in the room that people don't want to mention: corruption.

There are issues of integrity and responsibility and transparency that must be addressed, but it must be your crusade. You must hold elected leaders accountable and get us to focus on the big picture and the long term.

A Unique Opportunity for Re-visioning

You could help carry out an idea I've been mulling over: the world's largest community planning event, drawing on some of the best minds and the most creative thinkers to discuss how New Orleans and all the communities in the Gulf could be rebuilt in ways that make them more livable, more economically secure, and safer in their natural settings. I've talked to numerous people who could be potential partners with the National Trust in this project about how we could involve a wide range of people through teleconferencing and C-Span broadcasting. We could have an opportunity for people in the affected area to log-in online and ask questions.

There is a coalition of the committed and the capable that could do this; it would benefit both the politicians and citizens. It would provide an opportunity for Americans to get the big picture, to help us see how this unfolds, to understand what's possible—because we have only a moment. If we don't act quickly, we will lose precious historic resources as well as the ability to resist the growing pressure to demolish the damaged structures we have left. We have a very narrow win-

dow before we lose our chance to act.

The Great London Fire of 1666 brought forth some fascinating designs for redevelopment. Within days of the fire, the esteemed architect Christopher Wren drew up a vision of a greater London—but the moment passed and the opportunity to redesign London was lost. After the rebuilding, London was better, more fire resistant, but the chance to make it an even finer city escaped. We should not allow that to happen now.

Regional visioning processes often fail for a lack of money to implement the results; they fail because we can't get other regional partners to the table; they fail because the federal, state, and local governments won't cooperate; they fail because there's no sense of urgency. Well, let me tell you, none of these criteria apply in the area hit by Katrina. You've got people's attention, it is urgent, and there will be money—amazing amounts of money.

For comparison purposes, the estimated value of all the urban development in the entire Portland metropolitan area—a region that has a slightly bigger population than New Orleans—is \$148 billion. That is a lot of money

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This is an opportunity to seize the moment that I bet all of you felt after 9/11. This is a chance to bring the country together, to unify, to have a government of unity, and to give people assignments and march forward.
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to be sure, but less than the \$200 to \$300 billion in federal disaster relief currently being discussed in Washington. The amount of money is staggering and the potential of doing things with it—good or bad—is beyond belief.

But it's not just about restoring the Gulf Region and getting those people back on their feet. I'm of the opinion that this is an opportunity for us to change the way that Washington operates. This is an opportunity to seize the moment that I bet all of you felt after 9/11. This is a chance to bring the country together, to unify, to have a government of unity, and to give people assignments and march forward. We didn't quite do that after 9/11, but I think we've got a chance to do it now. Your good work, your willingness to be a part of this process, will not just make a difference for those people who have lost their homes and their communities. I'm convinced that it is an opportunity to heal the body politic as well.

I leave with you with a quotation from Isaiah chapter 58:12. The prophet Isaiah is talking about the destruction of Jerusalem at the hands of the Babylonians:
Those from among you shall build up the old waste places;

*You shall rise up the foundations of many generations;
And you shall be called the Repairer of the Breach;
The Restorer of Streets to Dwell In.*
.....

Congressman Earl Blumenauer has devoted his entire career to public service. First elected to the Oregon House of Representatives in 1972, he served on Portland's city council and has represented Oregon's Third Congressional District since 1996.

Editor's note: On October 14, 2005, Oregon's Measure 37 land-use law was overturned by a county circuit court judge. This controversial measure, approved by 61 percent of the voters in November 2004, gave property owners the right to develop their property under the rules and regulations in effect at the time they acquired it, without regard for the community planning rules their neighbors live by. The judge ruled the measure unconstitutional because it favored longtime property owners over those who had purchased property more recently, and because it prohibited the Oregon legislature from exercising its authority to regulate for public welfare, health, or safety. Measure 37 opponents are now preparing to fight an appeal made to the Oregon Supreme Court, which will be heard January 10 in an expedited schedule.

The National Park Service and Its Partners Taking Action in the Gulf Coast and Around the County

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Fran P. Mainella
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Let me begin with my own heartfelt sympathy for the victims of the storms that have so recently swept through the South. Above all, the personal tragedies of our fellow citizens require our support and our understanding. I spent much my life in Florida and have seen the power of these storms first hand—but nothing that matches the scale of damage that has just struck some of our most treasured historic places.

From southeastern Louisiana to Mobile Bay, Hurricane Katrina damaged some of the historic legacy of more than 300 years of American history. The Gulf Coast has long been recognized for its unique blend of French Creole, Anglo-American, and African-American cultures, and the Creole influences that predominated during the 18th and 19th centuries played a central role in creating some of the most distinctive architecture in North America.

While it likely will be months before the full extent of the damage is known, it is clear that the storm took a

heavy toll on the heritage and historic fabric of the Gulf Coast. There is a little bit of good news, however: The most historic parts of New Orleans, especially the famed French Quarter and nearby Garden District, escaped largely unscathed.

The National Park Service is working on restoring much of the impacted areas, including many sites listed in the National Register. In neighborhoods such as the Esplanade Ridge Historic District, which encompasses nearly 1,500 examples of Creole-style domestic architecture, there was extensive flooding. The Creole cottages, shotgun houses, and raised villa-style residences found in Esplanade Ridge and throughout the city are mainly wood-frame structures built on piers, which are especially susceptible to water infiltration.

Flooding also damaged sites such as Congo Square, also a site of great interest to the National Park Service and the preservation community. Congo Square was historically



the main gathering place for free and enslaved blacks. Even before the Civil War, African-Americans gathered here to keep alive their African heritage through dance, music, handicrafts, and to socialize. Restoring this site is one of our priorities. Dillard University, a historically black institution with elegant Classical Revival-style buildings, in the past has received NPS preservation grant funding. This site also was struck by wind damage and flooding.

The museum collections of Jean Lafitte and New Orleans Jazz national parks were held in a building that, thankfully, was spared. We have moved their museum collections temporarily to Natchez, Miss., because essential climate control will not be possible for some weeks—until utility services are restored. On the ground, Chalmette Battlefield, site of the famous Battle of New Orleans, was pretty badly damaged also. But we are confident much of the landscape will recover, given time. Artillery pieces have been removed from the battlefield and sent to Springfield Armory National Historic Site in Massachusetts for whatever maintenance or repair proves needed. The Chalmette National Cemetery suffered

some damage from uprooted trees, which exposed cultural artifacts, including human remains. These have been placed in appropriate storage until they can be suitably returned.

In Mississippi, the museum at the Gulf Islands National Seashore was heavily damaged, so we have moved most of the collection to our Southeast Archeological Center for recovery or Timucuan Preserve in Jacksonville for storage. Sadly, of course, the Florida end of the Gulf Islands is still recovering from last year's devastating hurricanes, so the same facilities are already housing collections from those events. We can rebuild where we have good records of what was there. We have good photographs and plans and other drawings of many of the places that we care about. We will be able to pass on this record of lives and achievements to posterity, even after a destructive event like Hurricane Katrina.

The Historic American Buildings Survey and Historic American Engineering Record have documentation on more than 800 sites in the Gulf Coast areas affected by Katrina. Following Hurricane Katrina, staff in the cultural resources programs of the

National Park Service have responded with guidance on recovery and stabilization of sites, structures, and objects in the impacted areas. We have provided extensive site documentation, technical information, and training; developed new tools specifically to meet the needs of the states; and provided limited onsite assistance.

Hurricane Rita was less powerful than Katrina and less harmful to park resources; however, again, some National Register properties have been affected—especially in the region surrounding Port Arthur, Tex., and Lake Charles, La. The NPS parks suffered downed trees, lost utility services, and minor building damage to public-use facilities in Big Thicket National Preserve, Cane River Creole National Historical Park, and even Vicksburg National Military Park.

We have long talked of the value of strong partnerships. It is these types of crises that test the strength of these partnerships. And they are holding strong! We are very proud of what we have been able to do in the wake of Katrina and Rita, but we've learned valuable lessons of what we and others can do differently—and better. We



remain concerned that singular resources be saved, wherever it makes sense, in the aftermath of an event like this. Part of our job is to teach those who must be focused on short-term solutions to massive problems, so that they recognize that preservation makes sense!

Other Important Work of NPS and Its Partners

In late September we testified in support of re-authorizing the Advisory Council on Historic Preservation and the Historic Preservation Fund. Let me just take a minute to say we want both back, and stronger than ever! We are working closely with the

Recently approved to become a National Historic Landmark, the Kam Wah Chung & Co. Museum in John Day, Ore., is a remarkable survivor that offers a glimpse into the life and culture of the early Chinese community in eastern Oregon. Constructed in 1875 as a trading post, it also evolved over the years to become a social, medical, and religious center. Photo: Courtesy Oregon Parks and Recreation Department.



The Kam Wah Chung & Co. Museum houses a vast collection of artifacts, including business and financial records, posters, advertisements, supplies, and Chinese herbs and medicines. The National Trust has awarded the Oregon State Parks a \$7,500 grant to help fund a professional assessment of curatorial needs and develop in-place treatments for these artifacts.

ACHP on a number of important initiatives, including the Preserve America program and compliance tools. We value that partnership.

Also on a positive note, over the years, the Historic Preservation Fund has been a highly flexible authority for developing targeted grant programs that address the broad purposes of the National Historic Preservation Act. They include the grants to Indian tribes to support Tribal Historic Preservation Offices and project grants to preserve America's native cultures; grants to Historically Black Colleges and Universities to preserve significant campus buildings; the Save America's

Treasures grant program for threatened nationally significant properties; and more recently, the Preserve America grant program for heritage tourism, including education and economic revitalization.

These grant programs not only preserve historic resources, they attract new economic investment. We have asked Congress to renew the fund for another 10 years.

We also take great pride in our recognition programs. Our highest recognition standard remains the National Historic Landmark. Earlier this month, the National Park System Advisory Board recommended National Historic Landmark designation for 13 properties. Secretary of the Interior Gale Norton has already acted to approve the first of that group—the Kam Wah Chung & Co. building in John Day, Ore. The building is important for its association with Chinese immigrants in the development of the American West, when the Chinese came to the West to work in mining, on the railroads, in the lumber industry, in the construction of wagon roads, and in agricultural jobs. It is one of the finest representatives of the Chinese role in the post-Civil War expansion

period of the American West and the sole remainder of the town's once-thriving Chinese community.

Through the work of our partners in the states, we can cite significant achievements over the past year: The National Park Service approved 1,537 new listings, which include 46,619 properties, in the National Register of Historic Places. The Historic Preservation Tax Incentives program resulted in the rehabilitation of more than 1,200 historic properties listed in the National Register, creating some 15,000 new housing units, and generating \$3.8 billion in leveraged private investment.

In FY 2005, the Save America's Treasures grant program awarded a total of 145 matching grants in 43 states and the District of Columbia totaling \$29.5 million. Our partners in the program are the National Endowment for the Arts, the National Endowment for the Humanities, and the Institute of Museum and Library Services.

We—the National Trust, the Advisory Council, and the Park Service—can provide guidance, inspiration, and even some financial stimulus. But the day-to-day work of

identifying needs, conceiving solutions, and rallying essential support for special projects, structures, and events is a task we share with those who care—the deeply dedicated grassroots workers in cities and towns across America.

We're fortunate to have so many partners already active in historic preservation. Now, more than ever, we must convert the passion to action...and the possibilities to realities.

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Fran P. Mainella is the director of the National Park Service.

NPS Response to 2005 Hurricanes Updated November 22, 2005

National Park Service employees continue to feel the effects of the hurricane season well into November as they try to restore a sense of normalcy to their lives and those affected by these devastating hurricanes. Many employees still are working from temporary buildings and office spaces and are dealing with lost homes and property. Contractors are working to stabilize buildings and repair roofs on government structures. Recreational opportunities have been canceled or reduced to accommodate the loss of management facilities and staff. Many parks that had already expe-

rienced difficult budget projections are now scrambling to reassess important priorities and decide what buildings can be repaired, replaced, or left as is.

Under the National Response Plan, the Department of the Interior is the lead agency for the Natural and Cultural Resources and Historic Properties Protection part of Emergency Support Function #11. Following Hurricane Katrina, the National Park Service cultural resources programs responded by providing documentation, technical information, and assistance services in collaboration with other federal and nonfederal partners. The Park Service rapidly designed detailed building and site condition assessment forms, posted data on the internet concerning National Register listings in the impacted areas, provided maps of impacted National Register historic districts, and data on individually listed sites to the Mississippi and Louisiana state historic preservation offices. This information helped to facilitate decisions regarding preservation and protection of districts from immediate demolition. Park Service cultural resources employees provided training to 110 professionals in the impacted areas, established a website to provide technical information on recovery and preservation of cultural resources (www.nps.gov/katrina), and worked with Louisiana Public Broadcasting to air a public service announcement about the preservation of cultural heritage. Park Service teams assisted affected parks and more than 80

cultural resources employees volunteered their services and stand ready to respond to FEMA requests for assistance. To date, 16 National Park Service cultural resources employees help make up two federal teams assigned to assist FEMA at headquarters and the Louisiana and Mississippi Joint Field Offices. In addition, three Park Service planners are helping FEMA address local community long-term recovery planning issues in Mississippi.

The Power of Stories and Memories

.....David Mas Masumoto



I wrote a book about a peach, a very special peach, that I think has historical significance in the sense that it talks about the power of story. First let me describe this peach that I grow.

Sun Crest is one of the last remaining truly juicy peaches. When you wash that treasure under a stream of cooling water your fingertips instinctively search for that gooshy side of the fruit. Your mouth waters in anticipation. You lean over the sink to make sure you don't drip on yourself, and then you sink your teeth into the flesh and the juice trickles down your cheeks and dangles on your chin. This is a real bite, a primal act, a magical sensory celebration announcing summer has arrived. (from Epitaph for a Peach)

That's the kind of peach that I grow, but it has two problems. When the peach is ripe, it has an amber glow to it. It's not lipstick red like many other peaches have been bred to be. Also, it doesn't have so-called shelf life. It won't stay on a grocer's shelf for a year.

I've been told that this peach has no mass-market

appeal, it can't compete, it's outdated, it's old, it's better that you plant new varieties. I've been told there is no audience for it, you'll never make lots of money farming it. You're eternally working with something old and something claimed to be obsolete.

I wonder if old peaches and the preservation of historic places have something in common.

My quest was to find a home for this homeless peach, and that led me to continue to farm it. It also led me to write some books about it too. But the books are not just about how to sustain a family farm. They are also about sustaining meanings that support great taste, and I think it's similar to the work of preserving and sustaining America. And my question for you would be, how do you grow sustainable places? And my answer is, through the power of stories and memories.

Every year I have a quest to grow the perfect peach. It's a quest to find that peach that will be timeless and priceless.

.....
*My question
for you would be,
how do you grow
sustainable places?
And my answer is,
through the power of
stories and memories.*
.....

It's a perfect peach that has a story, and I'll describe to you something that I found when I was close, when I almost found that perfect peach.

My grandma taught me how to eat a peach. She'd sit on a small wooden stool and slice peaches, and occasionally she'd stop and like an innocent child she'd steal the taste of the golden flesh and quickly sneak a piece into her mouth. I watched her close her eyes and they seemed to tremble, muscles of an 80-year-old involuntarily twitching and dancing as if lost in a dream. My grandmother savored the flavor. A satisfying glow gently spread across her face, not a smile or even a grin, just a look of comfort, relaxed, soothing, content.

I thought of that image even after she died, wanting to believe that would be the look on her face forever. My grandmother and I shared a perfect moment and I've spent years trying to reenact the same closing of my eyes, smacking my lips. I smile and gradually lose myself in the flavor of a perfect peach memory. (from Four Seasons in Five Senses)

I think it is memories that we are after. When you combine memories with the power of story it makes things significant, because only when memories and stories go public do they gain significance.

A perfect memory to me

is one that is a community memory. Farmers and those who are engaged in historic preservation, we grow stories, but our stories must be taken in context over time. In other words, history counts because stories without history are like sound bites. Stories without history are like the flavor of a peach with no taste. You eat one and five minutes later you can't remember what you ate. We face challenges, however, when we deal with truth-telling because that's what good stories are all about.

Truth-telling often taxes us, and I believe that it's important that we keep a lighter side to our work in mind, a lighter side that reminds us what it is to be human. In working to save this old peach variety, I've found that I discovered life that came back to my farm.

That's the power of story and the power of memory. The challenge for us is to sustain our stories.

Let me share three elements of sustainable farming that maybe will have parallels with your work. The three elements are farming that is environmentally responsible, farming that is socially just, and farming that is economically viable. Perhaps that's similar to the conference

theme of vision, economics, and preservation.

First, sustainable farming that's environmentally responsible. On my farm peaches are part of a place. I have the responsibility to take care of that place. You might say the history of my peaches must take place somewhere. I hope by becoming a steward of the land that I can continue to grow great peaches, and that's why I farm it organically, because I partner with nature on my land.

The common bond that we share in this room is that your work takes place in real places.

These are places with stories, just as a farm is more than just dirt, and history is more than dates and names. We work with a sense of place, and it's all about taking care of those places. Organic farmers work with endangered species, preservationists work with endangered places, but we also work with endangered stories.

The second part of sustainable and organic farming for me is that it's socially just. The perfect peach is not just grown organically. It has to be grown with the realization that there are communities and workers around me.

My work is inclusive, not exclusive. It includes the

.....
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.....

human element, the human capital. There's a human story behind my peaches. It's a story that's part of the memory of a great peach, because when you work on a farm, especially a family farm, you include generations on the land. It's part of that sense of place.

These are stories that are not necessarily pleasant, and I'll paraphrase one story from *Harvest Son* where I wrote about how our farm began. After World War II my dad took the gamble and bought some farmland, and my grandmother became furious with him and she said, you should not have bought land because in America they take it away. It's part of that simple story of a farm that adds that human character, that human dimension to the land.

Third, sustainable farming is economically viable. This is probably the hardest thing, yet the simplest lesson for myself when it dawned on me that going bankrupt and not growing wonderful tasting peaches does no one any good. Yet part of my job in my work faces this reality: What I do best will not always make the most money. It was a hard reality for me to understand and realize that, like for you, my farm is nonprofit.

But here's how I hope to be economically sustainable. My work is not about making money, but it is about making stories. I farm stories that make money, and that's at the heart of each peach that I grow. My peaches fill the flavor niche that industry left behind.

Large-scale farming operations can't mimic my methods, in which skill and human management replace huge doses of capital and technology. I want my fruits to manifest the life and spirit of our farm. Mass-produced peaches are designed to excite only the visual sense as consumers trade money for something that resembles a peach.

My peaches begin a journey into taste, texture, aroma accompanied by stories. People who enjoy my peaches understand and appreciate flavor. They pay

attention to memories and stories. (from *Four Seasons in Five Senses*)

Our challenge is to foster and build memory, and the biggest concern that I have as a grower is to make sure that people get to taste a wonderful peach, because how can you miss something if you've never experienced it.

[As part of his presentation, Masumoto demonstrated "How Farmers Eat a Peach" with samples of organic peach jam from his family farm. He shared this with the audience—a literal and figurative "taste" of how the perfect peach memory transports us and a demonstration of the power of memories and stories.]

Let me end with one final passage from *Letters to the Valley*, which is one of my latest books. This book is written as letters, and this last one is called "Hunger for Memory," and it's a letter written to my father.

Dear Dad, you taught me how to have a hunger for memory, not nostalgia and a longing for the past that can never begin again, but a memory that's alive with passion and excellence. Our family farm was never about trying to make big piles of money.

Instead, you instilled a desire to create a memory of something great and a passion to

rediscover it each summer. I inherited your quest to keep that flavor ripening each year. Dad, I think of your life's work as a priceless gift you passed on to another generation, a different sort of legacy that parents hope to leave behind neither in wealth nor land, but a portfolio of stories.

Dad, without knowing it you taught me a lesson about how to save our farm. When we work as artisan farmers we excite consumers with stories of passion. It's okay to dream of perfection. The memory of a perfect food moment can become our greatest tool.

We all should hunger for memory.

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David Mas Masumoto is a writer, a columnist for the Fresno Bee, and an organic peach and grape farmer. Reprinted with permission. Copyright 2006, David Mas Masumoto.

"Property Rights" for All: An Issue of Social Justice

.....David Rusk

New Orleans: Unveiling "Hidden" Poverty

In the past month we have all witnessed a massive assault by Hurricane Katrina on New Orleans, one of the country's great historic treasures. Most of us are both anguished by a sense of loss and challenged by what must be done to retrieve what we can.

I know New Orleans well. In 1999 I conducted a year-long study of the New Orleans region. My study was co-sponsored by three dozen organizations ranging from the New Orleans Regional Chamber of Commerce to the Preservation Resource Center of New Orleans to a half-dozen city community development corporations. Two key leaders were Pres Kabacoff, head of Historic Restoration, Inc., a superb urban redeveloper who pioneered the rebirth of New Orleans' trendy warehouse district; and Bill Borah, a local attorney and leader of the preservation movement who had won "the Second Battle of New Orleans" two

decades earlier, stopping plans to build an interstate highway through the French Quarter.

My study yielded three principal findings:

1. There was no semblance of anti-sprawl land-use planning throughout the region. Over the past five decades urbanized land expanded at three times the rate of growth of urbanized population. New Orleans was the largest American city without a master plan; the political culture promoted "planning" deal-by-deal. Built-out scenarios of suburban St. Tammany, St. Bernard, and St. Charles parishes estimated that they were zoned for three to four times their current population—to the extent that zoning existed at all. State government must mandate strong, anti-sprawl land-use planning (a highly improbable event politically in Louisiana, a state that seemed to welcome new development on any terms).

2. Most stunningly, sprawl had been almost a zero-sum game. Adjusted for inflation,



the growth of assessed valuation (property wealth) between 1950 and 1998 had been only 16 percent for the entire six-parish region. Only 16 percent in 48 years! New property wealth created in suburban parishes was largely offset by a decline of older property wealth within New Orleans, which had lost more than half of its tax base (56 percent). Did Katrina destroy more than half of the city's remaining property tax base in 48 hours, as suburban sprawl and urban disinvestment had in 48 years? I doubt it.

3. Concentrated poverty was overwhelming the city's assets. Among this country's major cities, New Orleans had the second highest poverty rate (only behind Detroit's). In 1990, out of 176 census tracts in New Orleans, the poverty rate exceeded 20 percent in 121 tracts; the poverty rate fell between 41 percent and 60 percent in 42 tracts and exceeded 61 percent in an astounding 17 tracts (each of which had one of New Orleans' 10 massive public housing projects located in or adjacent to it). To attack concentrated poverty, a) the region's economic growth must be accelerated,¹ and b) specific housing policies must be adopted to mainstream the

black poor through federal HOPE VI programs and regional inclusionary zoning policies.

In short, the New Orleans region was a classic example of "spreading our wealth while concentrating our poverty."

My report, *The New Regionalism: Planning Together to Reshape New Orleans' Future*, was published as a 20-page tabloid insert by the *Times-Picayune* (circulation: 287,000) and another 30,000 copies were distributed through other outlets. I presented my report in a public lecture attended by more than 500 civic leaders sponsored by the University of New Orleans, my research partner.

And then ... very little happened. Confronted with how hard it was to change basic "rules of the game" that, while they may afflict the weak, reward the powerful, the coalition of community groups steadily dissolved.

One step, however, was taken. Pres Kabacoff's company took over the troubled HOPE VI process to completely re-create the massive St. Thomas public housing project as a mixed-use, mixed-income neighborhood. St. Thomas is located in the Lower Garden District about

two blocks south of the re-gentrifying Magazine Street. "River Garden" would be New Orleans' first HOPE VI redevelopment and, with a mix of about 30 percent public housing and 70 percent market-rate housing, would be New Orleans' first experiment with mixing middle-class and public-housing households.

Analyzing the market, Pres decided that he needed a flow of revenue from onsite retail businesses into the overall development in order to further reduce apartment rentals to levels that would surely be attractive to middle-class tenants. As an anchor store, he signed up Wal-Mart. "Pres," I told him, "Wal-Mart is the *bête noir* of the preservation movement nationwide. Couldn't you have found even a Target or K-Mart instead of a Wal-Mart?"

Led by my friend Bill Borah, the local historic preservation movement fought the Wal-Mart tooth and claw before the city council and in the courts. (The National Trust for Historic Preservation itself actually intervened in opposition to the Wal-Mart.) I was receiving calls, articles, and e-mails from both sides.

My view was that the greatest enemy of historic

preservation in New Orleans was not Wal-Mart but concentrated poverty that sapped the vitality and value of so many historic neighborhoods. I wrote an op-ed piece for the *Times-Picayune* making that point and urging the preservation movement to become vocal champions of inclusionary zoning and other mixed-income housing development strategies in both the city and its suburbs.

At one point, I heard that some opponents argued (though not Bill Borah) that if rental income from Wal-Mart was needed to offer more attractive rents for middle-income tenants, just drop Wal-Mart and build River Garden entirely for public housing families. If true, I find that proposition totally repugnant and immoral.

River Garden has gone forward and (with a somewhat scaled down Wal-Mart store) is reported by the *Times-Picayune* to be a great success—with the Wal-Marts having minimal or no impact on the prosperity of specialty-retail Magazine Street.

To our national shame, Hurricane Katrina ripped the veil off the "hidden" problem of poverty in New Orleans and the Gulf Coast—a problem "hidden" only from eyes that

were determined not to see. Whenever a hard line is drawn between historic preservation on the one hand and advancing economic opportunity and racial justice on the other, I'm always going to be on the side of justice.

Measure 37 and Other Inequities

We are meeting in Portland, Ore., where another type of hurricane—Measure 37, the so-called “property rights” amendment—has ripped across the public policy landscape, threatening to undo more than 30 years of the nation’s most sensible comprehensive land-use planning.

The so-called “property rights” movement seems always to be concerned with the rights of “greenfields” property owners on the metropolitan periphery. It must have occurred to some of you to ask, “what about the property rights of all those property owners whose property values vanished while sprawl was costing New Orleans over half its tax base?”

We need to re-define the property rights issue to assert *everybody’s* property rights—not just those of the relatively favored few.

Let’s not talk further

about New Orleans that, post-Katrina, may be a special case. Let’s look at the Detroit region with a central city even poorer than New Orleans.

Under the provisions of Michigan law, the three counties around the city of Detroit (Macomb, Oakland, and Wayne) have long been totally divided up into 131 municipalities. State law delegates “comprehensive” planning and zoning powers to these 131 “little boxes” (that average about 14 square miles each), setting no regional planning goals nor even requiring that each “little box” consider the effect of its development actions on its neighbors. The rule is “every jurisdiction for itself and the Devil take the hindmost.” Well, the hindmost is always the city of Detroit.

From 1970 to 2000, even though this three-county area lost population, it did see net formation of 283,000 households. However, within the state of Michigan’s “every-‘little-box’-for-itself/Devil-take-the-hindmost” system (powerfully subsidized by sprawl-favoring, state-controlled highway and other infrastructure spending) area homebuilders constructed 584,000 new housing units—more than twice as many new

homes as there were new households to fill them. The new always sells and the new always rents, but the region’s “hindmosts” saw 270,000 older housing units just vanish—rendered economically valueless by excess housing supply. Many wonderful, historic structures and traditional neighborhoods disappeared. (The City of Detroit owns 44,000 vacant lots where homes once stood.) Overall, in the last 44 years, Detroit has lost 71 percent of its property tax base!

That’s not just a bloodless statistic. Each of those 270,000 vanished houses was once some family’s most valued asset—most often, some African-American family’s most valued asset. Across the country the greatest intergenerational transfer of wealth in history is occurring right now as the Greatest Generation transfers its accumulated home equity to the Baby Boom generation, and Generation X is poised to inherit that wealth in turn from their parents and grandparents—if they are white. Because of the destruction of housing values experienced by most African-Americans, their heirs will inherit nothing but debt.

In Michigan (as in many states), state law sets up one

class of favored property owners (periphery property owners) at the expense of other property owners (core-area property owners).

I am not a lawyer, but that sounds to me like a state’s denying “equal protection of the laws” under the XIV Amendment to the United States Constitution. My colleagues Myron Orfield and John Powell are lawyers. We are collaborating on researching a class action suit in an appropriate federal court to focus on the destruction of these urban dwellers’ property rights by the very policies championed by so-called “property rights” advocates.

The Need for New Coalitions

Why take this issue on? We are taking this on because, for example, Measure 37’s electoral success in Oregon is no instance of the “little people” spontaneously rising up against “Big Government” bureaucratic tyranny. It is rather the fruit of a carefully orchestrated campaign by radical ultra-conservatives, spearheaded intellectually by libertarian think tanks such as The Heritage Foundation, Cato Institute, and the chain of state little Cato Institutes,

litigated by libertarian groups like Defenders of Property Rights and Mountain States Legal Foundation, and fueled by tens of millions of dollars from oil companies, highway contractors, homebuilders associations, forest industry and mining giants, and auto and bus manufacturers.

We are all targets—growth management advocates, New Urbanists, historic preservationists, organizers of poor communities such as ACORN, faith-based coalitions committed to social justice, progressive labor unions. Whatever our specific cause, we share a common ethos: serving the common good, asserting the value of responsibility to a larger community.

For all the populist-appealing rhetoric of property rights advocates (well-honed by focus groups), their brand of rampant, unfettered “free market” individualism ends up apportioning the lion’s share of benefits to the richest and most powerful.

Too often we “good guys” are feuding amongst ourselves, working at cross purposes. Our house, divided against ourselves, cannot prevail.

I challenge the members of the National Trust for Historic Preservation to rethink some of your goals, to take a

fresh look at the limited range of your alliances. You've done so before about 15 years ago, broadening your focus from just historic buildings to entire historic neighborhoods. You need to reframe your mission within the context of regional economies and increasingly unjust and inequitable social trends.

Let me rephrase an observation by a Holocaust survivor, reflecting on what happened in Nazi Germany in the 1930s.

First, they came after organized labor, but I did not speak out for I am not labor;

then they came after the poor, but I did not speak out for I am not poor;

then they came after regional Smart Growth advocates, but I did not speak out for my focus is some buildings and some neighborhoods;

then they came after the New Urbanists, but I did not speak out for I am into Old Urbanism;

and then I realized, when they come after me, there will be no one left to speak out for me.

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David Rusk has spoken and consulted on urban policy in more than 120 metropolitan areas. A former mayor of Albuquerque, New Mexico legislator, and federal official, he is author of Cities Without Suburbs, Baltimore Unbound, and Inside Game/Outside Game.

NOTES

¹ Compared to its nine peer regions, New Orleans ranked only ahead of Birmingham in job growth (1950-97), had the highest regional poverty rate in 1990, and the slowest growth in median family income (1950 to 1990).

Editor's note: On October 14, 2005, Oregon's Measure 37 land-use law was overturned by a county circuit court judge. This controversial measure, approved by 61 percent of the voters in November 2004, gave property owners the right to develop their property under the rules and regulations in effect at the time they acquired it, without regard for the community planning rules their neighbors live by. The judge ruled the measure unconstitutional because it favored long-time property owners over those who had purchased property more recently, and because it prohibited the Oregon legislature from exercising its authority to regulate for public welfare, health, or safety. Measure 37 opponents are now preparing to fight an appeal made to the Oregon Supreme Court, which will be heard January 10 in an expedited schedule.

Economics, Sustainability, and Historic Preservation

.....Donovan D. Rypkema

As we've heard all week, the theme of this conference is *Sustain America: Vision, Economics, and Preservation*. So I'd like to expand the vision of the relationship among those things—economics, sustainability, and preservation.

In 2004 I attended the World Urban Forum in Barcelona. The World Urban Forum is UN Habitat's biennial gathering of people from around the world who are dealing with issues of cities.

In Barcelona there were 5,000 people from 150 countries. During the week, there were 300 sessions—workshops, plenary addresses, panel discussions—and thousands of less-formal interactions. Not surprisingly, the most commonly heard phrase was *sustainable development*. But you know what the second most common phrase was? *Heritage conservation*. There were perhaps a dozen sessions specifically about historic preservation, so hearing the phrase there was no surprise. But *heritage conservation* permeated the sessions that on the surface weren't about historic preservation at all—sessions about

economic competitiveness, job creation, housing, public-private partnerships, social cohesion.

Much of the world has begun to recognize the interrelationship and the interdependency between sustainable development and heritage conservation.

Much of the world, but much less so in the United States. With one notable exception, I'm not so sure we've really connected the dots. Too many advocates too narrowly define what constitutes sustainable development. Let me give you an example.

Over a year ago in Boulder, Colo., a homeowner in a local historic district applied to paint his window sash and trim, and approval was given the same day. Two weeks later the landmarks commission learned that the historic windows had all been removed—a clear violation of the local ordinance—and had been replaced with new windows. This was done by a contractor who claims to specialize in "ecologically sound methods" and bills himself as "Boulder's greenest contractor."



The landmarks commission sent a letter directing that the original windows be retained and their condition documented. The contractor responded saying that the greater energy efficiency of the new windows should outweigh the regulations that apply to houses within the historic district. A subsequent commission hearing upheld the staff position and a city council hearing supported the commission's ruling.

Here's the next chapter—a reporter for the local alternative newspaper decided to take matters into his own hands. He went to the house, picked up the historic windows, took a sledgehammer to them, hauled them to the dump, and arranged to have a bulldozer run over them. Sort of a 10-year-old's version of civil disobedience.

Now I want to stop the story for just a minute. I'm not necessarily sure that the landmarks commission's decision was right. But I'm telling you the story to demonstrate our ignorance about what sustainable development really is.

First from an environmental perspective:

1. The vast majority of heat loss in homes is through the attic or uninsulated walls, not windows.

2. Adding just three and one-half inches of fiberglass insulation in the attic has three times the R factor impact as replacing a single pane window with the most energy efficient window.

3. Properly repaired historic windows have an R factor nearly indistinguishable from new, so-called "weatherized" windows.

4. Regardless of the manufacturers' "lifetime warranties," 30 percent of the windows being replaced each year are less than 10 years old.

5. One Indiana study showed that the payback period through energy savings by replacing historic wood windows is 400 years.

6. The Boulder house was built more than a hundred years ago, meaning those windows were built from hardwood timber from old growth forests. Environmentalists go nuts about cutting down trees in old growth forests, but what's the difference? Destroying those windows represents the destruction of the same scarce resource.

7. Finally, the diesel fuel to power the bulldozer consumed more fossil fuel than would be saved over the lifetime of the replacement windows.

The point is this: Sustainable development is about, but not only about, environmental sustainability.

- Repairing and rebuilding the historic windows would have meant the dollars were spent locally instead of at a distant manufacturing plant. That's economic sustainability, also part of sustainable development.

- Maintaining the original fabric is maintaining the character of the historic neighborhood. That's cultural sustainability, also part of sustainable development.

Most of you know of the LEED certification system of the U.S. Green Building Council. Currently circulating is a draft of a proposed rating system for neighborhood developments. To its credit, the council assigned weight for adaptively reusing a historic building—up to 2 points...out of 114. Well, at least it's a step in the right direction.

But if we don't yet "get it" in the United States, others do. King Sturge—an international real estate consulting firm headquartered in England—has been at the forefront of broadening the concept of sustainable development. The firm's framework for sustainable development certainly includes

environmental responsibility but also economic responsibility and social responsibility. I'm going to take the liberty of expanding the third category into social and cultural responsibility.

The firm further identifies these important nexus: For a community to be viable there needs to be a link between environmental responsibility and economic responsibility; for a community to be livable there needs to be a link between environmental responsibility and social responsibility; and for a community to be equitable there needs to be a link between economic responsibility and social responsibility.

When we think about sustainable development in this broader context, the entire equation changes—and includes more than simply asking, "Is this building LEED certified?" or "Is the snail darter habitat being protected?"

When we think about sustainable development in this broader context, the role of historic preservation becomes all the more clear.

Environmental Responsibility

How does historic preservation contribute to the



In downtown neighborhoods across the country, such as Portland, Ore.'s trendy Pearl District, a new generation of restaurants, shops, and small businesses are making good use of historic commercial buildings. Photo by Mr. Janis Miglavs, courtesy of the Portland Oregon Visitors Association.



The United States faces a shortage of affordable housing. Yet older residential buildings are being razed at an alarming rate—wasting their “embodied energy” as well as their potential to meet community housing needs.

Photo by Donovan D. Rypkema.

environmental responsibility component of sustainable development?

Let’s start with solid waste disposal. In the United States we collect almost one ton of solid waste per person annually. Around a fourth of the material in solid waste facilities is construction debris, much of that from the demolition of older and historic buildings.

We all diligently recycle our Coke cans. It’s a pain in the neck, but we do it because it’s good for the environment. A typical building in an American downtown is perhaps 25 feet wide and 120 feet deep. If we tear down that one small building, we have now wiped out the entire environmental benefit from the last 1,344,000 aluminum cans

that were recycled. We’ve not only wasted a historic building, we’ve wasted months of diligent recycling.

Driven in part by concerns for sustainable development, there is an emerging movement made up of planners, architects, landscape architects, and some developers. The movement wants us to stop building endless sprawl and start building better cities. Everybody has their own name for it—New Urbanism, Traditional Neighborhood Development, Transportation-Oriented Development—slightly different names but largely the same goals and principles. At the National Governors Association, they call it New Community Design. In the association’s publication—*New Community Design to the Rescue*—they establish a set of principles, and they are these:

- Mixed use
- Community interaction
- Transportation/walkability
- Tree-lined streets
- Open space
- Efficient use of infrastructure
- Houses close to the street
- Diverse housing
- High density
- Reduced land consumption

- Links to adjacent communities
- Enhances surrounding communities
- Pedestrian friendly

It’s a great list. Building cities in that fashion would certainly advance the sustainable development agenda. But you know what? We don’t need new community design to rescue us. That list of principles is exactly what our historic neighborhoods are providing right now. We just need to make sure they are protected. And by the way, the number of times the phrase “historic preservation” appears in their publication? Exactly zero.

If we want to slow the spread of strip-center sprawl, we must have effective programs of downtown revitalization. Throughout America we have seen downtowns reclaim their historic role as the multi-functional, vibrant heart of the city. Downtown is where I do most of my work. I visit 100 downtowns a year of every size, in every part of the country. But I cannot identify a single example of a sustained success in downtown revitalization where historic preservation wasn’t a key component of that strategy. Not one. Conversely, the examples of very expensive failures in down-

town revitalization have nearly all had the destruction of historic buildings as a major element. The relative importance of preservation as part of the downtown revitalization effort will vary, depending on the local resources, the age of the city, the strength of the local preservation groups, and the enlightenment of the leadership. But successful revitalization and no historic preservation? It ain’t happening.

Next is the concept of embodied energy. I hadn’t paid much attention to embodied energy, not until oil hit \$70 a barrel. So I did a bit of research. *Embodied energy* is the total expenditure of energy involved in the creation of the building and its constituent materials. When we throw away a historic building, we simultaneously throw away the embodied energy incorporated into that building. How significant is embodied energy? In Australia they’ve calculated that the embodied energy in their existing building stock is equivalent to 10 years of the total energy consumption of the entire country.

Razing historic buildings results in a triple hit on scarce resources. First, we are throwing away thousands of dollars of embodied energy. Second, we are replacing it with mate-

rials vastly more consumptive of energy. What are most historic houses built from? Brick, plaster, concrete, and timber—among the least energy consumptive of materials. What are major components of new buildings? Plastic, steel, vinyl, and aluminum—among the most energy consumptive of materials. Third, recurring embodied energy savings increase dramatically as a building’s life stretches over 50 years. You’re a fool or a fraud if you claim to be an environmentalist and yet you throw away historic buildings and their components.

The World Bank specifically relates the concept of embodied energy with historic buildings saying, “the key economic reason for the cultural patrimony case is that a vast body of valuable assets, for which sunk costs have already been paid by prior generations, is available. It is a waste to overlook such assets.”

I said earlier that in the U.S. we haven’t generally made the connection between sustainable development and historic preservation, but that there was one notable exception. The exception is Smart Growth. Richard Moe brought the preservation movement—with many of us kicking and screaming—into the forefront

of Smart Growth...as well we should be. There is no movement in America today that enjoys more widespread support across political, ideological, and geographical boundaries than does Smart Growth. Democrats support it for environmental reasons, Republicans for fiscal reasons, big city mayors and rural county commissioners support it—there are Smart Growth supporters everywhere.

The Smart Growth movement also has a clear statement of principles and here it is:

- Create a range of housing opportunities and choices
- Create walkable neighborhoods
- Encourage community and stakeholder collaboration
- Foster distinctive, attractive places with a sense of place
- Make development decisions predictable, fair, and cost effective
- Mix land uses
- Preserve open space, farmland, natural beauty, and critical environmental areas
- Provide a variety of transportation choices
- Strengthen and direct development toward

If a community did nothing but protect its historic neighborhoods it will have advanced every Smart Growth principle.

Historic preservation is Smart Growth.

existing communities

- Take advantage of compact built design.

But you know what? If a community did nothing but protect its historic neighborhoods it will have advanced every Smart Growth principle. Historic preservation is Smart Growth. A Smart Growth approach that does not include historic preservation high on the agenda is stupid growth, period.

Economic Responsibility

Historic preservation is vital to sustainable development, but not just on the level of environmental responsibility. The second component of

the sustainable development equation is economic responsibility. So let me give you some examples in this area.

An underappreciated contribution of historic buildings is their role as natural incubators of small businesses. It isn't the Fortune 500 companies that are creating the jobs in America. Some 85 percent of all net new jobs are created by firms employing fewer than 20 people. One of the few costs firms of that size can control is occupancy costs—rents. In downtowns and in neighborhood commercial districts a major contribution to the local economy is the relative affordability of older buildings. It is no accident that the creative, imaginative start-up firm isn't located in the corporate office "campus," the industrial park, or the shopping center—it simply cannot afford those rents. Historic commercial buildings play the natural business incubator role, usually with no subsidy or assistance of any kind.

Pioneer Square in Seattle is one of the great historic commercial neighborhoods in America. The business management association there did a survey asking why Pioneer Square businesses chose that neighborhood. The most common answer? That it was a his-

toric district. The second most common answer? The cost of occupancy. Neither of those responses is accidental.

I'm often introduced as a preservationist, but I'm really an economic development consultant. The top priorities for economic development efforts are creating jobs and increasing local household income. The rehabilitation of older and historic buildings is particularly potent in this regard. As a rule of thumb, new construction will be half materials and half labor. Rehabilitation, on the other hand, will be 60 to 70 percent labor with the balance being materials. This labor intensity affects a local economy on two levels. First, we buy a HVAC system from Ohio and lumber from Idaho, but we buy the services of the plumber, the electrician, and the carpenter from across the street. Further, once we hang the drywall, the drywall doesn't spend any more money. But the plumber gets a haircut on the way home, buys groceries, and joins the YMCA—each recirculating that paycheck within the community.

Many people think about economic development in terms of manufacturing, so let's look at that. In Oregon for



every million dollars of production by the average manufacturing firm, 24.5 jobs are created. But that same million dollars in the rehabilitation of a historic building? Some 36.1 jobs. A million dollars of manufacturing output in Oregon will add, on average, about \$536,000 to local household incomes. But a million dollars of rehabilitation? About \$783,000.

Of course the argument can be made, "Yeah, but once you've built the building the job creation is done." Yes, but there are two responses to that. First, real estate is a capital asset—like a drill press or a boxcar. It has an economic impact during construction, but a subsequent economic impact when it is in productive use. Additionally, how-

Seattle's historic Pioneer Square neighborhood has become well known for providing affordable spaces with character for new software companies and other start-up businesses. Photo by Tim Thompson, courtesy of the Seattle Convention and Visitors Bureau.

ever, since most building components have a life of between 25 and 40 years, a community could rehabilitate 2 to 3 percent of its building stock per year and have perpetual employment in the building trades. And these jobs can't be shipped overseas.

Some economists and politicians argue that in economic downturns public expenditures should be made to create employment. As you all know, politicians' favorite form of public works is building highways.

David Listokin at the Center for Urban Policy Research calculated the relative impact of public works. Let's say a level of government spends \$1 million building a highway. What does that mean? It means 34 jobs, \$1.2 million in ultimate household income, \$100,000 in state taxes, and \$85,000 in local taxes. Or we could build a new building for \$1 million, which translates to 36 jobs, \$1.2 million in household income, \$103,000 in state taxes, and \$86,000 in local taxes. Or we could spend that million rehabilitating a historic building, which means 38 jobs, \$1.3 million in household income, \$110,000 in state taxes, and \$92,000 in local taxes. You tell me which

public works project has the most economic impact.

Another area of preservation's economic impact is heritage tourism. In a Virginia study a few years ago, we analyzed the patterns of heritage visitors. We defined heritage visitors as those who did one or more of the following: visited a museum (in Virginia around 90 percent of the museums are history museums), visited a Civil War battlefield, or visited a historic site. We contrasted those patterns with visitors to Virginia who did none of those things. Here's what we found: Heritage visitors stay longer, visit twice as many places, and on a per trip basis spend two and one-half times as much money as other visitors. Wherever heritage tourism has been evaluated, this basic tendency is observed: Heritage visitors stay longer, spend more per day, and, therefore, have a significantly greater per trip economic impact.

The University of Florida and Rutgers University did an economic analysis of historic preservation in Florida. Florida is not a state that immediately comes to mind as being heritage tourism based. We think of Disney World, beaches, and golf courses. Tourism is the largest industry in Florida. But

just the heritage tourism portion of that industry has impressive impacts, bringing in more than \$3 billion in visitor expenditures and half a billion in taxes, and providing over 100,000 jobs. While most of the jobs, predictably, are in the retail and service industries, in fact nearly every segment of the economy is positively affected.

The area of preservation's economic impact that's been studied most frequently is the effect of local historic districts on property values. It has been looked at by a number of people and institutions using a variety of methodologies in historic districts all over the country. The most interesting result is the consistency of the findings. By far the most common conclusion is that properties within local historic districts appreciate at rates greater than the local market overall and faster than similar non-designated neighborhoods. Of the several dozen of these analyses, the worst-case scenario is that housing in historic districts appreciates at a rate equivalent to the local market as a whole.

Like it or not, we live in an economically globalized world. To be economically sustainable it's necessary to be economically competitive.

But to be competitive in a globalized world a community must position itself to compete not just with other cities in the region but with other cities on the planet. A large measure of that competitiveness will be based on the quality of life the local community provides, and the built heritage is a major component of the quality of life equation. This lesson is being recognized worldwide. Here's what the Inter American Development Bank has to say: "As the international experience has demonstrated, the protection of cultural heritage is important, especially in the context of the globalization phenomena, as an instrument to promote sustainable development strongly based on local traditions and community resources."

What neither the supporters nor the critics of globalization understand is that there is not one globalization but two—economic globalization and cultural globalization. For those few who recognize the difference, there is an unchallenged assumption that the second is an unavoidable outgrowth of the first. Economic globalization has widespread positive impacts; cultural globalization ultimately diminishes us all. It is



This 1980 poster produced by the National Trust to promote Preservation Week shows that preservationists have long understood the relationship between historic preservation and energy conservation.



Ecotrust's conversion of a Portland, Ore., warehouse into the Jean Vollum National Capital Center was the first historic restoration project in the nation to receive LEED Gold certification—showing how reuse of a historic building and energy-efficient construction practices can go hand in hand. The center houses Ecotrust headquarters and a mix of environmentally conscious nonprofits and businesses.

through the adaptive reuse of heritage buildings that a community can actively participate in the positive benefits of economic globalization while simultaneously mitigating the negative impacts of cultural globalization.

So there are some ways that historic preservation contributes to sustainable development through environmental responsibility and through economic responsibility. But I saved the third area—cultural and social responsibility—for last, because in the long run it may well be the most important.

Cultural and Social Responsibility

First, housing. In the United States today we are facing a crisis in housing. All kinds of solutions—most of them very expensive—are being proposed. But the most obvious one is barely on the radar screen: Quit tearing down older and historic housing. Homes built before 1950 disproportionately house people of modest means—in the vast majority of cases without any subsidy or public intervention of any kind. So you take these two facts—there is an affordable housing crisis and older housing is providing afford-

able housing—and one would think, “Well, then, there must be a high priority to saving that housing stock.” Alas, not so.

For the last 30 years, every day, seven days a week, 52 weeks a year, we have lost 577 older and historic houses, more than 80 percent of them single-family residences. Most of these houses were consciously torn down, were thrown away as being valueless.

For our most historic houses—those built before 1920—in just the decade of the 1990s, 772,000 housing units were lost from our built national heritage.

Affordable housing is central to social responsibility; older and historic homes will continue to provide affordable housing if we just quit tearing them down.

At least as important as housing affordability is the issue of economic integration. America is a very diverse country—racially, ethnically, educationally, economically. But on the neighborhood level our neighborhoods are not diverse at all. The vast majority of neighborhoods are all white or all black, all rich or all poor. But virtually everywhere I've looked in America, the exception is in historic districts. There rich and poor,

Asian and Hispanic, college educated and high school dropout, live in immediate proximity, are neighbors in the truest sense of the word. That is economic integration, and sustainable cities are going to need it.

Economic development takes many forms—industrial recruitment, job retraining, waterfront development, and others. But historic preservation and downtown revitalization are the only forms of economic development that are simultaneously community development. That too is part of our social responsibility.

Finally, I'd ask you to take a moment and think of something significant to you personally. You may think of your children, or your spouse, or your church, or your childhood home, or a personal accomplishment of some type. Now take away your memory. Which of those things are significant to you now? None of them. There can be no significance without memory. Those same things may still be significant to someone else, but without memory they are not significant to you. And if memory is necessary for significance, it is also necessary for both meaning and value. Without memory nothing has significance, nothing has

meaning, nothing has value.

That, I think, is the lesson of that old Zen koan, “If a tree falls in a forest and no one hears, did it make a sound?” Well of course it made a sound; sound comes from the vibration of molecules and a falling tree vibrates molecules. But that sound might as well not have been made, because there is no memory of it.

We acquire memories from a sound or a picture, or from a conversation, or from words in a book, or from the stories our grandmother told us. But how is the memory of a city conveyed? Here's what Italo Calvino writes: “The city...does not tell its past, but contains it like the lines of a hand, written in the corners of the streets, the gratings of the windows, the banisters of the steps ... every segment marked in turn with scratches, indentations, scrolls.”

The city tells its own past, transfers its own memory, largely through the fabric of the built environment. Historic buildings are the physical manifestation of memory—it is memory that makes places significant.

The whole purpose of sustainable development is to keep that which is important, which is valuable, which is significant. The definition of

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Historic preservation is a responsibility movement rather than rights movement.

It is a movement that urges us toward the responsibility of stewardship, not merely the right of ownership.
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sustainable development is “the ability to meet our own needs without prejudicing the ability of future generations to meet their own needs.” We need to use our cities and our historic resources in such a way that they are available to meet the needs of future generations as well.

Historic preservation makes cities viable, makes cities livable, makes cities equitable.

I particularly appreciate that the broadened concept of sustainable development is made up of responsibilities—environmental responsibility, economic responsibility, and social responsibility.

Today throughout America there are thousands of advocacy movements. Most of them are “rights” movements: animal rights, abortion rights, right to life, right to die, states rights, gun rights, gay rights, property rights, women’s rights, and on and on and on. And I’m for all of those things—rights are good. But any claim for rights that is not balanced with responsibilities removes the civility from civilization, and gives us an entitlement mentality as a nation of mere consumers of public services rather than a nation of citizens. A consumer has rights; a citizen has

responsibilities that accompany those rights. Historic preservation is a responsibility movement rather than a rights movement. It is a movement that urges us toward the responsibility of stewardship, not merely the right of ownership. Stewardship of our historic built environment, certainly, but stewardship of the meanings and memories manifested in those buildings as well.

Sustainability means stewardship. Historic preservation is sustainable development. Development without historic preservation is not sustainable. That’s what your stewardship is assuring today, and future generations will thank you for it tomorrow.

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Donovan D. Rypkema is a principal in PlaceEconomics, a Washington, DC-based real estate consulting firm.

“The past is alive in us”: The Imperative for Cultural Stewardship

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Roberta Conner

I am delighted to be here today as an ambassador for my tribe and for other tribes as well. We are the very physical manifestations of the dreams and prayers of our ancestors. Those of us who come from cultures who have survived much genocide and termination and holocaust understand what those prayers were. We repeat them ourselves.

I am here today because I want to celebrate the survival of our people. I am here because I care about the future of our people and your people and the places where we live.

It is hard sometimes to tell people about why it’s important to remember. We have been accused of living in the past, of being desirous of times that cannot be revisited. Tribes have been called primitive for a long time. But we do not live in the past; the past is alive in us. It is alive in us as we carry the ancient knowledge of our homelands forward. But without our languages that ancient knowledge is lost. Languages are a

window to the world that you do not know, that I do not know, that my grandfather always spoke of and I imagined. Today, we want others to understand that our traditional ways are not holy customs or curious traditions. They are the lifeblood of a people.

We want people to understand these things so that they can help us protect them. But protecting culture for us is a goal that has no walls and does not require buildings. It is our job to teach our children and children yet unborn about the past. Why? Why is that so important to us?

Identities arose from your village and your family. Your relations, your kin were derived from your language, your diet, and where you traveled and lived. There were not a lot of categories of people. You were either relatives, friends or allies, enemies, or strangers. The divisions of people were not by color or by class, but by how we lived. Knowing who we were in





The Tamastlikt Cultural Institute in Pendleton, Ore., opened in summer 1998, presents and preserve the history and culture of the Cayuse, Umatilla, and Walla Walla tribes. Visitors can watch demonstrations of ancient lifeway skills by local tribal peoples at the museum's living culture museum. Photo courtesy of Tamastlikt Cultural Institute.

about what is not for sale and keep it private. Use it in staff-only meetings, but don't tell anyone else, including the press. Choose that which is sacred and that which you must hold close to your heart and protect it from exploitation—because our people know for the last 200 years what that exploitation costs. It's a grave expense.

When you want to balance preservation with economic development, remember that we are human beings first, not Indians, not travelers, not visitors, not attendance counts. Humanize the discussion. If you humanize the discussion then we can begin to talk about who we truly are.

We are people who emanate from the land. We do not come from somewhere else. Tribes come from the land and do not intend to ever be from anywhere else. We have been where we are for thousands and thousands of years, and intend to keep that tradition of being in our homes in our homelands—not in the wilderness of Thomas Jefferson's imagination.

We have no word for wilderness, nor a word for art. In order to live, we had to take the lives of other things: grass, tree roots, animal hides. The responsibility that goes along

with the right to take that life is to make it beautiful. It is an ethic to some, a principle to others, but it is balance. You have taken a life. Do not waste it or throw it away. Make it beautiful out of respect. It is the manner in which you do things that matters.

Repatriating Our Knowledge and Culture

Anthropologists, when my uncles and mother were in college and in the armed forces, predicted our cultural extinction. It has not occurred. We do not intend to allow that to happen. How do we tactically prevent it? Since genocide and termination have not succeeded and assimilation is still an ongoing experiment, what are we doing at the Confederated Tribes of Umatilla and at Tamastlikt? We are repatriating knowledge.

We have held convocations of scholars, tribal elders, and tribal students to bring the scholars who have studied with our previous generations back to our community to meet with elders—the children or grandchildren of the people they met. They took down our language and recorded place names and

fishing sites and data. Many of these scholars are quite elderly and some have recently passed away. We re-created these relationships between students of our tribes and scholars who have studied our tribes and elders of our tribes. We value the ancient knowledge and it has to come back to us.

Most people think of tradition and culture for tribes as songs, ceremonies, dances. For us it is much more than that. It is the very cradle of our existence. It is the land and the foods that grow naturally from that land, the animals that sustain themselves off of that natural landscape.

For us to preserve our culture, our tribes had to restore a species to a river, but before we could do that we had to restore water to the river. Preserving a culture does not stop with buildings. It does not start in language class. It is the entire landscape. Our tribes had to work to put spring and fall Chinook salmon back in the Umatilla and Walla Walla Rivers. We have reintroduced lamprey and are helping to sustain river mussels. Our culture requires that we have these foods.

When we restore the water and these species other

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things happen, just like in economic development—osprey come back, cougars abound, bears go fishing. There are other results from restoring part of the ecosystem, but what they do for us is give us back our culture. The core of our culture is salmon, as buffalo is for other tribes. We could not live without roots or without berries, including those that have the highest antioxidant properties on this continent. We have to have them so we have to restore them. They are part of our cultural landscape without which we cease to be tribal people. To preserve our culture and to balance preservation in modern times, we are protecting and perpetuating a land that is different than the one the grandparents spoke of, but that is nonetheless unique.

Our languages are being taught and are being documented. They will be published as we present to the public a native place-name atlas to perpetuate the use of these names. These native place names are only abbreviations for a story about how that landscape was formed, because our stories go back to the forming of the mountains, the melting of the glaciers, the coming out of the cold times, the living in the cave

times, the times when the mountains were hurling rocks and fire at each other, volcanoes. We are publishing our knowledge because we have to have a consistent form of instituting this information in our tribal school system as well as for public school students and boarding school students who do not live at home with their grandparents or parents.

We will publish the first book of our history from our perspective next year. We will publish a counting book in four languages, one of which is extinct. We are—as tribes all across this continent (with or without casinos) are—trying to rebuild nations, trying to restore landscapes, trying to protect species, and trying to teach our children why all of that is important.

In order to keep our children there where they can learn the language, practice their traditions, help us gather and protect the sacred foods, we must provide jobs for them, and those have to be meaningful jobs. One of the jobs at our Institute in visitor services interpretation has at the helm a young man who cannot get enrolled in our tribe, one of the arbitrary externally imposed systems that hinder us today. He is a carrier of ancient

worship songs, a championship dancer, and a teacher of one of the four languages. Indubitably he is a member of our tribe whether or not he is enrolled. The knowledge that we carry that sustains us matters most.

Responsibilities and Opportunities Going Forward

How do we go forward from here? How can we face the future when we have fairly insurmountable odds? With certainty and confidence—sometimes with pain and anger—because our people have been from these places forever and we will be from here forever. We can endure racism and tolerate poverty and survive because it is our home, and now, we share it with you. With the right to our land comes the responsibility of stewardship for the cultural landscape and the species that belong here, that the creator put here and that sustain us all.

My greatest hope for tribes is that we are able to restore our tribal pedagogy. What might that look like? What would that be? It would be more than a cliché that it takes a village to raise a child. We would banish people who



put us at risk, drug dealers and batterers; and we would rid ourselves of soda pop, given our propensity for diabetes and high blood pressure. There would be no orphans. Children and elders would never know hunger, especially for traditional foods that are very healthy for us. All of our people would understand how to pray and cleanse themselves before they take the lives of the animals that sustain us. We would reinvigorate the spiritual and physical athleticism of our people. Our people's personal power has been unsurpassed historically. We could endure much that was very, very difficult because we were raised to do that. We were physically athletic, not in the condition we

At the Tamastlikt living culture museum, a longhouse and other types of early dwellings can be viewed outside the museum exhibit area. Photo courtesy of Tamastlikt Cultural Institute.

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Wherever you are, you are in someone's tribal home land, every one of you. You have the opportunity to encourage and orchestrate and promote the welcoming back of tribal people to their landscapes, however changed they are.
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are now, and the standards of our people would once again be restored.

You can help us by delivering clear messages of stewardship wherever you are. You can help us with site protection by teaching people to respect land as well as buildings. You can insure that our cultural sites and information about cultural sites is protected as much as possible. You can adhere to the Indian Arts and Crafts Act in selling merchandise. You can help protect places where there are no buildings and where there should never be any buildings. I want you to understand that our tribal lands, sacred places, are holy lands, and acts of desecration and vandalism are terrorist acts against us. They are against our people.

You have enormous opportunities. Wherever you are, you are in someone's tribal home land, every one of you. You have the opportunity to encourage and orchestrate and promote the welcoming back of tribal people to their landscapes, however changed they are. I can guarantee you from our work in the Wallawas, in the Walla Walla and Umatilla basins, and all over this country, the land is happy to hear our songs and

welcomes our prayers for it.

This year is the 150th anniversary of our treaty. The Umatilla, Cayuse, and Walla Walla ceded more than six million acres in 1855 to the United States government. We reserved to ourselves a half-million acres that has been diminished by many acts to 172,000 acres now. In that treaty are solemn obligations, solemn promises from the United States government to us; the balance of rights and responsibilities. Without our treaties you do not hold legal claim to our land. It would behoove you and all citizens of this country to honor those treaties today.

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Roberta Conner is the director of the Tamáslikt Cultural Institute, the interpretive center and museum owned and operated by the Confederated Tribes of the Umatilla Indian Reservation of which she is also a member.

Celebrating Preservation's Story: "It's your memory. It's our history. It's worth saving."

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Anthony C. Wood

I hope the irony of my being here is obvious to us all. Before me is a room full of serious preservationists, many of you professionals, most of you having traveled countless miles at great expense. On top of that, you plunked down an extra \$35 dollars to hear the earth-shattering and cutting-edge message that preserving history is important.

What's wrong with this picture?

I think it is safe to assume that most of you regularly climb up on your soapbox to passionately preach to your neighbors, your elected officials, property owners, and the press that preserving history is the right thing to do. Now I'm here on my soapbox proclaiming that your history—the work you do, the work your predecessors have done, the accomplishments of your organizations—is a valuable and extremely fragile legacy. It is a rich resource to be managed and mined, a crop of intellectual capital to be harvested, a treasure trove of knowledge and inspiration—

you get the point: It's valuable and needs to be protected.

Well, brothers and sisters in preservation, I'm here today to preach that indeed the history of preservation, like the history of our country, like the history of the place you call home, like the history of dead boring white men, or dynamic dead women, or like the history of immigration, slavery, organized labor, or roadside architecture—our history is important. After all it's your memory, it's our history, and it's worth saving.

Is there a need for me to preach this gospel today? Sadly, yes. How many of your hometowns have a written history of their preservation movement? New York City is celebrating the 40th anniversary of the passage of our landmarks law and we still lack a history of how the law came into being. How many of your organizations have a written history of their accomplishments? Routinely I work with young preservation colleagues who have no sense of preservation's recent past, let alone



its distant past, let alone the history of the organization for which they work. It is not their fault; how would they know it? Through osmosis?

So why have we as preservationists devoted so little energy and shown seemingly such little interest in our own history? Is this a case of the shoemaker's children going barefoot? I like to think that we have been so busy saving other people's history that we haven't had time for our own. I do not want to think it is because we don't believe our own history is important. Actually, I think the real explanation mirrors one theory on the evolution of civilizations. As a community, for decades and decades, preservation has needed all hands on deck to confront the issue of basic survival: keeping the wrecking ball at bay, keeping the roof patched, building a constituency for preservation, passing legislation—so there has not been the capacity to devote significant energy to gathering and preserving our history. The good news is times have changed—and not a moment too soon.

Why Document Our History?

Why is it so important to

document our own history? First, it has practical application. For example it provides you that insider knowledge needed to appreciate preservation in-jokes like the title of this talk. How many of you recognize the phrase: "It's your memory. It's our history. It's worth saving?" If you knew history you'd recognize it as the National Trust's tag lines from more than a decade ago.

Why is preservation's history important?

Lost in the rubble of many a cherished demolished building are lessons that could save the next threatened gem. Behind the passage of a local landmarks ordinance is frequently found the tale of a threatened or lost local icon. Scratch the surface of a preservation victory and one is likely to find an "average citizen" whose David vs. Goliath struggle verges on the miraculous.

Again, if you knew preservation's recent history you'd recognize these last few sentences as having been lifted verbatim from an article that appeared in *Historic Preservation News* in 1994 entitled "Preservation Starts at Home: Preserving Our Own Story." OK, so no one listened to me then but this time I've got a captive audience. No one leaves until they take the pledge that they will go home

and start documenting, preserving, and celebrating their own chapter of preservation's history.

Those of you who know me are aware that first and foremost I am a preservation advocate. So why am I beating this drum, and why did I and a small band of like-minded preservationists launch a group, the New York Preservation Archive Project, dedicated to documenting, preserving, and celebrating the history of preservation in New York? I consider documenting, preserving, and celebrating preservation's story one of the greatest advocacy acts imaginable.

How so? For a general audience, it is important that the story of how historic sites were saved is told. Without knowing this, citizens just assume historic places are saved as a matter of course—we know better. But how are they to know that preservation requires constant vigilance, and their involvement, if the story of a site's preservation is not part of its interpretation?

For preservationists, knowing our own history is empowering in countless ways. There is the sense of power that comes from belonging to a grand tradition. We have heroes and heroines of our



own to inspire and guide us. I frequently take comfort in lessons learned from the life of Albert Bard, the forgotten civic leader whose name is on the authorizing legislation providing the legal foundation for New York's landmarks law. For more than 40 years he fought to advance the notion that aesthetic regulation was a proper use of the police power. Finally at the age of 89 he saw it come to pass. Lesson learned: If one lives long enough and is persistent enough, one can prevail.

The thoughtful preservationists Randy Mason and Max Page ask in their book, *Giving Preservation a History*, "How might preservation look different in the future if practitioners examined critically their movement's history." How can we begin to "examine critically" our work if we

For the 40th anniversary of the start of the demolition of New York's Pennsylvania Station, the New York Preservation Archives Project tracked down and brought together veterans of the fight to save it. The videotaped the event, plus additional memories gathered at "oral history stations," could inform and inspire those engaged in today's preservation battles. Photo by Steven Tucker, Courtesy of the New York Preservation Archive Project.

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Lacking a sense of time, self-reflection, and context, preservationists can either find themselves reinventing the wheel or desperately clinging to the wheel when it should be abandoned for jet propulsion.
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haven't even documented it? Preservation's history provides a needed sense of perspective and context for our work. Perhaps this is the most important reason to capture it. Do you want to go to a doctor practicing medicine the same way doctors did 40 years ago? Preservation often seems oblivious to the fact that it too is subject to the passage of time; it too happens within a historic context. Lacking a sense of time, self-reflection, and context, preservationists can either find themselves reinventing the wheel or desperately clinging to the wheel when it should be abandoned for jet propulsion.

Developing an Archival Mindset

In speaking today, I have a modest goal—to transform the entire culture of the historic preservation movement. I want us to be a movement that consciously documents, preserves, and celebrates its own history. However, I am willing to redefine success as having won over a handful of converts.

As preservationists we need to develop an archival mindset as we go about our work. Now I understand you and your organizations have

lots of free time and oodles of extra money to take on a new assignment. Hence, you will be disappointed to learn you don't need them for this task. They are nice but not essential. In New York we've managed to move this agenda forward without lots of either.

In part we do this by following three operating mantras. The first is: "One is the loneliest number." We always try to work in partnership with other organizations. We are fully aware that our mission and cause are not at the top of anyone's priority list but our own; we realize to reach a broader audience we have to "imbed" ourselves in other organizations.

When we did our program on the long-forgotten civic leader Robert Weingberg—an architect, a passionate defender of Greenwich Village, and a member of multiple civic organizations—we first reminded the organizations in which he had been involved of his existence and then partnered with them to bring our program to their audience. In true Tom Sawyer paint-the-fence fashion, we were able to leverage their membership lists, mailings, websites, you name it, to get our message before new and broader audiences.

Our second operational mantra is captured in the old farm adage, "No part of the pig is wasted except the squeal." And when we are audiotaping we don't even waste that. The point is we get double or triple duty out of almost every project we undertake. Take our oral history work. Those transcripts become content for our website; we videotape the interview and it becomes part of our cable television series. We invite an audience to watch and, *voilà*, we have a public program.

Our final operating mantra is to "walk the talk." We have to live the archival mindset, which means document, document, document. Obvious as this is, if you don't think about documenting your work, it does not happen. We try to capture all that we do on video or audiotape. Since many of our events not only present information but gather it from the speakers and from guests in the audience, if we don't document it, we lose it.

Five Easy Steps

I know at this moment you are asking yourself, "How can I help Tony change the culture of preservation? What are the five easy, low-cost/no-cost things I can do when I get back

home?" Well, here's the list:

1. Make sure that preservation's story is included in all the stories you are already telling. Do your historic house tours and your walking tours of historic districts tell the story of how these places got saved? They should. Yes, it is important to know the architect of the building but what of the preservationists whose efforts spared it from demolition? If there hadn't been citizens fighting to save those buildings, the public would be seeing them in a book, not on your walking tour.

2. Use naming opportunities to keep the legacies of preservation heroes and heroines alive. Name your existing awards, your donor categories, your events after early leaders or great events in the history of preservation in your community. Our annual fundraising event is the Bard Birthday Benefit Breakfast Bash. We keep Bard's memory alive while filling our coffers.

3. Use your anniversaries. At the archive project, we consider ourselves the Hallmark Cards of preservation; we are the anniversary people. Celebrate your anniversaries and make those celebrations substantial and meaningful.

On October 28, 2003, we commemorated the 40th

anniversary of the start of the demolition of Pennsylvania Station. As part of this we wanted to salute the courageous individuals who took some concrete action to try and save the station. We researched old newspaper stories, old hearing records, and unearthed other archival material. We developed a database of almost 300 people who had written letters, testified, or picketed in defense of Penn Station. We went to work to track them down. We learned that about a third had already "gone to their reward." We did make contact with dozens of surviving veterans spread across the country and even some in Europe. They were moved that someone remembered.

The program featured a series of readings about Penn Station, ranging from the lyrical passage in Thomas Wolfe's *You Can't Go Home Again* to the now-famous *New York Times* editorial:

Until the first blow fell no one was convinced that Penn Station really would be demolished or that New York would permit this monumental act of vandalism...

It concludes: *Any city gets what it admires, will pay for, and ultimately, deserves. Even when we had Penn Station, we couldn't afford*

to keep it clean. We want and deserve tin-can architecture in a tin-horn culture. And we will probably be judged not by the monuments we build but by those we have destroyed.

Yes, preservation has its own literary classics. Isn't it time we rediscover them?

Reading at the event were preservation luminaries such as the authors Tony Hiss and Roberta Gratz; participants from the original picketing of Penn Station, Peter Samton and Richard Kaplan; and preservation leaders Tony Tung and Adele Chatfield Taylor. Projected images of the station and its demolition accompanied the readings. The sense of outrage over this loss, even 40 years later, was still palpable in the room. Many eyes in the audience filled with tears. Of course, we videotaped it.

During the reception we honored all the veterans who had made it to the event. Inspired by the National Trust's advisor emeritus black ribbons, we had "Penn Station 40th" black ribbons printed up. We had two oral history stations gathering memories from the veterans and others who had a Penn Station story to tell. Some of the veterans had not seen each other for 40 years. The event honored the

past but in the process inspired and energized those fighting preservation's battles today.

4. Go out and capture those memories. Remember, it's all about the people. Get those who lived the story to tell it; capture it through their eyes. We do straightforward oral histories in office settings and we've also spiced it up, creating other formats allowing for more public engagement and involvement. Recently we did a series of programs called "Sages and Stages." In an intimate setting, we organized cross-generational conversations on long-standing preservation issues. We paired an established preservation leader (the Sage) with a young emerging preservation leader. A series of lead questions were prepared in advance and the young leader used them to generate a conversation with the Sage. The audience was then invited to join in.

One in our series focused on historic districts. The Sage was Otis Pratt Pearsall who was involved in the campaign to protect New York City's first historic district, Brooklyn Heights, back before there even was a landmarks law. He was interviewed by Andrew Berman, the executive director of the Greenwich Village

Society for Historic Preservation, the organization largely responsible for achieving the designation of the city's then newest historic district, the Gansevoort Market Historic District. The subject and the participants brought more than 40 years of preservation history spanning over 80 historic districts to the table. Of course, the program was videoed and became part of our television series.

We have developed another format that combines a traditional slide lecture with an oral history "open mike." The lecture is based on original research conducted on an important yet forgotten preservationist. In the course of the research we identify individuals who knew the historic figure (and are still living) and arrange for them to come to the program. After the slide lecture they come to the mike and add their memories. We then open the mike to anyone in the audience with other memories to add. Of course, the session is taped and transcribed. And, yes, it becomes a cable television show.

5. My last suggestion is for you to be good stewards of your own history and your own records. By you I mean both you as individual preservationists and you as members of

preservation organizations. As you go about doing your work, remember at some point in the future someone could be interested in it. Don't make them piece it together from press clippings and odd scraps of paper—I've tried, it isn't pretty. Write up case studies of your efforts. Even if all you have time to do is write a memo to the file, do it. In New York today we are witnessing perhaps the most sophisticated grassroots preservation battle the city has ever seen: the battle to save 2 Columbus Circle. Win, lose, or draw—in the future preservationists are going to want to study this effort. What will they have to study if it isn't documented along the way?

So keep and treat your files as though they are what they are, historic records. Develop an organizational archive. If you have personal papers documenting an important episode in preservation's history, don't expect your heirs to know they are important; make arrangements for their future. Too many important papers have gone to the dumpster instead of the archive.

"Just do it"

In closing, I urge you to embrace one final mantra,

.....
*As you go about
doing your work,
remember at some
point in the future
someone could be
interested in it.*
.....

Nike's "Just do it." Don't get overwhelmed by the thought of all that it will involve. Remember, as preservation's history shows time and again, it is those who did not know that they could not save the endangered site who, indeed, do save it.

My interest in preservation's history began innocently enough. Some years ago, when I moved to New York as an aspiring preservationist, I wanted to read the history of the movement I hoped to join. Discovering there was nothing to read, I set out in search of preservation's story. Along the way I've conducted oral histories, explored archives, bent many ears, launched an organization, raised some money, and have been accused of starting a cult worshipping that great unappreciated preservationist Albert Bard.

Currently I am at work on a book you all will be buying for Christmas 2007 called *Preserving New York: Winning the Right to Protect the City's Landmarks*. It tells the story of the people and places, the buildings and the battles, and the politics and processes that led to the passage of New York City's landmarks law—at least that's the rap for the Oprah show. With some luck it will be followed by a work on the

great Bard—and I don't mean that English fellow.

As you might imagine, if some 25 years ago I had known what I was getting into, I'd never have taken the first step down this path. The good news is if I can do this, you can too.

I can promise you that preservation's history will never bore you and it never ceases to inspire. Documenting, preserving, and celebrating your community's preservation history will better equip your community to successfully meet the challenges ahead. As a movement we need the perspective and context that only come from knowing our own past. Unfortunately, in this case, time is not on our side. So, remember, "It's your memory. It's our history. It's worth saving." Now go home and do something about it.

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Anthony C. Wood is the founder and chairman of the New York Preservation Archive Project.