

eral government. The East-West Center promotes scientific and cultural exchange between East and West, particularly in the areas of environmental planning, economic development, and the arts. Working closely with East-West Center Research Fellow, Dr. Judy Ledgerwood, and Dr. Bion Griffin, Chair of the Department of Anthropology and former Director of the Center for Southeast Asian Studies, Professor Chapman and several graduate students have begun working in the areas of training and research in Cambodia. Chapman has been invited to participate in international symposia in cultural resource protection in the region, and assisted in the 1995 efforts of the University of Hawai'i Anthropology Department in Cambodia. In 1996, Chapman and Architecture School Professor Spencer Leineweber will be travelling to Thailand and Cambodia with a group of U.S. students to begin a documentation project in Phnom Penh. They will be joined by Cambodian students who will have a first introduction to methods of historic preservation as practiced in the U.S.

Future efforts include expansion of the summer field school to sites in Asia and the Pacific, with Cambodia as the first such effort; offering the first course in Spring of 1996 on American House Museums, taught by Dr. Barnes Riznik, which will

provide much-needed training for both students and professionals in what will hopefully become a museum studies program; and expansion of the preservation curriculum through development of new courses and, ultimately it is hoped, the establishment of a separate M.A. and Ph.D. degree in Historic Preservation.

Preservation cannot exist totally as an academic subject. It requires some degree of outreach, and certainly a significant involvement with the surrounding community. Without this relationship, students would be simply working in a vacuum. Deprived of institutionally-based historic preservation programs, small communities would be hard-pressed to find direction and have access to newer techniques and information. In the case of Hawai'i, a solid level of cooperation and interaction has been put in place.

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William Chapman and Delta Lightner

## Historic Preservation Training in Micronesia

### An Assessment of Needs

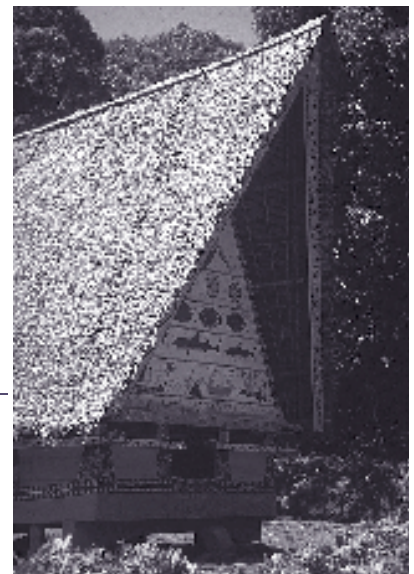
*Traditional council house (bai), Republic of Belau (Palau), Micronesia. Photo by William Murtagh, 1994.*

**H**istoric Preservation does not always mean the same thing to everybody. In the European and North American experience, preservation (or conservation as it is known in Europe) efforts are directed principally at the built environment: historic houses, cities, and more recently, landscapes. Building upon a tradition rooted in conservation of artistic works and bound up as a concept of the primacy of the artifact, Western preservation concerns have generally overlooked issues of process, continuity, tradition, and other more "intangible" features of cultural life.

Not so for many Pacific Island peoples, for whom dance, chants, recitation of genealogies, and the ability to *build* artifacts such as houses

and canoes, are the primary conveyers of culture. For many years,

those involved in cultural preservation issues in places such as Hawai'i or elsewhere in the Pacific, including Micronesia—a collection of islands and atolls in the Western Pacific, most under U.S. jurisdiction—have complained that their own concerns were not being heard fully and were not being accommodated by the traditional apparatus. It seemed for many Micronesians an attempt to drive a round peg into a square hole and it simply did not fit.



Increasingly, however, the National Park Service, through its role in assisting programs in the Freely Associated States of Micronesia, has become cognizant of these conflicting interests. Beyond giving additional support to archeological survey efforts, the NPS has begun to place increasing emphasis on the recognition of traditional cultural attributes and the preservation of special sites other than those of archeological interest. This shift in orientation has been especially underwritten by the NPS Western Field Office, which has played a significant role in the development and support of Micronesian preservation programs.

The University of Hawai'i's efforts to assess historic preservation training needs in Micronesia grew directly out of these earlier efforts. Undertaken by the University of Hawai'i's Historic Preservation Program, in cooperation with the Western Field Office of the NPS, the aim of the project has been to examine past efforts to provide training in historic preservation throughout the former Trust Territories, currently the Freely Associated States of Micronesia (FASM), and to begin to assess future training needs and opportunities. Investigators were charged with conducting on-site interviews with a wide range of individuals interested in historic preservation in the region, as well as with employees of existing historic preservation agencies, offices, and representatives of other institutions in the islands. The project also required that contacts be made with educational institutions—both in the Western Pacific and elsewhere—in order to achieve a better understanding of their potential future contributions to training in the region. The University of Hawai'i team, which included former Keeper of the National Register William Murtagh, the Director of the Historic Preservation Program William Chapman, Emeritus Professor of Archeology Leonard Mason, and Nathan Napoka, a preservation specialist with the Hawai'i State Historic Preservation Office, also was given the task of looking into existing short-term training programs of a wide variety and type and with identifying future funding possibilities.

The University of Hawai'i's participation in the assessment project was, in fact, only the most recent step in the evolution of National Park Service-sponsored training programs in the region, building directly upon the approximately three-year-long Freely Associated States Training and Technical Assistance Plan developed by the Western Regional Office in 1991–1992. The overall concern throughout the National Park Service and Micronesia's own effort, has been to develop training in historic preservation-related areas to preservation office staffs throughout the former U.S. Trust Territories in order to help sustain the pro-

grams past the period covered by the Compact of Free Association, scheduled to end in 2001.

Each of these emerging nations, the Republic of Belau (Palau), the Federated States of Micronesia (including the islands of Pohnpei, Kosrae, Yap, and Chuuk), and the Republic of the Marshall Islands, faces similar problems in terms of historic preservation and cultural resource management. All have, by mainland U.S. standards, undertrained staffs; few staff members have had extensive formal training in history, geography, anthropology, or other subjects important to their work, and there are only a sprinkling of historic preservation specialists, most trained in archeology, employed in the various federal and state offices. Office facilities are also inadequate in nearly each case. There are too few computers, too few employees with background in their use, and, in many instances, little understanding on the part of the staffs in general—outside of key professionals and the historic preservation officers themselves—of the overall purpose of the programs.

Numerous, more conventional archeological resources have been identified and recorded in several jurisdictions of the FASM, although the full range of historic and archeological sites throughout the region is still uncataloged (as it is, of course, in most areas of the continental U.S. as well). Overall, the existing inventories are far from adequate for planning purposes. There has been little interest on the part of local constituencies in the preservation of more recent historic sites, including representative examples of architecture and other features dating from the Spanish, German, or Japanese periods of occupation in the area. Management of traditional sites has also been problematical, with diffuse and sometimes conflicting authority over future use and protection. Generally, there has been a concern on behalf of the Micronesian professionals that these small countries are still ill-prepared to develop and run their historic preservation programs into the next century without further specific training. The University of Hawai'i project was intended to help identify some potential avenues of approach.

An underlying assumption of the project has been that the Micronesian historic preservation office staffs should receive training that they themselves thought was important to the future of their preservation efforts—something long emphasized by the Washington and Western offices of the NPS. The University of Hawai'i was called upon to provide an outside assessment and to help clarify these concerns. The project conducted in January and March 1994, was based on interviews with historic preservation officers and their staffs as well as contacts with other members of the respective communities of the islands visited. The

University of Hawai'i has a long tradition of research in the Pacific area, houses a number of centers and programs specifically involved in Micronesian research, and its faculty and staff hold some of the same concerns for regional and cultural identity as expressed by Micronesians. Also, one of the investigators, Nathan Napoka, is an experienced practitioner of traditional arts; he is also an accomplished chanter with a long-standing awareness of cultural issues in preservation. He brought a special appreciation of Pacific island concerns to the project.

Throughout the project the investigators were concerned to ask Micronesians, both professional staffs and community leaders, what they themselves thought was important. However, neither the inquiry nor the varied answers were easily formulated. In part, those being interviewed were put on the spot. Many of those interviewed were not entirely certain what they *did* want. In other cases, some of their concerns were at least in part being met through existing and proposed courses. Finally, some concerns, such as the overriding interests in the preservation of traditional cultures, could not be easily addressed through specialized training alone; these are major issues that extend well beyond what could be handled through courses and training exercises. Still, a number of fresh ideas for training did emerge in the course of discussions between the investigators and those interviewed.

One important feature and recurrent theme of the project was the concern over what might be best characterized as cultural values. Micronesian historic preservation office staffs and the broader communities interested in preservation frequently emphasized the need for greater focus on traditional culture, over more typical historic preservation interests in archeology and historic buildings. The overall impression was that many people in the islands and jurisdictions visited were fearful that their traditional culture was being lost and that historic preservation efforts needed to be redirected in some way to help offset this trend. Exactly how this is to be done remains an open

question, although some preliminary means tentatively have been identified.

Two separate issues appeared in discussions of traditional culture: one, an interest in recording traditional knowledge, practice, and activities through funding specific projects; and two, giving strength and legitimacy to local traditions through a process that might be best termed as "empowerment," that is, recognizing the traditional authority of local leaders and various specialists in order to better underwrite cultural values. These are complex issues to unravel, touching as they do on often unresolved political and social issues as well as the culturally-sensitive areas of religion or ritual, knowledge, and secrecy. It is realized that

National Park Service programs can only go so far in dealing with such major issues of identity and culture. But other aspects of cultural preservation can be dealt with, it is thought, more programmatically. Many Micronesian staff members, in particular, emphasized that specialized training in more conventional areas of historic preservation was also desirable. Suggested training areas included archeological survey techniques, underwater archeology, architectural recording, heritage education, museum management, and exhibits preparation, as well as general office management issues.

The final report, submitted in 1995, listed 10 primary goals:

1. To improve coordination of training efforts through the creation of a part-time position at the University of Hawai'i. The person filling the position would be charged with networking the Micronesian staffs and other interested people, notifying staff members of training opportunities, soliciting funding for travel, and other related activities. (A specialist has just been put in place through a cooperative agreement between the NPS and the University of Hawai'i.)
2. To develop further training and staff capabilities in recording traditional culture. The first recommended step is the appoint-



Stone money, Yap, Federated States of Micronesia (FSM). Photo by William Murtagh, 1994.

ment of an ethnographer and a cultural anthropologist for Micronesian programs to serve in some ways as the equivalent of a historian in the more typical mainland U.S. offices. Further training in audio and visual recording, following upon earlier programs sponsored by the Western Regional Office, have also been recommended.

3. To better develop capabilities in the area of heritage education. This goal includes a recommendation for a jurisdiction-by-jurisdiction training program in heritage education in conjunction with local community colleges and schools.
4. To assist FASM jurisdictions in drafting new historic preservation legislation. This proposal includes recommendations for workshops and conferences.
5. To develop a stronger awareness of and links to preservation programs in the U.S. and other parts of the world. Many Micronesian preservation professionals, as well as other members of their respective communities, complained that they felt insufficiently grounded in the general principals of historic preservation as practiced in Europe and the U.S. A short course, to be coordinated through the University of Guam, has been recommended and tentatively has been approved through the NPS-sponsored Cultural Resource Training Initiative.
6. To increase the level of knowledge among FASM staffs in methods of archeological inventory, conservation, and interpretation. Representing more traditional areas of focus, these archeologically-oriented topics nonetheless remain priorities for Micronesian historic preservation offices.
7. To improve training among museum professionals in the FASM. Museum-based activities remain—and no doubt will continue to be—significant components of preservation-related work in Micronesia. It was considered essential that preservation training be directed to professionals and non-professionals in this area.
8. To improve levels of knowledge and program management, budgeting, supervision, and computer operations.
9. To increase the level of understanding of the historical value of colonial buildings and sites—as well as sites associated with World War II—among Micronesian historic preservation staffs and their constituencies. Understandably, Micronesian historic preservation programs have placed

emphasis on the preservation of traditional cultures and the recording of archeological evidence. The investigative team from Hawai'i was struck by the diversity and richness of the colonial heritage of Micronesia. This legacy includes sites associated with Spanish, German, Japanese, and U.S. occupation of and involvement in the region. The Hawai'i team emphasized that more "traditional" historic preservation interests in the whole of the built environment, in fact, deserves greater attention.

10. To develop a greater awareness of the touristic value of culture and historic sites in the Pacific islands. With increasing tourism in the region and a growing dependence on tourist dollars (and yen) in Micronesia, the Hawai'i team felt that the links between tourism and preservation needed greater emphasis. A conference on tourism and preservation has been strongly recommended.

These proposals, to be realized, it is hoped to some degree over the next two to three years, would do much to enhance the capabilities of professional staffs and supporting organizations and individuals in the FASM as they move toward implementation. Staff development, specialized training programs, the structuring of links among activities in preservation, archeology, museums, and tourism will all improve capabilities for the wise manager of cultural resources in these Western Pacific Islands and jurisdictions and do much to increase the awareness of historic preservation issues throughout the region.

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**T**he University of Hawai'i Historic Preservation Program, in cooperation with the Western Field Office of the National Park Service, has established a part-time position to facilitate historic preservation training in Micronesia. Scholarships for Micronesians to attend field schools in Hawai'i and the mainland U.S. and short-term internships are anticipated in the coming year. Anyone interested in information should contact program coordinator Jennifer Malin at the University of Hawai'i. Email: malin@hawaii.edu.