

## Historic Preservation Programs and the Community The Example of Hawai'i

**H**istoric preservation programs are unusual among university courses for the degree to which they reach out into their surrounding communities. This interaction occurs both through on-site teaching and as a service aspect of the program. The University of Hawai'i's program is no exception and is in many ways an exemplar of this process.

Begun in 1986 as a result of community interest, the program's first director was William J. Murtagh, well-known preservationist and first Keeper of the National Register of Historic Places. He developed a curriculum leading to a graduate certificate, including an introductory course in preservation. In 1991, a summer preservation field school was established which has been offered annually in a different venue, often in direct response to community requests or identified priorities (see box).

William Chapman took over as director of the program in 1993, and has continued to try to fit the program within this paradigm. Educated at Columbia in New York and Oxford in England, Chapman's specialties are archeology and vernacular architectural studies, with a particular past interest in the historic resources of the Caribbean. More recently, he has been involved in research in the Pacific Islands and Southeast Asia; he is currently scheduled to teach a special course on architectural documentation in Phnom Penh, Cambodia (see box). A former Fulbright scholar, participant at the International Center for Conservation in Rome, and past trustee of US/ICOMOS, he is also a consultant in many practical aspects of preservation. In October 1995, he conducted a historic resources damage assessment in the U.S. Virgin Islands following Hurricane Marilyn. He now works closely with a number of community-based preservation efforts, including the Main Street Program, the residential and commercial neighborhood of Kaimuki, and as a member of the design review committee for the city-regulated preservation project at 'Ewa Villages, a ground-breaking effort in Hawai'i to preserve a significant aspect of plantation life and housing.

Academically, the historic preservation program continues to grow, having tripled its enrollment in the past two years. Currently, three

### Southeast Asia Summer Preservation Field School

**I**n the summer of 1996 (July 6–August 17) the University of Hawai'i's Historic Preservation program will be sponsoring a 5 1/2-week special training program in the Documentation of Historic Architecture, to be held in Phnom Penh, Cambodia. Conducted in association with the Fine Arts University in Phnom Penh, the program will include 10 Cambodian architecture and archeology students and up to 10 international students, primarily from the U.S. A short introductory visit to Bangkok and the historic city of Ayuthaya is scheduled, as is a culminating visit to the remarkable city of Angkor in northern Cambodia. Students interested in participating may request more information from the University of Hawai'i Historic Preservation Program, Dept. of American Studies, 1890 East West Road, Moore 324, Honolulu, HI 96822; telephone 800-993-7737 or 808-956-9546; fax 808-956-4733; email: [angell@hawaii.edu](mailto:angell@hawaii.edu).

Application deadline is May 1.



*Phnom Penh, Cambodia. Site of the 1996 Southeast Asia Field School in Documentation and Historic Preservation. Photo by William Chapman, 1995.*

separate "tracks" of study are available to graduate students: a Certificate in Historic Preservation, offered separately or in conjunction with another graduate degree; and an M.A. or Ph.D. in American Studies with a concentration in Historic Preservation. Courses offered include Preservation: Theory and Practice, American

Vernacular Traditions, Preservation Law, Elements of Style, Historic Building Technology, Historic Resources: Survey and Assessment, and Community Preservation.

A number of courses in the program have focused on community-based preservation initiatives. The course on Community Preservation consistently works with neighborhood boards, business and professional associations, and other organizations to create a foundation for preservation-related activities. Thus far, the course has focused on the areas of Kapahulu, Diamond Head, Kaimuki, and Manoa Valley. Students typically have met with community leaders, carried out inventories of historic structures, suggested boundaries for proposed districts, and drafted some preliminary design and rehabilitation standards. Issues have included the relationship between zoning and current practice, the recognition of the significance of landscape features, the conflicts between existing city and county regulations, and requirements of historic properties. The same

issues have been raised and procedures carried out on neighbor islands, in the context of summer fields schools. Both Hilo on the Island of Hawai'i and Wailuku town on Maui have been treated through student projects.

One of the principal areas for student and faculty involvement with the Hawai'i community has been the neighborhood of Manoa Valley surrounding the University. Comprised of an outstanding collection of late-19th and early-20th-century suburban houses, Manoa remains one of the

most attractive, and therefore threatened, historic neighborhoods of Honolulu. The historic preservation program has worked closely with the recently formed Malama o Manoa (Hawaiian for "to care for Manoa"), a citizen-based community organization working to "preserve, protect, and enhance the unique residential character of Manoa Valley." With over 3,500 members, Malama o Manoa has established itself as a significant proponent of preservation in Hawai'i and, it is hoped, will serve as a model for similar organizations in other

neighborhoods and communities. The organization, with the support and encouragement of the Historic Preservation Program, has launched a three-pronged effort to (1) create a special land-use ordinance governing issues such as density and protection of vegetation and open space; (2) create historic districts within the larger neighborhood encompassing the greater concentration of historic properties; and (3) institute voluntary guidelines to encourage owners to add on to existing structures and build new buildings which are in keeping with the traditional, mainly Craftsman and Colonial Revival, architectural styles of the valley. During the next year, students in several courses will be working with the Malama o Manoa organization to help "fine-tune" guidelines, establish the boundaries of the proposed historic districts, and explore the possibilities of an easement program and revolving funds.

One of the most successful collaborations between the University's Historic Preservation Program and the community has been the designation and rehabilitation of the historic 'Ewa plantation town in West O'ahu. Formerly owned by Campbell Estate, a major land-owning trust, this collection of plantation villages, built primarily in the 1920s and 1930s, is the largest remaining concentration of agricultural housing remaining in the Hawaiian islands, with over 300 separate houses for field workers, as well as larger houses for managers and specialists. The villages are now located within the expanding boundaries of urban O'ahu and the newly-developed "second city" of Kapolei. Spearheaded by preservation program student Penny Pagliaro, along with members of the 'Ewa community, 'Ewa was the subject of the 1992 Field School, directed by William Murtagh and Peter James of Australia. Students measured buildings, compiled condition reports, and drafted a National Register nomination for the three village areas. The city has since embraced an innovative program of rehabilitation, new in-fill construction, and site improvements. The plan has been to bring the properties up to acceptable modern standards, while at the same time respecting traditional materials and design. Existing occupants are being given the first option to purchase the houses, through a complex city-managed system of subsidies and land swaps.

Another recent project has been the Program's efforts with the commercial section of Honolulu's Kaimuki neighborhood. Comprised of a surprising number of 1930s and 1940s Art Moderne one- and two-story commercial buildings, the "top of the hill" area, as it is known locally, is one of the few remaining neighborhood-oriented retail areas in Honolulu. A class in Community Preservation concentrated its efforts in the

*Residential area, Manoa Valley, Honolulu. A typical example of the kinds of early-20th-century houses that still enrich the city. Photo by Jennifer Malin, 1994.*



Kaimuki area in 1993. Enlisting the help of the business community and neighborhood board, building owners and tenants initiated efforts to become a Hawai'i Main Street community. That effort is continuing through a newly-organized Kaimuki Main Street committee at the present time. With student help, including the contributions of part-time Historic Preservation Program student Scott Bogle, who actually sits on the board, the Kaimuki organization is moving toward special designation and design review. Students in the upcoming summer field school will complete an inventory of the 20-block area and produce

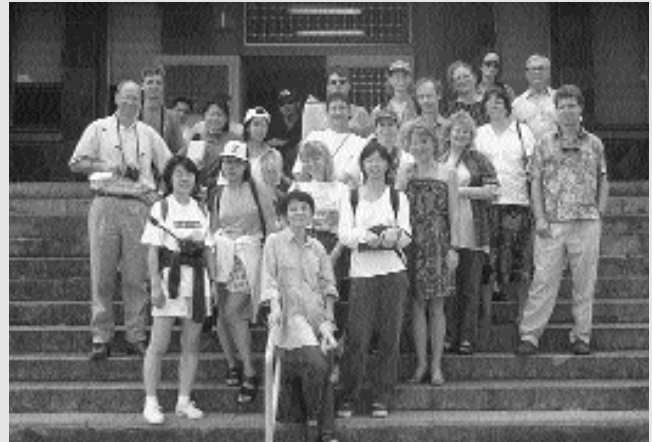
measured drawings of some of the more significant commercial structures (see below).

The Historic Preservation Program also works closely with the State Historic Preservation Office, under the direction of Administrator Don Hibbard. Working with staff members Carol Ogata and Tonia Moy, faculty and students have prepared over 30 National Register nominations, many of which have passed the State Review Board's approval. Currently, nomination efforts are focusing on individual properties in Manoa Valley and in Nuuanu Valley, tentatively a candidate for a second community-based organization. In addi-

## 1996 Pacific Preservation Summer Field School Kaimukì, Honolulu, Hawai`i

The Pacific Preservation Field School is an integral aspect of the University of Hawai'i Historic Preservation Program's academic offerings. The six credit-hour course is co-sponsored by the Department of American Studies in the College of Arts and Humanities and the University's Summer Session and operates at a different island location each year. Now in its sixth year, the Field School is an intensive, four-week summer program providing graduate students with hands-on experience in documenting buildings or neighborhoods. The program includes actual work with materials of a building or area, in addition to study of its contents, environment, and inhabitants. Past participants have come from Hawai'i, the Pacific Islands, Asia, and the U.S. mainland, and have included both professionals and students in architecture, archeology, urban and regional planning, and historic preservation.

The first field school took place in 1991 at the I'ole Mission Station, a 19th-century complex of buildings of the missionary Bond family in North Kōhala on the Island of Hawai'i. The 1992 program examined `Ewa town on O'ahu, the most complete surviving sugar plantation complex in the state. In 1993, the program went back to Hawai'i, with the town of Hilo as the venue; study included the historic downtown area and 1899 W.H. Shipman residence. The 1994 location was Manoa Valley in Honolulu, a historic neighborhood of over 1,000 Craftsman, Queen Anne, Tudor, and Hawaiian style houses. Threatened by developmental pressures, it served as an ideal subject for the examination of conflicting forces in land-use and urban development. Last year's field school was on the Island of Maui in Wailuku, the island's largest town and county seat. Participants conducted a historic resource field survey of 120 plantation-style houses, which was presented to the local planning department and may ultimately lead to the area being designated as an historic or special



*The 1995 Field School, Wailuku, Maui. Photo by Jeff Chusid.*

design district. The final measured drawings were exhibited at the museum of the Maui Historical Society.

Applications are now being accepted for the 1996 Preservation Field School, Documentation of Urban Vernacular Architecture, scheduled for May 20 to June 14 in Honolulu and focusing on Kaimukì, an early-20th-century residential district. Application deadline is April 22.

Specific areas of study include vernacular architecture, training in research, documentation and recording techniques, basic terminology of architectural description, drafting and the techniques of measured drawings, and training in both 35mm and large format photography. There are guest lecturers from Hawai'i and the U.S. mainland. Past lecturers have included specialists from the National Park Service, local architects, historians, and professional architectural photographers.

Further information on the summer field school or the historic preservation program is available on request. You may telephone, toll-free, 800-993-7737, fax 808-956-4733, email [angell@hawaii.edu](mailto:angell@hawaii.edu), or write: Historic Preservation Program, Department of American Studies, University of Hawai'i at Manoa, Moore Hall-324, 1890 East West Road, Honolulu, HI 96822.

tion, students have worked as volunteers at the Historic Hawai'i Foundation and other community preservation organizations. A number of students are currently employed part-time as volunteers doing data entry in the combined Historic Hawai'i Foundation and Historic Preservation Division inventory project for Honolulu.

Also at the statewide level, the Historic Preservation Program has taken on responsibility for hosting an annual Historic Preservation Conference, undertaken in cooperation with the Historic Preservation Division and other historic preservation organizations. Last year's conference, entitled "Preserving Hawai'i's Traditional Landscapes," was funded by the National Park Service under the Cultural Resources Training Initiative (CRTI), overseen by the Western Regional Office. Participants included Margaret Pepin-Donat, Ann Huston, Charles Birnbaum, Sam Stokes, Elizabeth Watson, and William Murtagh. This first conference was significant in that it focused on issues significant not only to all the citizens of Hawai'i, but on the particular needs of native Hawaiians as well.

Much of the program emphasized issues such as the cultural significance of landscapes, including traditional agriculture, land and water rights, as they pertain to issues of Hawaiian sovereignty. Representatives of Hawaiian interests included Davianna McGregor of the University of Hawai'i Department of Ethnic Studies, Liz Pa Martin, and Eric Enos.

In addition to this new annual effort, the HP program continues with an ongoing lecture series, "Experts at the Palace," now in its ninth season, with speakers invited to present information on various aspects of historic preservation to Hawai'i residents. Co-sponsored with Friends of Iolani Palace, it is held on the grounds of historic Iolani Palace, built in 1882 as the residence of the Hawaiian monarchy. The noon-time lectures allow for attendance by community members who might otherwise not be exposed to new ideas and activities in the field. Past lecturers have included Walter Beinecke, Trustee Emeritus of the National Trust for Historic Preservation; Francis Golding, Director of English Heritage; Nellie Longworth, President of Preservation Action; Nicholas Pappas, Foundation

Architect for Colonial Williamsburg; Bob Bush, Executive Director of the Advisory Council on Historic Preservation; John McGaw, National Main Street Center; and William Seale, author and historian of the White House.

On the international front, the University's Preservation Program has taken on the task of serving as the coordinator for training in Micronesia. Sponsored again by the National Park Service and administered through a cooperative agreement, the University employs a half-time graduate student specialist to provide information on training opportunities to Micronesian Historic Preservation offices and others in Micronesia interested in Historic Preservation. Scheduled for independence in 2001 under the Compact of Free Association, the soon-to-be independent states of the Republic of the Marshall Islands, the Federated States of Micronesia, and the Republic of Belau have operated for many years with preservation programs similar to those in the mainland states. The University of Hawai'i was chosen to provide assistance and to conduct an

## The University of Hawai'i Historic Preservation Program

The University of Hawai'i's Historic Preservation Program offers the opportunity to pursue graduate training in Preservation with an international focus.

Currently, three separate "tracks" of study are available to students: a Certificate in Historic Preservation, offered separately or in conjunction with a graduate degree; an M.A. or Ph.D. in American Studies with a concentration in Historic Preservation.

Begun in 1984, the program is part of the Department of American Studies within the College of Arts and Humanities at the University of Hawai'i, which has a multi-ethnic enrollment of over 20,000.

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assessment of training needs due to its location in the Pacific and its expertise in this region.

Farther beyond U.S. borders, the Preservation Program has become involved centrally with the Indo-China Initiative of the East-West Center, a non-profit organization which receives most of its annual funding from the fed-

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.

