

Year of the Visitor

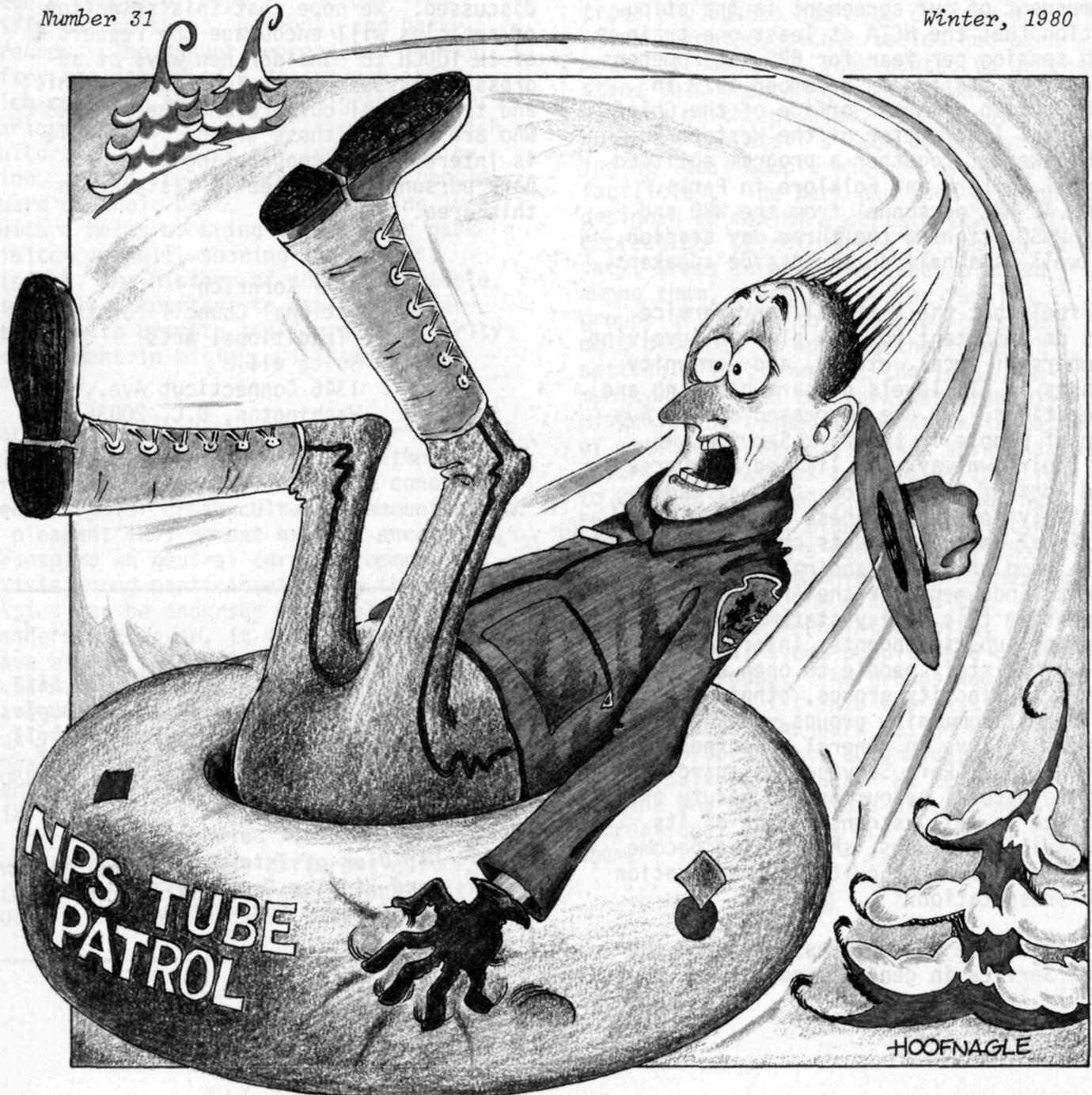
interpreters
information
exchange

IN TOUCH

produced
by and for
nps people
concerned with
interpretive
and visitor
services

Number 31

Winter, 1980



SPECIAL EMPHASIS SECTION

The National Council for the Traditional Arts is a non-profit organization that encourages, fosters, promotes, and works to perpetuate the traditional expressions of the cultural patchwork quilt that is America. We have had a cooperative agreement with the Park Service since 1971 which, for the most part, involves us in consulting with and providing information to parks on an individual basis. Another component of our agreement is the stipulation that the NCTA at least one training session per year for NPS interpreters and other staff. In November 1979 in conjunction with the office of the Chief Regional Interpreter of the Western Region, we put together a program entitled "Local Culture and Folklore in Parks." Some 40 NPS personnel from the WRO and the WASO attended the three day session, as well as a half dozen outside speakers.

We feel that the National Park Service has an important role to play in involving members of local, ethnic, and community groups in all levels of park planning and operations. We are impressed by the number of people in the Park Service who - in their own way with limited resources and lots of imagination - are already actively working in these areas. The National Park Service is currently writing up a memo of understanding with the National Endowment for the Arts. It is our hope that this policy statement will encourage superintendents, interpreters, and other staff people to open up their parks to minority groups, ethnic sub-cultures, community groups, and non-mainstream culture in general. We feel that the National Park Service, as guardian of the natural resources and beauty of America as well as conservator of its historic structures, should also become more involved with cultural preservation and presentation.

We appreciate the interest shown by the Park Service in general and Roy Graybill

in particular for allowing us the opportunity to present the following condensed versions of the opinions and viewpoints of a sampling of people who attended the training session. We would also like to single out for special thanks Dick Cunningham, without whose efforts the training program could not have been the success it was. The articles selected are representative of the wide range of topics discussed. We hope that this selection of articles will encourage the readers of IN TOUCH to consider new ways of addressing issues concerning local, ethnic, and traditional culture and the people who are part of those groups. The NCTA is interested in cooperating with any park personnel that seek assistance in this area.

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Vol 1

No. 31

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*Published quarterly by NPS Division of
Interpretation and Visitor Services, WASO*

Address contributions to:

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Washington, D.C. 20240*

It is only recently that the National Park Service has had to deal with groups outside the mainstream of American life. Parks in urban areas require a different approach from that used in the more isolated natural wonder parks. In particular the San Francisco Bay area has long been a symbol of hope for people from different cultures, nations, and backgrounds. The harbor represented safety after the danger of a sea voyage. The rich cultural heritage of migrants from various ethnic groups built upon the rich cultural heritage of the Indian population. Parks should serve to make people aware of their past. Understanding local culture helps us bring this to the park visitor as well, sharing the values, visions, and history of the local people. It is also important to use this understanding to promote and increase minority involvement in hiring, visitation, and park use.

Parks can be used as settings for celebrations of various community and ethnic groups. Parks can fill all the conditions necessary for cross-cultural communication: a pleasant environment exists, encounters transpire on neutral turf, a common goal exists among participants, and the activities can be endorsed by local community leaders. However, it is not enough to have ethnic festivals and celebrations in a park. These special activities will have little meaning unless the day to day activities are responsive to the needs of local communities and groups. A consistent community outreach program is essential.

We must be aware that different cultural groups have different recreational attitudes. The following is an example of

what happened recently in a park in the San Jose Park and Recreation District.

After a weekend of use, park staff perceived their area as being devastated: cars had been driven over lawn area, trees and bushes had been damaged and often uprooted, picnic tables had been moved all around. They wanted to understand this phenomenon and commissioned a study of the problem. The study focused on the staff's lack of understanding of local people who now used the facilities. The park had been originally designed to maximize certain values of recreation: picnic areas set up for privacy, areas screened by trees planted among them, areas set up for family groups of from 4 to 6 people, cars kept at a distance to enhance the "natural" setting. Now, however, the local community that used the park was primarily Hispanic and tended to recreate in patterns of extended families, groups spread across several generations containing from 10 to 20 people. The values espoused by the original park planners were not relevant now. Having a car far away from picnic area was inconvenient for moving a large group to the picnic site. Privacy, as it had been interpreted, was not important, since people were coming in larger groups. The groups would have to split up to fit into the existing picnic areas. The park design was simply inappropriate to accommodate this set of cultural values. We need to re-examine who our visitors are and what recreational patterns are important to them.



JAY JOHNSON, YOSEMITE NATIONAL PARK

My grandmother and great grandmother on one side were born in Yosemite Valley; the other side of my family came from the Mariposa area. I am of Miwok and Paiute tribal origin. My father also worked for the National Park Service which, along with the concessioner are the two largest employers in the county. In the late 60's and early 70's California Indians came alive. There was a renewed interest among us as to who we were, where we were going, and what we were doing. What would we tell our own children about our and their past? We could remember things our grandparents had told us, things had been orally transmitted. We organized because we knew we were losing our culture. If I knew so little about my own traditions, what would I be able to teach my son? One of the outgrowths of this resurgence of interest was the formation of the California Native American Heritage Commission which meets with Native Americans, state and federal agencies, and concerned groups and individuals. It operates to preserve and protect Native American cultural concerns in California.

I would like to relate an example of the change in attitude and actions for the NPS over the last twenty years. Some time back a housing complex was under construction at Yosemite El Portal. At the time we were living and working in the area. A sewer plant for the complex was built on top of an Indian cemetery. It is sad

to think that someone could build something on top of a cemetery or graves. It is a basic belief of myself and the Indians that once a person is buried, they should never be disturbed for any reason. Recently weather uncovered the bones of an Indian along the river bank in the park. Investigation proved it to be the skeletal remains of an elderly woman. Although we did not wish to disturb the remains, it was clear we had to do something. The tribal council met and called for the woman to be reburied (in fetal position facing the east as is the custom) in another location. The normal procedure for the NPS is to ship the remains out of the Park, possibly to Tucson, for study. I could understand the value of that research, but it was against my belief. We felt that her bones should not leave the valley, and they did not. This is in contrast to the earlier project which resulted in the uncovering of 22 graves and the removal of over 1400 artifacts.

The NPS has become more sensitive towards our old ways and our way of life. In 1976 two years before the passage of the Native American Religious Freedoms Act, public hearings were held concerning a general management plan for Yosemite. Our Indian council submitted proposals and plans. Nobody came to us and said, "Do you want this or do you want that?" After much effort and planning on our part we came to the NPS and said, "This

is the way we want it." And then we talked, eye to eye with people. This created some problems because for years and years the NPS had their policy and regulations; and that was it. Previously everything had been smooth. Now we had our input. At first the NPS felt threatened, since they did not understand the Indians or their culture. There is a small village which exists now behind the visitor center, which we helped to construct. But we want to build a larger place, a village, to be open to the public except for a few days of the year for our private traditional ceremonies.

The major issue is that we want a place of a few acres where we can carry on our

culture right in the valley. We need a place to keep our identity; we have no place now to do anything. We have asked for the area where our last village was located, where I was raised. We have asked for the village back. Hopefully, we will have our request approved so we can carry on our traditional culture forever. We will try to relearn our old ways. I had been brought up in the white man's environment and lifestyle. Up until the realization of how little we knew about our heritage and culture, we were almost swallowed up by the mainstream.

We are in the mainstream, but our heritage and culture are something we cannot lose. Without it, we are nothing. I am nothing.



A more definitive statement was NPS

The maintenance of America's pluralistic cultural heritage is of basic importance. It is not necessarily clear that the Euro-American heritage is best fitted for survival on the planet. A major premise in the definition of culture is transgenerational learning, things shared within a group or community. Culture is not genetically inherited. Culture is an interconnected mass of happenings. Elements of a culture cannot be judged outside the context of that particular culture. In our work we must avoid ethnocentrism; judging other culture or elements thereof by our own standards.

There are difficulties in dealing with non-artifactual and cultural activities: they are dynamic, changing, growing. Ways of interpreting have to be changed as well. These kinds of activities cannot be put in a box on display in a museum. The federal government has a longer history of concern for artifactual remains than for the non-artifactual, going back to the 1906 Antiquities Act. It is only recently that legislation on non-artifactual resources has been developed. Some examples of the non-artifactual are: living social groups and sub-cultures; traditional locations of cultural values; natural features given religious significance; hunting, fishing, gathering or horticultural areas. These places can be completely natural and not man-modified; yet they need to be protected and preserved. The 1969 National Environmental Protection Act heightened and focused awareness on the cultural resources of America. It also specified the need to contact affected Native American groups from the beginnings of the planning process, as part of the social impact evaluation.

A more definitive statement was NPS

Special Directive 78-1, Policy Guidelines for Native American Cultural Resources Management. This directs Regional Directors to execute programs that reflect informed awareness, sensitivity, and serious concern for the traditions, values, and religious beliefs of Native Americans. Specific mention is made of: allowing access to and non-recreational use of sites; involving Native Americans in planning and interpretation; and continued involvement in cooperative programs.

Then came the Native Americans Religious Freedoms Act with its positive commitment to guarantee rights to believe in and exercise traditional religions. The Act was an effort to prevent government from committing actions that unknowingly restricted these activities. One basic need is for awareness of the different significance of religion for the Native American. The Native American feels a religious dimension to almost everything a person does - unlike Euro-Americans who have a much more compartmentalized view of religion, "you can do dirty on Friday, but have to be good on Sunday." Native Americans also have sacred places with specific rituals attached to those places, but there are no buildings or churches or plaques to indicate this.

In terms of planning and design, NPS people need to solicit input rather than expect people to attend meetings. People need to understand the process, learn the rules and regulations. Native Americans resent being guinea pigs for anthropologists. Make sure to communicate, not just gather data and run, then ignore the population in future planning and programming. Draft reports should be provided, as well as non-technical summaries of information gathered. Archaeologists have often been totally insensitive to native American communities and

their religious sites. Some archaeologists have a kind of salvage mentality concerning remains: when in doubt, yank it out. This is not conservation oriented nor, as in the case of skeletal remains, responsive to religious concerns. Most Native American communities are concerned about "data" related to their dwelling and artifacts. Our scholarly interest is not shared, not necessarily a part of their cultural heritage. It is essential to remember the point of all this data-gathering. It is to provide park planners and managers with adequate accurate information on which to base their decisions. There will be problems when information is not conveyed early enough to make use of it, when the park has already been locked into a plan. This results in design inflexibility which negates any positive effect that data-gathering is designed to serve. The "salvage" of non-artifactual resources is perhaps even more difficult. How do we "recover the data" connected with an on-going traditional use? Again, the dynamic nature of non-artifactual cultural resources makes them less simple to deal with and requires more sensitivity and awareness.

If a good job has been done in the stages of planning and design, work in the areas of construction, operations and resource management, law enforcement, and interpretation will reflect this. Project directors should be aware of encountering unknown archaeological resources, deposits that are undetectable from the surface. Construction foremen and crews should be educated and sensitized to Native American attitudes. Perhaps Native Americans from the area should monitor work. Maintenance people also need to be knowledgeable about cultural resources. Parks should initiate programs to involve concerned Native Americans in park management. Permits may be issued for the traditional gathering of natural

materials from within a park, if the resource will not be impaired. Access to traditional sites should be arranged whenever possible. Greater sensitivity in controlling the type of merchandise sold in NPS areas is required. "The rubber tomahawk and totem pole syndrome" which characterizes many souvenir shops is inconsistent with NPS policies. Cultural resources and historical antiquities must of course be protected. A list of traditional American sites in each park should be compiled, which can be held confidential.

For interpretive purposes good data free from ethnic, religious, and cultural bias (NPS-6) is required. Native American culture has changed with time. The data from different time periods should not be confused, especially relating to pre- or post- Euro-American cultural interaction. Parks that interpret Native American history should hire qualified Native American interpreters. Positive interpretation will increase the general public awareness of the value of the resources. This could lead to increased protection for the resources. Sacred and ceremonial objects should be displayed only after consultation with Native American groups involved.

What can the individual NPS person do? Avoid ethnocentrism and cultural relativism. Remember that there are differing concepts of social time, religion, spatial relationships, and authority between Native American and Euro-American cultures. And there are also differing concepts among the numerous American cultures themselves.



HAL CANNON, FOLK ARTS COORDINATOR

UTAH STATE DIVISION OF THE FINE ARTS

When I was doing fieldwork in Utah, I found a totally different area in culture as well as in flora and fauna when I moved down from the highlands of the Black Ridge into the area surrounding St. George's and Zion National Park. It is a desert region inhabited these days mostly by people of North European descent. We decided at Zion to display cultural wonders of the area at the park and in the local community. We asked people from within a 50 mile radius of the park to come and share some of their talents and skills with us. It is typical that people visit parks and see the natural wonders, but never see or experience the cultural wonders or meet the people of the area. The outcome of our work is the Southern Utah Folklife Festival, now going into its fourth year as a celebration of pioneer and Southern Paiute folk ways.

Festival events are very informal; there is minimal presentation, with activities occurring in the shade of a tree in an intimate circle or in a small building. Some activities take place in the nearby town of Springdale. Many of the participants are musicians, both performing in groups and as individuals. One group uses a pitchfork as its rhythm instrument which produces an unusual sound.

There are also a number of fine fiddlers who play with piano accompaniment. In the area of crafts we have had woodcarvers, people who do color dyeing with natural materials, sandstone cutters (who did a lot of work on bridges in Zion Park itself), water witchers (everyone gets to try their hand on a willow branch to find water in the park grounds), horsehair weavers, quilters, knitters, fortune tellers, and even a wart charmer. There are cooking demonstrations of all kinds, including preparation of jerky, cheese, and spuds. People prepare prickly pear jam, jelly, and wine in the fashion they have for so many years. Many Southern Paiutes demonstrate their dances and crafts skills. We have had demonstration of dance and games in the traditional Mormon road show format.

This festival, and others like it, are not truly indigenous, as might be the case with county fairs or Utah's Pioneer Days. However, what we have tried to do in a sensitive way is to find what is truly indigenous about the area and present it in the park. It requires time, patience, going around knocking on doors, and talking to people with a lot of interest, questions, and love.

JERRY SHIMODA, SUPERINTENDENT
PU'UHONA O HONAHUWA WHP & TUKONOHA A HEIHO WHP

LAUREL DALE, CORONADO NATIONAL MONUMENT

Coronado is a natural area on the Mexican border. Immediately east of park boundary is the area where Francisco Coronado and his army entered what is now the United States in 1542. The area was set aside to commemorate the trek of Coronado and his 1500 people and 1500 pack animals--one of the greatest land treks in the European history of this continent.

Back in 1971 a management appraisal was done at the park and suggested that some interpretation be initiated to address the rich Hispanic culture that exists in south-eastern Arizona and northwestern Mexico. In 1972 the park staff got together with schools and interested individuals in our area of Arizona and nearby Mexico to put on an international art festival. In 1973 the first Coronado Pageant was organized. It has been very successful for several reasons. First, the Pageant relates to regional needs and cultures of the area. There are several smaller festivals, but nothing along the lines of the Pageant we produce in the park. It involves both the American and

Mexican people who live around the park. Participation is roughly 50-50 in this respect. Second, performing artists and groups in the program are given freedom to work within the broad theme of Hispanic heritage. We do not try to stereotype them, control them, or tell them what to do. Third, we have a master of ceremonies who must be bilingual. Most visitors understand English, but many don't. The Pageant is a bilingual presentation.

Besides stage performances, there are crafts and cooking demonstrations put on by Indians and Mexicans throughout the day. At our festival performers do not just come to do their thing on stage and then leave. This is a family-oriented community festival with an emphasis on interaction between participants and visitors, who are primarily from the same groups and areas. We have made a conscious effort to allow people to express what they themselves feel and are proud of. This is essential and a basic reason for our continued success.

JERRY SHIMODA, SUPERINTENDENT
PU'UHONUA O HONAUNAU NHP & PUUKOHOLA HEIAU NHS

You cannot look at Hawaiians or other groups as second class citizens. Native Hawaiians think of themselves as Hawaiians, not native Hawaiians or Polynesians. Partial knowledge of an ethnic group can reinforce prejudices and does not necessarily promote understanding. The idea that "I have lived among them so I know them" does not mean very much to me. What does mean very much is a person's behavior, interaction, and words. We have to learn human relations, understanding and accepting each other. Working with native Hawaiians is no different from working with other people. The basic virtues of honesty, sincerity, fair play, tact, patience, and helpfulness apply. Those are universal truths. Bitterness, poking fun, and cynicism have no place when you're working with native groups. Above all, work with a positive attitude. Give credit where credit is due. Never hold secret meetings.

You cannot look at native groups with your own set of standards. Native input is needed at all stages of park development from the very beginning. Often Native Park Service people are too pre-occupied with leaving their marks on the area before they leave, or in getting credit for something they did. It is naive to assume that native Americans will accept a plan described by the National Park Service - no matter how good we think it is.

Take a good look at yourself.

Your staff has to get along with each other, or else you will not get native involvement at staff or visitor levels. Trust has to be developed on mutual terms. "I've got the answers. What's your problem? Attitude will not work.

Staff selection is crucial to success. Be aware of a tendency to hire people like yourself. That will not work in this case. If you are going to work to preserve a culture, hire people from that culture. We do not have personnel problems at Pu'uhonua o Honaunau and Puukohola Heiau as compared with other parks. We do not have the "that's not my job" attitude so often encountered. Maintenance and interpretive personnel share responsibilities and work. When necessary, interpretive people do clean-up and maintenance people do interpretation. Our maintenance people go to interpretive training programs. There is a feeling of extended family sharing that exists among personnel in our parks. This is known as "ohana" in Hawaii. Two people on the maintenance staff recently took cuts in pay, voluntarily, to become cultural demonstrators because they believed it was important enough. The psychic income of working to preserve their culture becomes more important than the salary.

Our staff people do not transfer; they stay in one place. "How do they get a good background" is a question often raised. But I will make a bold statement right here. I'll match my staff against any Park Service staff in the country on history, National Park Service policy, or anything including law enforcement. A person doesn't have to move to learn or advance up the ladder. We have numerous training programs to educate our staff.

The superintendent has to build credibility, and let programs speak for themselves. The staff will carry the word out. The first year at Pu'uohonua o Honaunau (formerly City of Refuge) I just worked on developing trust and morale. I did no outreach programs. It is more important to get your house in order, and then do outreach. I gave incentive awards where deserved, promotions where due, sent people to training programs, stretched people's minds and awareness, had park techs doing research, and encouraged creativity at all levels. Upon return from training programs, staff as well as the superintendent were and are obligated to put on workshops for other staff members.

Some times you have to stick your neck out to get something you and the employees want. When employees know you are doing

that, they have a tendency to support you. Develop your staff. It makes your work much easier. I am the least needed person in the park. So many of our programs are totally staff-generated and conducted with cooperation and assistance from the communities outside of and nearby the park.

Interpretation is only part of park operations. However, it is the key. It can cause a reduction in vandalism and abuse and can also enable you to get more money for your park. Interpreters should be the most disciplined people in the park, yet project informality. They need to satisfy natives, local people, and tourists. When you select native Americans, you may expect some anti-tourist attitudes which you will have to work with. It can be done. At Pu'uohonua o Honaunau, we push preservation of culture and promote pride in culture. We share this with tourists. Whatever we do, we try to be as authentic as possible. I encourage the staff to speak pidgin and be proud of it, only speak a little slower so that other people can understand. Why should people speak the King's English in Hawaii? It will only sound funny.

Remember that the true test of a cultural park is not how many visitors you get, but how many people of that cultural group come to your park.

The National Park Service, like other state and local park systems, has to create programs and activities. Visitors need to be motivated to come and enjoy, especially those who have not previously used park facilities. With the increasing emphasis on outreach programs, the NPS is working to include various ethnic and community groups in park activities, including the Hispanic population. Hispanics include people from the Caribbean, Central and South America, Spain, the various migrants to America from these areas, and perhaps anyone with a Spanish surname. However, it is essential to remember that within a national or regional group there are a great number of different subgroups, e.g., in Oaxaca area of Mexico alone, there are 52 distinct indigenous cultures. There is a variety of terms available to describe Hispanic Americans, most being reflective or geographical origin. "Californios" are descendants of Spanish settlers in the 17th and 18th centuries; a "Charro" is a Mexican cowboy originally from the central region of Mexico; "Vaqueros" are from northern Mexico and moved up into Texas; "greater Mexico" is any area inhabited by groups of Mexican immigrants, as is the case with Little Italy or the like; "Mexicano" is an in-group phrase meaning fellow Mexicans; "Chicano" is another in-group word with strong political connotations, currently popular in Texas and California; "Spanish" is used especially in northern New Mexico to describe direct descendants from Spanish

settlers; and of course there are "Salvadoreños", "Cubanos", "Guatemaltecos", and the like. Each of these groups as well as subgroups within them has its own internal hierarchy and structure. As within the English and other languages, there are different speech patterns from different areas. This is readily recognizable to other Hispanic people.

There is a definite difference in looking at a group from within or from outside. Many Hispanics, for example, resent the use of the word "Chicano" by anyone from outside the culture. Outsiders often see things in terms of stereotypes. There is a tremendous variation among Hispanics in the same city or area. In Los Angeles alone there are twelve different Hispanic associations. One thing all these groups have in common is the need for a place to congregate, space for recreation. However, we need to be sensitized to how Hispanic and other ethnic and community groups live their lives. For example, why should a group of people go out roughing it on a camping trip when they may be roughing it at home? As mentioned previously, when Hispanics visit a park, they will adapt it for their own use. Consider the importance of body language and other cultural parameters when designing a park or recreational area.

Above all else, talk to people, get to know them as individuals as well as members of an ethnic or community group, and be as open as possible.

LEN MCKENZIE
CHIEF INTERPRETER
YOSEMITE NATIONAL PARK

We have experimented with some pilot programs in Yosemite using the performing and other creative arts. Initially there may have been some skepticism about them because they are not traditional forms of interpretation. You may have to challenge your superintendent to allow you to innovate and experiment, to give you some freedom to try new ideas. Public opinion is the best criterion of success. Too often as interpreters we evaluate an interpretive program on the basis of our own response rather than audience response. When proposing new ideas to your superintendent, focus on how these presentations will help visitors connect with the values the park represents.

Interpreting folk traditions offers an obvious benefit in reinforcing the values of the ethnic or cultural groups involved. On the other hand, when we use folk traditions as an interpretive tool, we build bridges for park visitors and thus, build another constituency of support. We are trying to give visitors a sense of identity with those traditions. For example, we are not going to use Indian cultural programs specifically to build Native American support - though we realize that is vital - so that we can then rely on the Native Americans for political clout. What we want to do is give Native Americans a cultural base, an opportunity to exercise some of their traditions. At the same time we provide an opportunity for other visitors to begin to tie into some of their cultural activities and understand their importance.

TERRY DI MATTIO, CABRILLO NATIONAL MONUMENT

The Cabrillo National Monument was established to commemorate the arrival of Juan Rodriguez Cabrillo and his crew on the west coast of what is now the United States. They were the first Europeans to visit this area, landing on September 28, 1542 in what is now San Diego. The origins of the Cabrillo Festival go back to 1892 when San Diegans held a celebration to reenact Cabrillo's landing (using a Chinese Junk). As they rode towards a pier where Indians and a big crowd were waiting, the pier collapsed, as did the reenactment of the event. The next attempt was made in 1963 when the Cabrillo Festival, as we know it, began.

The Superintendent (Tom Tucker) became interested in this project for several reasons: to make San Diegans aware of who Cabrillo was; to make a Park Service presence in San Diego; to involve Portuguese people with the park and to involve us with them. There is a large Portuguese community on Point Loma where the park is located. It is generally believed Cabrillo was a Portuguese sailing under a Spanish flag. It seemed very natural to work with this group in this effort.

Over the years the Cabrillo Festival has expanded to now cover a week's time. A lot of Portuguese music and dance are included, e.g., the Point Loma Strings,

a group of five musicians from the Azores now living in the area. There is also an open house during which the park stays open late and the Portuguese community serves up traditional foods. This year the Spanish community joined in with food and dance. Hopefully the Mexican community will get more involved this coming year. Another component of the festival is the historical seminar relating to the life of Cabrillo and other aspects of San Diego's history. We also sponsor a young people's art show during the festival week. The reenactment of Cabrillo's landing (in costume) takes place every year followed by a get together at a Portuguese hall with food, music, wine, singing, and dance. Staging of events takes place at the park and in the city itself.

Planning goes on for a year with the involvement of the Park Service, Portuguese, Spanish, and Mexican communities (social and civic clubs), business, and Chamber of Commerce people. The Portuguese government has become involved in planning and activities as well. Last year they sent one of their tall sailing ships to visit the port during the festival as part of its round the world cruise. This year the Portuguese government sent 22 youth, mostly musicians and dancers, and the mayor from the village in Portugal that claims Cabrillo. The people stayed in homes of Portuguese

people in the area and participated in festival activities.

Where does the money come from? Contributions from Portuguese in the community are essential. The city government contributes money for publicity, promotion, and the printing of brochures. The county government, the port district, and the Cabrillo Historical Association also contribute. The latter group raises money through dinners, harbor cruises, luaus, and the like.

As always, there have been some problems. My main difficulty has been the cultural adjustment between my being an Anglo-Saxon Italian and the Portuguese people I work with. There are different concepts of time and planning which have to be understood and adjusted to. Some resentment between the Portuguese and Spanish communities creeps in, as the Portuguese have always claimed Cabrillo as their own - though historically there

is some debate about his national origins. Yet, each year the festival becomes easier and more involved with community groups.

The one biggest element to success in this festival has been tolerance, sensitivity, and communication. We have to make sure the details are taken care of. We have to do some talking and keep talking. It is very satisfying working with an ethnic group, especially one you may not be familiar with. It enriches your life, as it has enriched mine. The Portuguese were hard for me to get to know, and it took a while for them to get to know me and open up. Once you become familiar with each other, they open up their hearts to you. I would suggest that Park Service interpreters get involved in this kind of activity - not only for your career development but for your own personal enrichment.

We are talking about a phrase which we have not fully developed, but that entails in part "recapturing your past." In the westward movement people with firearms and firewater learned to put down other people who had bows and arrows. Now the people with bows and arrows are finding instruments to deflect the musket and Winchester shots; but now it is now land or political power that is being recaptured, but something of the past, something of our identity, something of the spirit. There have been various movements throughout American history, such as the temperance, labor, and counter-culture movements. Now we think of conservation as a movement. When John Muir and Gifford Pinchot, the first national forester under Theodore Roosevelt, were battling to shape the conservation movement, they were also battling internally. One man was dedicated to what we would now call the notion of wilderness and no-growth; the other man was committed to access to the forests, what we now call multiple use and clear cutting. Yet these two men at least could join in shaping a movement that countered basic norms of American life: development, exploitation, settlement, pioneering. The westward movement was geographic, but there was no name for the ideology that supported the development of the North American (or South American) continent. The terms we use now - development, exploitation - are descriptive, but the whole notion of westward expansion was so ingrained and so important that it did not need a special name. No term appeared to describe this movement that seemed so inevitable.

It is very important to understand that somehow the notion arose that westward expansion, land use, and physical development were inevitable, that somehow

this represented a kind of internal scientific dynamic. This is often expressed as "you can't stop progress." When a swamp is drained, birds and trappers are displaced by a parking lot. As if somehow there is this internal dynamic, a chemistry within the swamp that leads it to become a parking lot. Somehow the organisms in the swamp are on some kind of evolutionary scale which cannot be stopped. Somehow the ultimate destiny of a stream is to place itself in a concrete culvert under a sign saying "Army Corps of Engineers." We have to understand that this is not a good definition of reality. Men and women make decisions about technology within a moral and philosophical framework, however unconscious that framework may be.

Despite their internal differences, Muir and Pinchot joined together to counter the thrust of western development. They fought the private owners of the western domains. Where did these owners get their lands? Essentially they took their lands from the Indians and used Washington law and sovereignty to impose the notion of private ownership of land. Muir and Pinchot presented a "counter-culture" movement. It was not just the saving of a redwood forest or a petrified forest. They had to go against the dominant intellectual norms of that period. They had to develop a strategy to get some of the western land back into public ownership. They had to use conservation as a tactic to restore land to some kind of "natural" ownership, as had been endemic with Indians. Rachel Carson did in the 1960's what John Muir did in the last century, bringing an awareness and a new vocabulary.

The preservation movement has another origin. In western Europe groups deve-

loped in the first half of the 1800's to preserve and protect old castles, buildings, and the like. About the time a nation succeeds in destroying a part of its past, some antiquarians out of a sense of history, nostalgia, and self-identity reach into the physical preservation of the past. Just as conservationists want to save redwoods and snail darters, our American preservationists (not having castles) first turned to buildings like Independence Hall and Mount Vernon, patriotic symbols. Around the turn of the century, Casa Grande entered into this category. The progression was from the buildings of the fathers of our country to the buildings of the people to whom the country belonged. It is not the destiny of historic buildings to be ripped down. The American Dream is wide enough and flexible enough to allow both shopping malls and historic buildings. These attempts at maintenance are parts of our new nation's attempt to recapture our past. It is hard work to raise funds and organize enough energy (psychic) to work with concepts that have come down as conservation and preservation. It is hard work to go into a Congressman's office who is supported by campaign contributions from building contractors and the building trades unions and ask that an historic building not be torn down.

Is there so much difference between the impulse to save a redwood tree and the impulse to save a fort? Or a pueblo? Or an historic mansion? You people in the Park Service need to know that you are not alone in what you are doing, nor is what you're doing new. There are traditions that have existed in conservation and preservation previous to the creation of the Park Service, and you are continuing and expanding them. There is a natural connection between these two movements. Both had to say that progress is not inevitable.

There is a third movement which has been described here as cultural preservation, yet there is no good name for it. Neither is there an understanding of all the connections between this new movement previously mentioned. This is the movement to preserve songs, dialects, stories, quilts, log cabins, arrowheads, artifacts, and the like. The "melting pot" is a cultural term that goes along with development and progress in this country. Just as it is the destiny of the stream to be enclosed in a culvert or the Victorian mansion to be turned into a drive-in fast food business, so it is the destiny of the Native American or the immigrant to leave their traditions behind and turn into red, white, and blue stainless steel Americans. The origins of this are intimately connected with a static definition of culture which reached its evolutionary peak during Victorian days. Unless you were an upper class gentleman, you were uncultured, a barbarian or a primitive, less than a real human being should be. Still in the United States we speak of and think of culture as synonymous with the opera house, Lincoln Center, and the Kennedy Center. It is only about 100 years ago that we started speaking of the culture of native people or special populations. Still it is mostly anthropologists, Park Service historians, and oddballs who talk about the culture of various tribes or groups of people.

I would suggest a model of culture with four levels. At the base of the tree is tribal culture: pre-conquest pre-Columbian American life. Then comes folk culture: dialects, slang, old-time music, quilts, chewing tobacco, crafts. Then comes the large mass of pop(ular) culture: soap opera, disco, the Rolling Stones, Johnny Cash, mass technology. And at the top is high culture or received culture: opera, ballet, Andy

Warhol, the Kennedy Center. It is difficult to think of cultural preservation in referring to the high arts, as they receive a massive amount of government support. This kind of culture is not endangered in any way; it belongs. Popular singers and musicians have numerous forums and platforms to perform in; the system is designed to provide them with audiences, publicity, and music halls. It is the anonymous folk and ethnic performers throughout the country that need forums; the system is not tailor-made to respond to their needs.

If we are going to work in cultural preservation, we will have to factor out those bonding elements that set people apart in the United States. I would suggest a pattern of five: language, ethnicity, religion, occupation, and region (place or locality). We will need to forge political alliances from among these elements in the 1980's. It is in this large area that the fate of the National Park Service will be determined and ultimately your mission. We're going to have to bring people together who are conscious that they are coal miners, or dairy farmers, or fisherman and who like old ways of doing things and who don't really want to be automated and computerized. We're going to have to pay some attention to crafts and to blue collar life. We are going to have to pay a lot of attention to western regionalism, to Appalachia. We are going to have to see the concept of regionalism extended to a place like Youngstown, Ohio that is threatened because the steel mills are moving south. We're going to see parts of the elite northeast as burned over regions, and we're going to have to see New Englanders as marginal people again, fighting for factories that are no longer functional.

In the Park Service as you were pulled into local history, minority hiring, and

urban parks, you became a kind of cadre with a spirit that encompassed the movements of conservation, historical preservation, and cultural preservation. Most of you accept a natural connection between saving a redwood tree, an Indian pueblo, a ballad, or a weaving pattern. That is a great achievement. You are ahead of professional historians and folklorists, of your peers in the Forest Service and the Bureau of Indian Affairs, and probably in the front of the federal government in making this kind of synthesis. I say that to compliment and to challenge you. When you work on a day-to-day basis, you are not just fulfilling a job description, not just a body filling space, not just providing entertainment for people who happen to wander into your area, not just a park ranger. You are providing a link between certain specialized cultural or work traditions, dialects, and expressions and the commitment to preserving the national homes, the snail darter, the redwoods. In your uniform the public perceives a link between conservation and preservation. The NPS puts out good vibes institutionally because you in your work inherit the values of your predecessors who have fought against the mainstream and the destruction of beauty in American life. In your uniforms that symbolize conservation and historical preservation, you are extending these notions to include preservation of human culture and living culture.

In your work see the people who come to visit your parks as very complex Americans, with all kinds of conflicts, attitudes, and appreciations. At least most of you know what you want to do, where you want to go, what you believe in. Most of the people that visit your parks, most of America's people do not have that kind of clear sense about the direction

of their lives. Find ways to bring your values and cultural data to bear in opening parks to the complicated citizens who come to visit. Constantly engage them in the struggle to recapture their past. Those of us who are not Native Americans or Native Islanders are here by nature of our birth, and we have to carry on the best of American values. We have to be helped by those of you who are conscious, sensitive, and directed.



CHARLIE SEEMAN

Hopefully future interpretation at Golden Gate NRA and other National Park Service areas will include programming and presentation of traditional folk, and ethnic culture. Clearly this kind of programming in conjunction with a positive community outreach program will help fulfill the various recreational needs of the communities in the Bay area. A several pronged approach is necessary to accomplish this objective: 1) fieldwork in ethnic communities surrounding the park to develop a profile and awareness of the different cultural groups; 2) location of resource people by going into

the communities to locate bearers of tradition who can be used both as sources for community information and as interpreters in folklife presentations; 3) development of interpretive programs on a daily basis to bring the general public into contact with aspects of the various traditional cultures in the Bay area; 4) presentation of aspects of folklife through festivals. Among the specific activities held at GGNRA this year were the Western Regional Folk Festival, a three day celebration of the rich and diverse folk cultural heritage of the Bay area and the Western Region of the NPS; the annual Convention of the North American Basque Organizations, a two day event bringing together the members of the sixteen Basque Clubs of this continent to display the richness of their cultural heritage for park visitors as well as themselves; the Posada celebration at Fort Point held each year at Christmas time in which the Hispanic community coordinates all activities and programs; and the three day Festival of the Sea, held at the Maritime Museum, celebrating the traditions of shanty singing, boat building, and presentation of sailor crafts. These events all have a basic educational component as well as providing simple entertainment. It must be noted that the Western Regional Folk Festival is not a second Great American Music Hall. Its focus revolves around the presentation of traditional culture bearers rather than revivalists. The presentation of traditional culture is a basic aspect of the educational function of the Festival.



COOPERATING ASSOCIATIONS



1980 PUBLICATIONS COMPETITION

The Coordinator's office must remain neutral...BUT...you should see some of the new association publications eligible for the competitions this year. SUPER!!! If you haven't seen them yet, latch on to copies of Grand Canyon Wildflowers, Cabrillo's Whale Primer, and Glacier's Along the Trail, to name a few.

Announcements for the 1980 competition will be released in the spring. There will be some alterations in the categories to conform with the increase in and quality of your publications.

* * * *

1980 CONFERENCE

It's too early to be making travel plans, but you should be thinking about the conference, October 27-31, San Antonio, Tx.

FROM GRAND CANYON NATURAL HISTORY ASSOCIATION:

HAVE WE GOT A DEAL FOR YOU!

Cooperating associations around the country may be unaware of a plan to sell U.S. Geological Survey (USGS) maps that allows a healthy discount for retailers.

Hunters, fishermen, hikers and other recreational users of national park lands buy "topo" maps. To make the maps available to these people as cheaply as possible while simultaneously "encouraging private enterprise," the USGS designates interested retail stores and other public facilities (like cooperating association bookstores) as map dealers. These dealers, in turn, buy the maps they want from USGS, set their own resale prices and resell the maps to the public over-the counter.

The advantages of becoming an authorized USGS map dealer are several. Primarily, dealers receive a 30 percent discount on regular USGS retail prices, regardless of the size of the order. In addition, dealers' names and addresses are listed on a free index distributed to the public so prospective map buyers will know where they can get the map they

want. Dealers also receive top priority in getting an order filled. Those with good payment records may purchase maps on 30-day credit terms.

A few conditions are attached, however. Dealers must initially purchase at least \$100 worth of maps (after the discount has been computed). After that, any size orders are accepted. The maps must be offered for sale to the general public, over-the-counter at retail businesses during normal working hours (i.e., no sales in the basement of your home). A reasonable stock of local area maps

must be maintained, and although dealers determine the resale price, it cannot be "excessively higher" than the USGS price for the same map.

To become a USGS map dealer, a Dealer Agreement must be completed and mailed with the first order. The agreement form can be obtained from the U.S. Department of Interior, Geological Survey, Box 25286, Denver Federal Center, Denver, Colorado 80225.

Today I received a call from Earl Kittleman. Kate, Earle's wife, went to the movies the other night. Right in the middle of the film she suddenly started "booing," much to the astonishment of all around her.

Good ol'e Kate! She remembered! The film was "The Electric Horseman" with Robert Redford and the scene was when Redford rode onto the stage at Caesar's Palace in Las Vegas.

Remember?

For those who don't know what this story is all about, ask someone who attended the 1978 Association Conference in Denver. If this doesn't help, send a self-addressed envelope, one ticket stub from your local theatre, and a note, in 25 words or less, telling us why you should know. Decision of the judges is final.

JAMES MURFIN

FORUM



DEAR EDITOR:

After reading the Forum section of your Fall issue I have to wonder why the humor of your previous issues was taken so seriously. It must be admitted by all that the people and conditions depicted by Hoofnagle do exist here and there is the NPS. I have never thought that because fun was being poked at a particular variety of administrative type, however, that all administrative types were being put down. The "it can't be done" attitude does exist in places, though, and should be portrayed as a negative trait. The character in the cartoon could as easily have been a ranger or maintenance man (which have been lampooned in other editions).

Arguments for the use of humor in self-evaluation are many. I need only mention Abe Lincoln and Will Rogers to make this point. Humor saves us from destructive pomposity and arrogance especially when working for an outfit as impressively huge and powerful as the Federal Government.

We all enjoy laughing along with Hoofnagle when he portrays one of our pet peeves. We also flinch, one occasion, when he hits close to home. In many cases, my staff and I have used Hoofnagle for clarification of issues and - most importantly - for self-evaluation. We have even decided in several instances that the "pet peeve" was all wet! The exercise, however, was worth the effort.

One letter in the Forum expressed distaste for jokes about the visiting public. The main points were well taken but a bit harshly stated, I think. The point I would like to make is that the visitor is a vital part of our operation. If we don't look as closely at the visitors' behavior and responses to our areas as we do our own performance we are not doing our jobs.

I have seen the portrayed characters in our visitor center and along our trails. They present very real interpretive challenges. Ignoring their existence does not do them nor us any good at all. Pointing out an interpretive challenge in an in-house publication should not qualify anyone as a sexist, or a stooge.

I am not proposing that every "peeve" submitted was inspired by high motive. I am also aware of the danger of dwelling on "peeves" becoming mere griping. But in the end I say: loosen up. If we loose our sense of humor we become the biggest jokes of all.

On another note, I thought Stanley Centers' article, "Getting Back to Basics" was the best statement on the subject that I've seen. It should be kept in mind during all planning activities - from campfire talks to museum designing.

JAMES E. MOUNT
PARK RANGER - ARCHEOLOGIST
EFFIGY MOUNDS NAT. MON.

DEAR EDITOR:

Reading Stanley Canter's article, "Getting Back to the Basics," last issue synthesized for me much of the confusion and conflict of issues inherent in interpretation, and, in fact, written about in recent issues (Jeffrey Wallner's "The Art of Being a Visitor" and Ellis Richards' article in reaction to Tom Danton's "Staying Amateur" in a previous issue).

I sometimes wonder if we aren't all saying the same thing in different ways and about different dimensions of the same problem. In a nutshell, Mr. Canter's thesis is that responsibility governs all interpretive activities, which at bottom is basic information services. I wonder too whether "...grinding out the work and grappling with some hard realities..." is not incompatible with retaining the amateur spirit of creativity and enthusiasm. For truly it takes both enthusiasm and an acquired knowledge of the agency and its management goals and objectives in order to perform our many faceted roles as interpreters in the NPS. In other words, we need to groom ourselves as the professional interpreters and professional government officials we are; but we absolutely must (for our own sanity if nothing else) keep our interests in the superficial values for which the park was established and our visitors come to experience. Mr. Wallner says it well in reminding us, "...the story is never old... the park is newly established everyday."

Aren't we really saying here that we have to maintain a professional posture of responsibility to the service we provide, while never forgetting the "...reality on the other side of the uniform." And, really, isn't it just the fact that there are separate realities confront-

ing us which makes interpretation so difficult a job to handle: the reality of the visitor experience and the reality of our doing the daily, repetitious jobs for him/her, as our profession demands. Isn't that why employee evaluations, position descriptions, and the like so often fail for interpreters? There is that indefinable quality that makes a good interpreter something quite apart from a good employee.

I think that much of the creative endeavor--the "drive to come up with something innovation," which Mr. Canter so perceptively criticizes--much of this is the result of well intentioned but short-circuited interpreters who have not come to terms with these realities. One cannot force oneself to become excited about the park in the spirit of a first-time visitor. You can't go home again. But that is not to say we can not work at developing a professional depth of understanding and a continuing curiosity about our home parks. This done, the amateur's enjoyment will be ours.

Perhaps our greatest resources are not historic or natural, but the inner resources within each of us. But in order to be truthful to ourselves and to our mission, we must first acknowledge the predicament in which we are cast.

Phillip Gomez
Point Reyes NS

HORRORS, SEASONAL EVALUATION TIME AGAIN

There is no other time of the year that causes me as much anguish as seasonal evaluations. As I sit down to write and make the decision on a rating, I feel like a judge passing sentence. I worry whether I can even make an objective decision, when I only audited so many of this persons programs.

As supervisors, I believe many of us have these same feelings in common. We are being put on the rack. Management tells us that we need a bigger turnover in seasonal staffs to improve the chances for others to enter the ranks. So, we are told to give less highly recommended for rehires. To do this, I have heard, some areas have imposed quotas. Besides being inherently unfair, quotas tell me that management mistrusts our ability to do the job. On the other hand, increasing turnover means that once perennially secure summer positions and that unique lifestyle of the permanent seasonal are in jeopardy. No wonder the trauma, our evaluations are becoming more serious when lifestyles and opportunities for secure employment are at stake.

So where is this leading? Specifically, that the evaluation process must improve to the degree that; a) management can trust our judgement and fulfill realistic goals, b) seasonals can be satisfied that they have been evaluated objectively, fairly, and not subjected to supervisory or management capriciousness, c) and so we can live with ourselves afterwards. A sisyphian task? Perhaps, but I feel worth a try.

At Everglades we have made positive attempts at resolving some of these

concerns. We drafted a comprehensive set of performance standards by which all seasonals are uniformly evaluated. We started from the premise that, although evaluating interpretive programs will always retain subjective elements, there are measurable elements that all good programs have in common. We can measure the use of certain interpretive techniques (as outlined in a Personal Training Program for Interpreters), or we can tell a great deal by response cues picked from the audience, or the degree to which Tilden's principles are incorporated. Besides the quality of interpretive programs, we also defined our expectations in other areas: relations with people, professional development, utilization of time, etc. Under each category we specifically state our expectations and what is required to receive a certain rating. The standards are purposely set high, but the seasonal has it down in writing what to expect. Written evaluations often run into two or three typed pages - a lot of work - but we find this a much more satisfactory system.

But, so far, this discussion has presupposed a one way process. Not so. Seasonals are now asked to give supervisors written evaluations as well. With seasonal input we have also drafted detailed performance standards for supervisors. These set down in writing what the seasonal can expect in terms of: the quality of auditing, organizational and leadership abilities, etc. And both evaluations, seasonals and supervisors are reviewed by the Chief Naturalist.

This is all fine and dandy for Everglades, but we are living within a system and

consequently and area of larger concern. High standards that are fair and adhered to will mean less highly recommended for rehires. But unless this is done park system wide ratings will vary from park to park - an unfair and unprofessional result. Seasonals should not be black-listed (which I believe sometimes happens now) if they receive a recommended for rehire in competition.

In conclusion I would like to propose the following:

- 1) That there be a park system wide set of performance standards for seasonal interpreters that specifically and objectively measure the quality of interpretive programs and other areas of work related performance.
- 2) That there be a service wide set of performance standards for supervisors which set down in detail what the seasonal can expect in terms of the quality of supervision.
- 3) That the evaluation process become a two way process in that seasonals are given the opportunity and freedom to evaluate supervisors.
- 4) That for those of you - management, supervisors, and seasonals - concerned with this issue utilize In Touch as a forum for sharing ideas.

Doug Cuillard
Supervisory Park Ranger
Everglades National
Park

TO THE EDITOR:

Another issue of In Touch just hit my in-box. Yawn... Let's see who Hoofy dumps on this time; maybe another Utley/Sherfy broadside launched at the unbridled theatrics of "living history". Ah, yes! Dave Dame wants us to become better planners, managers, quantifiers and magicians ("How to create the time to write a 45-page Interpretive Plan"). And Myron Meanswell has managed (without apparent protest from the editor) to write the 19th article on Interpretation as a Resource Management Tool.

I guess that's enough side-armed, don't-take-me-too-seriously mudslinging. What I'm saying is that I often find In Touch to be boring, preachy and redundant (also useful, practical, interesting and funny, but that's beside the point). I often get the feeling that I've read an article before. After a few years of private grumbling, it's time to come out of the closet.

Visually the magazine relies on the cover and the cartoon page for eyeball interest; we contributors could occasionally add a drawing or photo with our submissions. For Philosophical Rehash # 119: are the editor's scissors getting enough use? How about some practical articles to share experiences with kinaesthetic learning, techniques of working with large groups, voice training, participatory games and activities, learner-directed activities, time management, and training options for supervisors whose seasonals arrive at 5 or 6 different times throughout the year? I'm sure other problems abound whose issues could be illuminated In Touch.

This magazine is a valuable tool - I wouldn't want to lose it in a budget crunch. I'm sure there are ways to enliven the format, prune any pedantic prose, and still share insights on many of the real issues that concern us all.

I appreciate the time and talent invested by the many contributors, editors and designers. I am after all a fervent supporter of In Touch, and intend to do my part. Now, my part is to close.

Sam Vaughn
Environmental
Education Specialist
Indiana Dunes National
Lakeshore

DEAR EDITOR:

Hoofnagle has hit home again. I have clipped the cartoon of the obsessed Resource Management Specialist attempting to eradicate the exotic Frilly Warp-Dorp (Fall, 1979 issue of IN TOUCH) and have posted it near my desk as a reminder not to take myself too seriously. Here in Canyonlands the exotic is tamarisk. May the Rangeroons continue puncturing our inflated egos with laughter.

THOMAS C. WYLIE
STAFF PARK RANGER
RESOURCE MANAGEMENT AND
VISITOR PROTECTION

RAP UP



CRIME PREVENTION THROUGH INTERPRETATION

Imagine the astonishment, dismay and anger that you would feel upon returning to your car or campsite after a great day in the park only to find that your prized camera or trusty cooler has been ripped off. It happens to too many visitors in the National Parks every year and in many cases the theft can be prevented. For example, in most of the "car cloutings" that I investigate each summer season, entry into the vehicle is made through windows left slightly open for ventilation. A long piece of coathanger wire pops the lock and away goes Ma's purse conveniently "hidden" under the front seat.

This past summer at Cape Hatteras National Seashore's Hatteras Island Sub-District, we tried reaching more of our visitors with some simple crime prevention tips. Prior to the evening slide program at Cape Point Campground, the on-duty patrol ranger gives a brief talk, consisting of explaining our role in the park, a tip or two on how our visitors can lessen opportunities for theft and then responding to any questions or comments that the visitor might have.

The information is presented in a friendly, easy going matter, just like any interpretive contact. We're certainly not interested in making anyone feel that they can't relax and enjoy themselves in the park, but there some simple precautions that they can take to protect their belongings.

Of course, an important part in the success of any interpretive program, including our crime prevention efforts, is the effectiveness and interest of the speaker. We feel that the patrol ranger's experience gives the message a greater emphasis than if it is the interpreter's prelude to his or her program. Also patrol rangers participate because they are interested in the program, not because they happen to be on duty. We don't want to bore the audience with someone who doesn't really want to be there.

It is still too early to evaluate our effectiveness in decreasing crime in the park. However, the programs do seem to be appreciated by our visitors.

R. W. GRAY
PARK TECHNICIAN
CAPE HATTERAS NS

LET'S COMMUNICATE

Today there are fewer barriers to the handicapped in visiting our National Parks. In this, the Year of the Visitor, we of the Vicksburg National Military Park sought more improved ways to communicate with visitors, including the handicapped.

With this in mind, six members of our staff enrolled in a twelve week course in manual communications. Also included in the class were six members of the local community. Cooperating with the Mississippi School for the Deaf the park hosted classes available to the public.

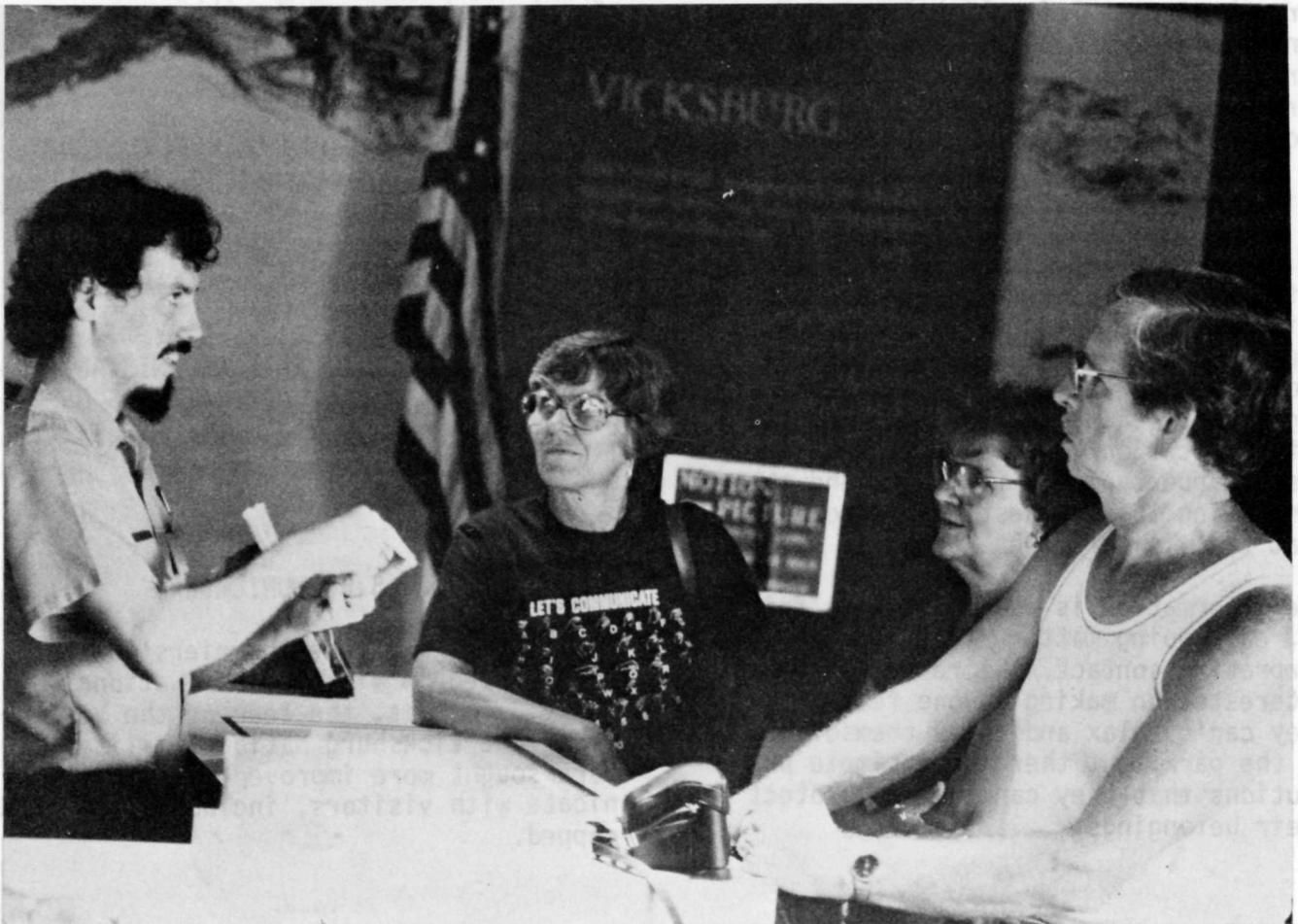
A variety of teaching methods were utilized by the instructor throughout the course to accomplish school objectives. Not only were the conventional lecture and discussion formats used to relate the history of sign language and care for the deaf; oral reports on articles concerning the deaf were required. Video taping was used to illustrate the principle of sign space and to aid students with sign flow. To lighten the class and add a new dimension to it, singing jokes

and songs were introduced along with conversations with deaf students. The variety of methods proved to be of great benefit to the students.

During the twelve week course the class was taught the alphabet, numbers, and between 400-500 signs. Although not a complete vocabulary, it is a beginning. Communication with the deaf is now available at Vicksburg on a permanent basis.

The National Parks are here for everyone to enjoy. We can make our story available to all as the deaf say, "Let's communicate."

TERRENCE J. WINCHEL



FUN WITH HISTORY

Antietam National Battlefield recently developed a new interpretive educational packet entitled "A Teacher/Student Guide to the Civil War." As a former school teacher, I realize how difficult it is to keep students interested in history. The purpose of this packet is to present some different ideas on how to make it more enjoyable for students to learn about the Civil War. The packet includes the following:

- (1) Nine games and puzzles. These games vary in degree of difficulty, but all are designed to help students (grades 7-12) learn the basics of the Civil War and Reconstruction. A separate answer sheet is also included.
- (2) A general bibliography of Civil War books for students.
- (3) Personal interest stories designed to show students the more human side of the war.
- (4) Antietam field trip activities designed to assist in making the trip to the Battlefield more of a learning adventure.

The guide is being freely distributed to schools and the public upon request. The cover of the packet is in full color and the printed material inside also has a colored border. The guide was professionally designed and printed; consequently, the overall effect is extremely impressive. Funding for the guide was provided by our Cooperative Association and a grant from the National Park Foundation.

Though this educational packet is aimed primarily for teachers and students, adults with an avid interest in the Civil War find the guide interesting and challenging.

If your park has not already received a copy of this innovative, educational packet, please contact me.

LARRY STEELER
PARK RANGER
ANTIETAM NB

- HELP -

The Environmental Living Program at the Lake Mead NRA relives, with the aid of local school children, the era of the Colorado River steamboats circa 1860. Our participants attempt to re-create the period and achieve as much authenticity as is possible. The program would appreciate the assistance of any park familiar with the clothing, food and recipes, songs and popular culture or customs of this period.

Any information which you believe would be useful will be greedily accepted by: Ed Ruth, Environmental Living Coordinator, Katherine Ranger Station, NPS Lake Mohave, Bullhead City, Arizona 86430.

CERAMICS CONSERVATION: CLEANING

Prior to cleaning ceramics it is essential to examine the object and establish whether the object has been glazed (has a glass-like surface) and whether or not it is porous (a drop of water will be absorbed by the ceramic body). The water test should be made in an inconspicuous place on the object. Once established, select from one of the following categories.

Glazed Porous Objects of Art

Cleaning in each category listed should begin with dry cleaning techniques such as brushing off or dusting with a soft artist's brush. If results from these dry cleaning techniques are unsatisfactory, proceed with brushing the surface with glass cleaner using a soft brush or a directed spray. The loosened soil should be carried in the liquid as it runs off. Keep the brush clean as work progresses and wipe before picking up fresh liquid. The advantage in using the prescribed cleaning solution lies in its evaporative nondetergent formula. This alleviates the necessity for extensive rinsing. Immersion should be avoided especially when an object's glaze is severely crackled or stained.

Glazed Nonporous Objects of Art

Treat as described above for glazed porous objects.

1. Glass Cleaner Formula

- 10 vols. ethanol
- 8 vols. of distilled water
- 1 vol. of ammonia (if concentrated)
- OR 3 vols. of household ammonia (nondetergent)

(Ammonia concentration can be adjusted according to the task.)

Unglazed Nonporous Objects of Art

Brush clean as above and proceed with the specified cleaner. If the glass cleaner cannot be procured, the use of a mild detergent (Ivory soap) may be used. Care must be exercised when cleaning figurines so as not to damage or break the object while trying to get it clean.

Immersion of nonporous ceramics is acceptable.

Unglazed Porous Ceramics

This class of ceramics presents the most difficulties when cleaning. It includes most native American pottery. The problems encountered including flaking decoration, staining, water soluble decoration, and in the case of excavated pieces, salts pose a special problem. It is recommended that a professional be consulted prior to any extensive cleaning performed on these objects, certainly if the surface is powdery or flaking. If the surface is stable, use dry cleaning methods.

GREG BYRNE

INTERPRETERS, GRAMMAR AND FUMBLERULES

Park interpreters probably use writing more, and think about it less, than any other form of communicating. (Maybe that's why we're so effective).

William Safire, the nationally syndicated writer, devoted a recent column to the topics of grammar gremlins and fumblerules. We all learned about such things in elementary school. Maybe we put them aside or forgot them in the process of communicating quickly in the everyday work world. Safire's humorous list is food for thought for every interpreter.

- Avoid run-on sentences they are hard to read.
- Don't use no double negatives.
- Verbs has to agree with their subjects.
- Proofread carefully to see if you any words out.
- Avoid commas, that are not necessary.
- If you reread your work, you will find on rereading that a great deal of repetition can be avoided by rereading and editing.
- And don't start a sentence with a conjunction.

Steer clear of incorrect forms of verbs that have snuck in the language.

- Everyone should be careful to use a singular pronoun with singular nouns in their writing.
- Last but not least, avoid cliches like the plague; seek viable alternatives.

BRUCE E. WEBER
CAPE LOOKOUT NATIONAL SEASHORE

STILL MORE Pet Peeves

with hoofnagle OLYM



GOOD GRIEF! HERE THEY COME AGAIN!

TRAINING COURSES

THE SUBJECTS THEY COME UP WITH AND THEIR EFFECTIVENESS CAN PEEVE ANYONE!

I DON'T KNOW IF I SHOULD APPLY FOR THE MANAGERIAL DECISION-MAKING COURSE OR NOT. I CAN'T MAKE UP MY MIND!

THE SUPT. WANTS ME TO ATTEND THE MGT. OF TIME COURSE, BUT I JUST DON'T SEE HOW I CAN GET AWAY... I'M REALLY SWAMPED... THERE ISN'T ENOUGH TIME.

FOR THE LIFE OF ME I CAN'T RECALL WHERE I PUT THE TRAVEL VOUCHER FOR THE MEMORY DEVELOPMENT COURSE I TOOK LAST WEEK!

HMMM... HERE'S A COURSE CALLED "DEALING WITH A CRANKY SUPERINTENDENT". I THINK I'LL PUT IN FOR IT!!

MGT. OF TIME COURSE
MANAGERIAL TRAINING CRT.

THE PERSON WHO GUZZLES COFFEE ALL DAY LONG, BUT NEVER PUTS A CENT IN THE COFFEE KITTY

HE'S GONNA SAY HE FORGOT HIS MONEY AGAIN TODAY!

COFFEE KITTY

HAVE YOU EVER GONE TO ALL THE TIME AND EFFORT TO APPLY FOR A JOB ONLY TO FIND THAT SOMEBODY ELSE HAD BEEN 'UNOFFICIALLY' PRE-SELECTED ALL ALONG.

I APPLIED FOR THE RANGER POSITION AT GOOBER GAP. WHEN WILL THE SELECTION BE MADE?

OH, THAT JOB... WELL, WE'VE KNOWN RIGHT FROM THE BEGINNING WHO'D GET IT. ADVERTISING IT WAS ONLY A FORMALITY. WE HAD TO KEEP THE CIVIL SERVICE HAPPY, YOU KNOW!

...AND HOW MANY TIMES HAVE YOU RECEIVED THE LATEST VACANCY ANNOUNCEMENT ONLY TO SEE THAT IT'S ALREADY TOO LATE TO APPLY FOR THE BLASTED JOB!

IT'S EXACTLY THE KIND OF JOB I'M INTERESTED IN, BUT IT CLOSED LAST WEEK!

PARK RANGER GOES GS TO ROAD BLOCK INT'L PARK

DON'T DO AS I DO, DO AS I SAY, DEPT.:

WE IN THE N.P.S. HAVE GOT TO CURTAIL UNNECESSARY TRAVEL. I SAID THAT IN WASH. D.C. YESTERDAY, I'M SAYING IT HERE IN SEATTLE TODAY. I'LL SAY IT IN ANCHORAGE TOMORROW AND IN HONOLULU NEXT WEEK. LET'S CURTAIL TRAVEL!

SOME OF THOSE MEMORABLE VINTAGE N.P.S. WAYSIDE EXHIBITS:

FAIRLY PRETTY VIEW

20 MILLION YEARS AGO IN A CATAclysmic UPHEAVAL THIS AREA WAS COVERED BY A WARM INLAND SEA AND SURROUNDED BY INDIAN MARAUDERS

IT DOESN'T MAKE ANY SENSE AT ALL!!

...BUT IT DOES MEET THE STANDARDS OF COMMON USAGE IN N.P.S. WAYSIDE EXHIBITS!

THANK DICK HOFFMAN, H.F.C.

HAVE YOU EVER GOTTEN PEEVED AT YOUR PARK'S AUTO SHOP?

BUT I LEFT MY PICKUP HERE 2 WEEKS AGO AND YOU SAID YOU'D HAVE IT FIXED IN TWO DAYS. NOW YOU TELL ME YOU HAVEN'T GOT TO IT YET!

SLURP!

AW, COME ON OUT, HOOPY. ALL SHE SAID IS THAT YOU'RE INSENSITIVE, TASTELESS, SEXIST, ABUSIVE, BIGOTED, AND PREJUDICED. PEOPLE HAVE CALLED YOU WORSE!

YOU FORGOT "OFFENSIVE"

AT LEAST SHE DIDN'T QUESTION HIS MANHOOD!

HOOPY