

PROCEEDINGS

First Asian/Pacific Islander American National Historic Preservation Forum

June 24 - 26, 2010

San Francisco, California

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I. INTRODUCTION

Planning the Forum:

The planning and implementation of the first-ever Asian and Pacific Islander American National Historic Preservation Forum (APIANHP Forum), which took place on June 24-26, 2010 in San Francisco, was a partnership of the National Trust for Historic Preservation (NTHP) and the NTHP APIA Caucus.

Since 2006, Bill Watanabe, Executive Director of the Little Tokyo Service Center in Los Angeles and serving as the APIA Caucus Chair, had been in discussions with Dr. Anthea Hartig and Hugh Rowland of NTHP (Western Region Office) about the idea of convening a national gathering of people working on APIA historic sites and resources. Other discussions were held at APIA Caucus meetings at the NTHP conventions with input by preservationists like Dr. Sue Fawn Chung, Lani Lapilio, Joe Quinata and Michael Makio. There was consensus that certain key issues needed to be addressed:

- What does historic preservation mean for the APIA communities on the mainland and across the Pacific?
- Who is doing what and where?
- What can the National Trust and the National Park Service do for the APIA communities?
- How can we help each other?

Planning for a gathering began in earnest in 2008 with a series of conference calls of the Steering Committee (See Appendix A for a list of Steering Committee members in 2008). A face-to-face meeting of 25 Steering Committee members and interested persons convened at the JCCCNC in San Francisco in March 2009. It was decided the first APIANHP Forum would be held in San Francisco Japantown in June, 2010 (See Appendix B for the Meeting Announcement, Agenda, and Minutes).

Planning the National Heritage Area Strategy

Simultaneous to the planning of the APIANHP Forum, some members of the APIANHP Forum Steering Committee were also members of the California Japanese American Community Leadership Council. The Council began researching the concept of establishing a National Heritage Area (NHA) centered around the theme of World War 2 Japanese American assembly and confinement sites and the impact on historic Japantowns of California. A California Civil Liberties Public Education Program

(CCLPEP) grant was awarded to assist in the research of a Japanese historical theme for an NHA in California which would be presented and discussed at the Forum.

Planned Outcomes for the Forum:

- Get a good cross-section of people doing historic preservation work in the APIA communities from across the nation and the Pacific.
- Develop and approve a working definition of what historic preservation means for the APIA communities.
- Share information and networking to help each other do their work better.
- Develop a greater presence and relationship with preservation groups such as the National Trust for Historic Preservation and the National Park Service as well as other local groups

II. EXECUTIVE SUMMARY

The first APIA National Historic Preservation Forum took place on June 24 - 26, 2010 in San Francisco, beginning with an Opening Plenary session in the venerated YWCA building designed by the renowned architect Julia Morgan in Chinatown. Forum Chair Bill Watanabe noted that preservation of our historic resources is important because it helps to protect our communities, culture, and heritage and tells the stories that need to be told for the future. Keynote Speaker Dr. Sue Fawn Chung described work of preservation and the pioneering work done so far by API preservationists. Keynoter Irene Hirano Inouye followed up with her national perspectives of why preservation work is so important in order to maintain the stories of our culture and heritage as well as our history.

Optional affinity groups met on Thursday afternoon for Filipino, Chinese, Guamanian, and Japanese American communities. Tours of various APIA historic sites and communities were arranged for Thursday afternoon, Friday afternoon, and also on Saturday morning and afternoon. The tours were well-attended and well-received.

Friday was a day of many workshops and speakers, culminating with a rousing reception hosted by the Guam Preservation Trust. The morning was kicked off by a comprehensive overview of the historic nature of the APIA communities in America by Paul Osaki, Executive Director of the JCCCNC in San Francisco. A broad cross-section of who is doing what was presented by 13 varied and diverse speakers doing 5-minute descriptions of their projects.

The Friday morning and Friday afternoon workshops covered a number of various aspects of APIA historic preservation work and almost all of the workshops were very well-attended.

The Friday lunch period included a mass discussion a la "World Café" style where small groups of about 6 people discussed various aspects of defining historic preservation in an APIA context.

The Guam Preservation Trust hosted a delicious Pacific Islander dinner with music and dancing on Friday night, which was attended by additional guests with a total head count of close to 200 persons.

Saturday morning was dedicated to discussing "next steps" for the future. Small groups once again defined what kinds of next steps can and should be taken to help ensure APIA preservation work. Many suggestions were made for the use of technology and follow-up meetings. Resolutions were also approved on 4 timely issues. A closing meeting of the Steering Committee decided that the next Forum will be held in Los Angeles in 2012

and Dr. Pauline Wong of the Chinese American Museum in LA agreed to chair the Forum.

III. PROGRAM SUMMARIES:

Since this was the first such gathering ever, and almost entirely implemented by volunteers, the watch-word during the planning was to "keep it simple". Yet the challenge was to make sure the content would be beneficial and productive for everyone's time. The Program Committee, chaired by Jill Shiraki and Donna Graves, created a strong spectrum of workshop topics, and brought together a great roster of speakers and events. Following is a brief description of the Schedule of Activities:

A) Thursday 2:00 - 5:00 pm, June 24, 2010

1) Affinity Groups Meeting with Internal Agendas: these gatherings were formed and implemented by the various ethnic groups:

A) **Filipino Affinity Group**, Manilatown Heritage Foundation office

The Pilipino Affinity Group was held on Thursday, June 24 at the Manilatown Center at the New I-Hotel in San Francisco. Approximately 20 attended, including several college students, community members, a representative from Supervisor Chris Daly's office (April Veneracion), and organizational representatives from the Manilatown Heritage Foundation, Bayanihan Community Center, SOMA Pilipinas, the Filipino American Landmark Project in San Jose, the Filipino American National Historical Society, and the Little Manila Foundation.

The Affinity Group meeting agenda included social time, with opening remarks and a short film on the history of the new Manilatown Center and I-Hotel from Roy Recio of the Manilatown Heritage Foundation, an overview of the history of the Little Manila Historic Site and the work of the Little Manila Foundation and a presentation by MC Canlas on the South of Market Pilipino Social Heritage District campaign. The attendees all agreed that better communication and networking amongst Filipino American organizations would help our individual organizational goals as well as collective community goals of preservation and revitalization of our historic districts.

By Dr. Dawn Mabalon

B) **Chinese American Affinity Group**, Chinese American Citizens Alliance site

There were no notes of the Affinity Group discussion except for identifying key Next Steps/Actions/Summary Points (Summary of Munson Kwok notes):

1. Should there be advocacy for a bill in Congress to apologize for the Chinese Exclusion Act?
2. What can be done to secure more preservation funding - from programs like Preserve America and Save America's Treasures? More training on fundraising and thinking globally.
3. We need to support Riverside, CA Chinatown issue.

4. The groups need more help and key information regarding site preservation, registration process, etc.
5. Develop the network better and exchange information and periodically meet together to visit each others sites.
6. Locales have to decide their program and funding priorities and how to integrate their projects in the community and broader picture. Need to do outreach, educate others, produce exhibits, work with schools, universities, scholars, researchers.

C) Guamanian Affinity Group, held at Hotel Kabuki

No report due to illness to coordinator

D) Japanese Heritage Roundtable, Jpns Cultural Community Center, No. Calif.

Over forty individuals attended a roundtable focused on Japanese American historic preservation from 2-5 PM on Thursday June 24th, just prior to the National APIA Historic Preservation Forum. Attendees represented a broad range of organizations and projects, from Oregon Nikkei Legacy to Japanese American National Museum and the National Coalition for Asian Pacific Community Development. A substantial group of young people involved with the California Nikkei Internship program added a lively element to the discussion.

The program began with a welcome from moderator Alan Nishio of the California Japanese American Community Leadership Council. Subsequent speakers invited to share their work with the attendees included:

- Jerry Hernandez, Castroville Japanese Schoolhouse & Park
- Jill Shiraki, Lodi's Historic Japantown
- Tom Philo, Shinwa-En Japanese Garden, CSU Dominguez Hills
- Laura Dominguez-Yon, Gilroy Yamato Hot Springs
- Barbara Takei, Tule Lake Pilgrimage and Preservation
- Donna Graves and Jill Shiraki, Calif. Japantowns/NHA Study Project

Roundtable organizers Jill Shiraki and Donna Graves sought out projects that represented different regions, approaches and scale of work -- from Castroville's effort to preserve, reuse and interpret an historic pre-WWII Japanese School to growing interest in recognizing the cluster of historic buildings that still stand from Lodi's Japantown to larger cultural landscapes such as Gilroy's Yamato Hot Springs and Tule Lake Segregation Center. The Japanese garden at CSU Dominguez Hills reflected a more recent heritage site created by Nikkei gardeners in the 1970s and recently restored.

Each speaker made a 10-15 minute presentation that provided an overview of their preservation project and current stage or process. They described significant partners and sources of support for their project, as well as surprise or changes occurred that were unanticipated and challenges faced.

Preserving California's Japantowns director, Donna Graves, made the final presentation on her research (which was funded by the California Civil Liberties Public Education Program) toward the development of a statewide heritage network

connecting California's historic and contemporary Japantowns with internment camps and assembly center. There was interest about how this novel approach could be implemented but general agreement that if feasible, this would be another bow in the quiver for historic preservation strategies.

The roundtable finished with a question and answer session that brought the local concerns of several attendees to the fore and made connections between the issues many Nikkei communities face as they work to preserve their heritage.

B) Thursday, 5:00 - 6:00 pm Reception at Chinese Historical Society of America: a brief tour and light reception was held at the CHSA site and galleries - a building designed by the illustrious architect Julia Morgan.

C) Thursday, 6:00 - 8:00 pm Forum Opening Plenary at the YWCA Dining Room. A full reception was hosted by the NTHP where the Forum officially began.

Welcoming Remarks were given by:

- Bill Watanabe, Little Tokyo Service Center, Conference Chair
- Dr. Anthea Hartig, Director NTHP Western Region Office
- Sue Lee, Executive Director, Chinese Historical Society of America
- Wayne Donaldson, California State Historic Preservation Office
- Keynote by Dr. Sue Fawn Chung, UNLV and NTHP Advisor: Sue Fawn provided some fundamental key historic preservation actions taken by groups in the past and encouraging groups for the future. She also shared a couple of guiding principles to consider and some obstacles. She emphasized that preservation goes beyond buildings and includes archeological, cultural, environmental aspects and encouraged more resources to seek to be officially registered as historic sites.

Please refer to the Appendix for a full transcript of Dr. Sue Fawn's speech.

- Keynote by Irene Hirano Inouye, NTHP Board of Trustees: Irene shared her insights, as former Executive Director of the Japanese American National Museum and talked about the challenge of preserving an historic building with tremendous community history and memory while at the same time creating a functional museum space. Her national experience which includes being on the Smithsonian board encouraged attendees to further the work of communicating API stories, heritage, and resources.

D) Friday, June 25, 2010

1) Opening Remarks "What Are Our Stories and What Are We Preserving?" by Paul Osaki, Executive Director, JCCCNC

Paul challenged the audience that American history belongs to all of us, no matter our minority status, but we will have to struggle for the voicing of our stories and histories and not assume anything will be given to us. He described how flourishing Japantowns of the past have been decimated by wartime hysteria, land grabs by civic and private development. His efforts to preserve his historic ethnic community led to political action with the passage of SB 307 which called on the

State of California to support the historic preservation of historic Japantowns which in turn led to other state-funded programs earmarking millions of dollars for heritage preservation. Paul challenged the group, which has gathered for the first time, to be creative and to challenge the system, so that the future will something of their own handiwork.

Please refer to the Appendix for a full transcript of Paul's speech.

2) Framing the Forum: Alan Nishio, Calif. Japanese American Community Leadership Council, Forum Facilitator: Alan described the planned program as well as the format for the Forum - it will be a time of coming together, and sharing experiences, and working together to form an agenda that meets our needs in the APIA communities.

3) "Finders and Keepers of API Historic Sites": Moderated by Bill Watanabe, 13 different speakers give 5-minute highlights of their projects from across the country and the Pacific.

- Angel Island, San Francisco, Felicia Lowe
- Riverside Chinatown, Rosalind Sagara
- San Francisco Japantown, Diane Matsuda
- Oregon Nikkei Endowment, Nicole Nathan
- Austin History Center, Esther Chung
- Preserving California's Japantown, Jill Shiraki
- Iolani Palace, Honolulu, Kippen de Alba Chu
- Little Manila Foundation, Debra Louie
- Chinese American Museum, Los Angeles, Dr. Pauline Wong
- Filipino American National Historical Society, Abe Ignacio
- Chinese American Citizens Alliance Salinas Lodge, Wallace Ahtye
- Thai Community Development Center, Los Angeles, Smith Surasmith
- Guam Preservation Trust, Joe Quinata and Michael Makio

4) Morning Workshop Sessions: (Workshop Evaluations are in the Appendix)

A. Introduction to Historic Preservation: a basic overview of the field of historic preservation, with speakers describing how it can be done.

(Priya Chaya, NTHP, moderator, Dr. Dawn Mabalon & Hugh Rowland, session managers)

1. Elaine Jackson-Retondo, NPS
2. Corinne Ingrassia, California Preservation Foundation
3. Melita Juresa-McDonald, NTHP
4. Karina Muniz, Los Angeles Conservancy

The speakers shared about mechanisms on how historic preservation work can be done and what are the key resources and partners to do it and shared case examples of grassroots preservation efforts.

"This Place Matters" is a key program to highlight historic resources in a neighborhood. Karina shared about a long-time Japanese American-owned handball court in a now-Hispanic neighborhood being saved by community members.

Local, state and national designations are important - to get on the Register for districts, sites, buildings, structures, and significant objects. This in turn will aid in other opportunities for preservation incentives (such as grants, tax credits, etc.) According to Elaine, only 3% in the National Register are diverse listings and only a very few of those are APIA! Melita encouraged people to ask the National Trust for help.

Corinne reported that they put on many conferences in California to assist people on a variety of issues and also that preservation of historic resources can benefit the local economy and create jobs for people. Cultural tourism and historic tourism is growing.

Melita warned people that preservation work takes time and sometimes you have to be strong, in-your-face advocates. She also said there are funders who can help such as the Getty Foundation, and some corporate funders (such as Pepsi and American Express) who have begun to support preservation work.

B. Adaptive Reuse for Ethnic Museums & Cultural Centers: how historic APIA sites have been restored and adapted to honor our cultural heritage.

Munson Kwok, moderator and session manager

Munson opened the meeting with how several API museums have undergone development using historic buildings, and been faced with sustainability issues.

1. Sue Lee, Chinese Historical Society of America (SF) said the key point in their project (YWCA building) was the joining of an CHSA exhibit and the historic treasure of the building itself. It is still difficult to do this work due to lack of community awareness of historic resources but this conference can help. The building was historic so this made it more difficult to re-shape to their needs.

2. Jean Bruce Poole, El Pueblo Park Assoc/Garnier Building (LA) began working in El Pueblo in 1977 as a senior curator when the history revolved around Mexican American and later discovered the Chinese story. The historic Garnier Building became the focus for a Chinese American Museum with community support. Needed seismic and architectural work but ran into many problems, and they also faced opposition from the Mexican village of Olvera Street which is contiguous.

3. Nancy Araki, Japanese American National Museum (LA) told how two groups (the 442 vets and the JA history group) got together to form the JANM. They occupied a building in the Little Tokyo Historic District as Phase I, with a plan to build a new building as Phase II. The building, a former Buddhist temple, attracted a lot of preservationist architects and consultants to work on it. The historic building had to be preserved so there were design challenges. Had to develop a business plan and maintenance plan for ongoing use.

4. Berndatte Sy, Bayanihan Community Center - Delta Hotel: the struggle for the hotel became a cornerstone to the community which was not an historic community. They were not allowed to buy property. A change in immigration status for Filipino veterans in 1990 so many vets came to the US and settled in South of Market which was close to Daly City and rent was cheap, which then led to the establishment of the Delta Hotel. Nearly 200 residents lived there until a fire in 1997, which was followed by an affordable housing project with community center space. Unlike historic ethnic neighborhoods like J-town, the hotel helped to spur a new Pilipino district to be formed in South of Market.

5. Phillip Choy, architect, talked about the CHSA building project, which actually began in 1963. After moving to several interim sites, the County Supervisor offered the YWCA building because of CHSA's commitment (as Sue Lee shared earlier) to restore and maintain the YWCA building as an historic resource. Restoration was intense, involving ramps for handicapped, seismic, etc. for a total cost of \$2.5 million. It is important for architects to work closely with preservationists on this kind of project.

C. Defining API Destinations Through Cultural Heritage and Tourism:

Discover ways to build public awareness, foster new audiences, and create community economic benefitsw for APIA communities.

1. Gerry Takano, session chair and moderator

Corey Yamamoto & KenMaeshiro, recorders

2. Kippen de Alba Chu, Iolani Palace, Hawaii Capital Cultural Coalition

Kippen shared that Hawaii capital is a National Heritage Area (NHA) recognized for its unique culture and traditions and promotes cultural tourism which in turn enhances the local economy. A NHA Feasibility Study was conducted, developed themes, received Congressional support.

3. Sharon Lowe, LA's Five API Preserve America Communities

Sharon emphasized a strategic approach in combining and promoting the 5 Los Angeles API communities as cultural tourism destinations. This unique approach attracted a \$250K grant from Preserve America Grant program for marketing and training and promotion activities. The grant provided funds to send community rep's to this conference.

4. Hank Florance, West. Reg. NPS, JA Conf. Sites, Micronesia Tour.

Hank reported that the NPS operates thousands of sites across the country to preserve authentic places and experiences for real and virtual visitors. The National Historic Preservation Act of 1966 urged partnerships with groups at all levels to do preservation work. The NPS seeks to identify candidates for the National Register and provides funds for preservation purposes, such as Preserve America's Treasures program.

5. Joe Quinata, Guam Preservation Trust

Joe Quinata and Marilyn Salas of Guam pointed out that Guam culture has many challenges - such as an oral (non-written) tradition, and an economy based on the military occupation and tourism mostly from Asia. Culture is important beyond tourism but for the Chamorro people themselves.

6. DISCUSSION:

- Sharon would like to see other API groups like the South Asian groups receive assistance in hospitality training and cultural tourism.
- People such as in Thai Town are not aware of the politics involved and working with the local neighborhoods.
- Much of the local economy is based on small businesses but these can be trained to work with new markets.
- There is a danger that commercialism can destroy culture without some form of local control. Will cultural tourism lead to gentrification?
- Gentrification has been a longtime issue but very difficult to address by local communities. People need to be allowed to stay in historic neighborhoods. People need to be their own advocates.
- The NPS has been working on WW2 sites and stories but has to do more about native stories being told

D. New Efforts to Document Asian Pacific Heritage: Be inspired by inventive ways APIA communities are documenting their historic resources, landscapes, and cultural activities.

Turkiya Lowe, National Park Service, Moderator

1) Dr. Sue Fawn Chung, Professor, UNLV, author of "A Chinese American Context Statement for Historic Preservation". Sue Fawn gave a brief overview of Chinese American contributions to the building of America - including importation of plants, industrial techniques, food and other products, the building of the railroads in the West, and establishing Chinatowns. These Chinatowns served as a base for business, community-building, and culture.

2) Esther Chung, Austin History Center/Asian American History. The Austin History Center and Library holds millions of archives and artifacts about people and places. They have collected, through a Neighborhood Liaison Program (which has earned community trust), items such as personal items, oral histories, publications and records. Chinese businesses had to struggle and help each other to survive, but it is important to remember that Asian American history is American history.

3) Donna Graves, Preserving California Japantowns, conducted a "Preliminary Sketch of CA Japanese American Heritage Sites" where 43 different Japantowns were surveyed. They studied old newspapers and community directories before the war and also the effects of wartime relocation which decimated many Japantowns such that almost nothing tangible is left. Some Japantown edifices or spaces were re-shaped into different uses although many communities have been forgotten. She is investigating a Statewide National Heritage Area network to tell the complex story of community, wartime racism, and preservation.

4) Richard Omo, spoke about how the Guam Preservation Trust has conducted an archeological study of the Chomorro community, and how migration patterns going back to prehistoric days, have impacted the Guam communities. These early communities, based in places where canoes can be docked, have been studied due to numerous visits by various explorers from nearby Asian countries.

Discussion Session:

- A comment was made about the lack of preservation work in Koreatown - and how to incorporate the participation of the pioneers (such as oral histories) with present-day concerns.
- Guam has preservation laws similar to California but also laws that place artifacts of prehistoric activity found on public or private sites belong to Guam.

- Storage and archiving are good challenges (people want to give stuff) and partnerships with other groups can help. Austin has an 8-year waiting list.
- The definition of "culture" in Guam is different and always adapting. Education about Guam culture is mandatory for all students.

5) Lunch and World Café: Defining Historic Preservation in an API Context

Facilitated by Tanya Bowers of NTHP, everyone engaged in a focused discussion to share experiences and glean from others as we define cultural and historic preservation for APIA communities. The plenary group was divided into groups of 4-5 persons to discuss the following questions:

1. What inspires or motivates you, personally, in advocating for API cultural preservation?

Some of the notes from discussion---

- a. To discover our common roots and to renew my desire to share and educate others
- b. To fight and eliminate ignorance and hate
- c. Coming together here makes people realize importance of their own experiences
- d. Educating present and future generations
- e. Stories will be lost especially to younger generations
- f. Stories of struggles that have made us stronger
- g. Stories could break the stereotypes
- h. Trying to find another terminology to identify Asian Americans

2. What does historic preservation mean to the API community? (How does historic preservation change or differ in an API context)

Some of the notes from discussion---

- a. Keeping our roots in America as our communities grow
- b. Understanding our history: past helps to understand present
- c. Asian American's historical experience sounds negative and present immigrants don't want to hear it. However history lessons are to prevent future discrimination.
- d. Historic preservation has been through white perspective and API issues have been invisible
- e. Celebrating our diversity and future
- f. Pride in history and building

3. What next steps would you like to see for API cultural preservation?

Following are the Next Steps emanating from the World Café discussion: (written as they were recorded)

1. Create an informal, organic network through viral networking
2. Position paper or statement to talk about API preservation
3. National database of important historic places and communities
4. Becoming empowered and taking action on API cultural heritage
5. Create workshop or toolkit to get financial resources
6. 2nd Annual API Historical Preservation Conference (2x)
7. Deeper content at API conference
8. Education for younger generations on what to do (action steps) (2x)
9. Identify key people that will continue the discussions from the conference
10. Identify the purpose for coming together
11. Formalize an organization that represents a cross section of API
12. Coalition building around social justice movements
13. One major initiative that works with the National
14. Capitalize on new administration and make them accountable for their history
15. Have community gatherings in our own communities to go over what happened at the conference
16. Nation wide survey of historical sites
17. Older generations open up to younger generations
18. More community engagement specifically to youth
19. Connecting physical infrastructure buildings and fill them with cultural heritage
20. Share commonalities
21. Outreach to all API groups to include everyone
22. Maintain conference website to keep groups connected
23. Seek funding to help with the organizing effort
24. Encourage API orgs to start participating in National Trust Org or National Park Services and link websites and share
25. Establish protocol for a call to action to rally around each other and campaign when needed.

These ideas were reviewed by Alan Nishio and compiled and condensed in preparation for discussion on Saturday morning's Next Steps discussion.

6) Afternoon Workshop Sessions

A. Cultural Preservation in Southeast Asian American Communities: How do we cultivate culture and community identity in our Southeast Asian American communities?

Jonathan Lee, Session Chair/moderator

1) Pahole Yotin Sookkasikon, M.A., Berkeley Thai Buddhist Temple: talked about the important role of the Thai temple in Berkeley and the great efforts by youth and students to preserve it. The temple teaches about "merit-making" such

as giving food to monks. The temple faces both blatant racism and subtle racism as it seeks to protect and preserve traditional values.

2) Vinya Sysamouth, Ph.D., Exec. Director, Center for Lao Studies, stated that the Lao American Oral History Project and archives was established in 2006 as nonprofit. Seeks to advance knowledge about Lao studies, interview families; seeks additional funds to expand the archives. An interview toolkit would allow others to do interviews and put them on Youtube.

3) Valerie Soe and Russell Jeung, SF State University, "The Oak Park Story" film talks about working with low-income families in SE Asian community to struggle for clean, decent, affordable housing. Though they gained a victory in getting new housing, they also sacrificed some aspects of community and culture.

4) Dr. Hanmin Liu, the Wildflowers Institute (notes unclear) discussed decisions which are shaped by culture, exemplified by Lu Mein structures and the use of informal leaders to mediate family disputes which had many beneficial results.

Discussion Session:

- The Lao oral history archive, in 5 years, would like to do more analysis and possibly publish a book of their stories. California has a high Lao population, as well as South Dakota, East Bay, No. California and Minnesota.
- Lu Mein shows if you hold the whole community together, youth fare better in many social standards. This involves structures such as kinship networks, culture and sports structures, spiritual and social structures, all parts of weaving the fabric.

B. Shared Histories, Shared Sites: uncover the layered histories and shared stories of APIA heritage sites, and engage in a discussion of challenges and possibilities.

Donna Graves, Session Chair/moderator

1) Eddie Wong, Angel Island Immigration Station: the site was originally a Native American fishing site and there are those who would rather demolish the structures and return it to a "state of nature". Many different groups of people went through AI such as Jewish immigrants. These different stories attract a wide range of potentially interested persons and perhaps even donors.

2) Kathy Omachi, Fresno Chinatown Revitalization, Inc. described how Chinese were forced to live in Chinatown on the "other side of the tracks". The Chinese built a community, with many amenities, and many different folks came

to live there and established friendships. There was also another side such as prostitution rings that existed. Chinatown residents struggled with city government and new developments.

3) Larry Hirahara, Asian Encounter, Salinas, CA talked about a struggle with proper terminology as they embarked on a process of cultural preservation which resulted in a museum process. They took on a theme of agricultural contributions of the Chinese in Salinas Chinatown, developing sugar beets and farm labor. As the Chinese were excluded by racist laws, the Japanese and Filipinos came in to work the farms and so their center building developed a concept of overlapping stories.

4) Dawn Mabalon, Little Manila, Stockton, CA described Little Manila in Stockton as a crossroads of Filipino America - and was the largest Filipino community outside of the Philippines. Redevelopment and freeway construction destroyed most of Little Manila (as well as Nihonmachi and Chinatown). There was a lot of intra-community tension to talk about the Filipino American experience and displacement but it was empowering to fight for the identity of this space. The Little Manila Foundation seeks to work with other ethnic groups to preserve the rich heritage of this space.

5) Rebecca Stephenson and Marilyn Salas, Guam Preservation Trust: there are various ethnic groups represented in Guam, including Chomorros, Chuuk, Chinese and others. A Guam Museum is being planned which will be ethnically diverse with Chomorro focus. Guam needed much rebuilding after WW2 - and other Asian groups came in which consider Guam as their home. It is important to remember the native languages of Guam as part of history. People in Guam are patriotic.

DISCUSSION SESSION: Questions centered around how can you encourage community growth while still preserving physical buildings? Some responses touched on having an inclusive history and inclusive naming of projects, while other projects have a clear single focus (such as the Chinese American Museum in LA which is based in location with a diverse history). In Hawaii, the Palace started out as the official residency of the monarchy with many iterations later. As in Guam, a project or an issue may begin with one focus in mind, but end up quite different.

C. Economic Empowerment and Collaboration in APIA Neighborhoods: how do we embrace our community identity and revitalize APIA neighborhoods through creative partnerships?

Rosalyn Tonai, National JA Historical Society, Moderator

1) MC Canlas, South of Market Filipino Heritage Area: SOMA is an open plaza while Kearny and Jackson is considered Manilatown. The Delta Hotel became a gathering place due to low rents. There was a neighborhood planning process to create East SOMA, beginning with the grassroots. They looked at Social heritage districts and special use districts to identify different areas.

2) Lynette Lee, Swan Lake, East Bay Asian Local Development Corp. stated that EBALDC's purpose is affordable housing and community services for API's. They have done a number of projects that incorporated various forms of housing, commercial and retail, parks and open space, and marketing and special events. All of these efforts led to improved neighborhoods.

3) Jeremy Liu, Films at the Gate (2010): big development projects can hurt a sense of neighborhood. In DC, youth did surveys leading to film showings; you can see families "wearing pajamas" at the movies, indicating residents are coming out. DC Chinatown has tried to balance physical aspects of their community with the social - trying to find ways to keep culture in the community and as part of the economy.

DISCUSSION SESSION:

- Funding for the movie nights is minimal - passing the hat, selling popcorn!
- When businesses close down, it can lead to more gentrification; be creative on how to keep businesses, seek business experts, co-ops, special use district financing.
- Sometimes neighboring communities can be affected - such as increased crime rates and working with police.
- Important to fund maintenance costs and replacement reserves.

D. Youth Engaged Preservation Efforts: what are effective strategies for engaging new generations in preserving and embracing APIA cultural heritage?

Melody Takata, Moderator

1) Mike Blockstein & Rianne Estrada, Public Matters: "Get on Board: Mobile Hi-Fi Jeepney Tours (Historic Filipinotown); Xochilit Sanchez & Angelo Bernardo, Youth Guides. Historic Filipinotown was recently named an historic area in 2002 although the area is yet hard to identify and is about 17% Filipino. Middle school and High school students document the area and learn about the process and engage the media. Using mobile marketing (on Metro buses) can reach millions of people.

2) Aya Ino, nihonmachiROOTS: is a young professional group focusing on issues facing Japantown such as the Better Neighborhood Plan process. They are

working to engage the public and educate them about the impact of this BNP - using outreach and resources/methods suited to younger generations.

3) Megumi-Hatta-Wong, NJAHS Japantown Youth Tours; Scott Imada and Kevin Inouye, former NJAHS interns: Internships have proven valuable to provide historical background for youth and the public. One project was a video called "\$20 a Day in J-Town" illustrating how to enjoy J-town on only \$20!

4) Jessica Kyo, Chinatown Youth Alleyway Tours: in 1991, a group of High School students did a street sweeping project, leading to a project where young people themselves led tours of the streets of Chinatown, promoting leadership and ownership. The youth run the program as a business and hire and train new guides.

5) Rebecca Duenas & Lani Bordallo, Guam Preservation Trust: A history methods class helps teachers learn how to better teach young people about Guam history. They developed "Guampedia", similar to Wikipedia, which young people can use to learn about Guam.

DISCUSSION SESSION:

- Getting and keeping youth interested and engaged - try involving different skills like film/video and communication. Older folks can provide support and tools and also have stories to share with youth. Youth working with older folks helps to bridge trust and validity issues.
- Using technology for bridging generations - technology can help to reach more people and to bring information to them, but can't rely just on technology but have to have the inter-personal contacts too. Ask the older generation to share their wisdom and to get involved, and they will.
- What are best practices to outreach outside your community? Neighborhoods are always changing and even if your focus is just Filipino, you have to make it accessible to broader audiences.
- Students are more willing to volunteer if they are involved in the planning; it is also important to have programs that are active and inter-active.

7) Walking Tours of Asian American Heritage Areas

- Little Saigon
- Chinatown Youth Alleyway Tour
- Japantown Youth Tours

8) Guam Preservation Trust "Taste of the Pacific Islands" Gala Reception

Food and music of the Pacific Islands was generously hosted and presented by the Guam Preservation Trust and attended by 180 guests.

Keynote Speaker Tony Babauta, Assistant Secretary for Insular Areas, U.S. Dept. of Interior, gave a eloquent presentation on the challenges and victories of historic preservation on his native island of Guam. Tony explained the importance of cultural preservation for the next generation, using the example of the history of Guam and the neighboring Northern Marianas islands. Facing the challenges of surviving threats to their culture such as the Spanish colonization after 1668, and the rising political attention from Great Britain after WW2 for resources, the Chamorro people of Guam still maintain a thriving culture and history dating back thousands of years.

The ancient Chamorro village of Pagat was listed as one of America's eleven most endangered historical places for 2010 by the National Trust for Historic Preservation. Tony's affection for the land of his birth made him think about the preservation and conservation of his heritage for the next generation, and he emphasized that he wants it to be available as a first-hand experience.

Culture is dynamic, unique, vibrant, and evolving, but at the same time, it is fragile and must face the political, social, and economic pressures and dynamics brought before it. In this light, Tony concluded his speech with a passionate appeal to the Forum attendees to seek to empower the community to preserve its history and culture.

E) Saturday Morning, June 26, 2010

1) What NEXT STEPS will ensure APIA Preservation? What would an APIA Caucus look like? How do we engender a Pan Asian preservation agenda? Can we propose a "census" of APIA-related preservation sites and cultural preservation efforts? What are the next steps for Forum constituents?

Alan Nishio and Tanya Bowers, Facilitators

Various issues were raised from the floor and voted on by the participants. The top issues were discussed in small groups and were reported out to the plenary: (these are reported as they were recorded on site)

- **Creating informal organic networks of those involved with API preservation, especially advocacy:**
 1. Develop and send out post-conference survey (Smith, Anthea, Isako)
 - How would you like to be contacted?
 - Resource allocation
 - Marketing and media plan
 2. Create a web presence (blog, social networking, survey, web team, links)
 3. Develop a communication plan (accessibility, marketing)

4. Broaden group engagement (encourage and expand participation, website/email sign-ups, identify interests)
- **Develop an organization representing a cross-section of API preservation efforts (strategic plan, mission, goals, objectives):**
 1. Identify organizations and individual representatives
 2. Create the proposal:
 - Mission
 - Goals, action plan, resources ID - funding and people
 - Timeline
 3. Tools: communication (web)
 - **Plan for a second API National Preservation Forum:**
 1. Hold API National Historic Preservation Conference on a bi-annual basis with annual planning and workshop sessions held in conjunction with other national events (Oct. 20-25, 2010 at Austin TX)
 2. Next venue suggestion: Los Angeles #2, Hawaii #1, Guam #3, NTHP Annual Conference
 3. Western Museum Association Sept. 23-26, 2011 in Hawaii.
 - **Participate in a national organization to advocate on behalf of API concerns**
 1. Start a social media campaign
 2. As catalyst for intergenerational grassroots efforts to promote API issues (youth led)
 3. Promote state and local partnerships and memberships with the National Trust - represent API issues at regional meetings
 4. Raise funds for position - championing API issues at the national level.
 - **Develop a toolkit/course to assist organizations and individuals seeking to preserve API places and resources**
 1. What are the legal steps for designation status?
 2. Who should we campaign with?
 3. Resource list - structure of NPS, definitions, funding sources
 4. Make it digital - where will it be kept? Who will maintain/update it?
 5. Develop "how to" handouts
 6. Database of forms, electronic resources
 7. FAQs
 8. How to engage youth
 9. Translation - who will translate, what needs to be translated?
 10. Outreach to community
 11. Preservation leadership/Board training
 12. Links to local partners/orgs

13. Tailor materials specifically to API communities
 14. Distribute into via "Capacity" group
 15. Determine format for information, including research on site - oral history interviews.
- **In partnership with the National Park Service, develop one concrete program focusing on a particular API community**
 1. Untold API Stories Within NP Sites - Generated by API Communities
 2. Historic Inventories (Cultural Stories) - Generated by API Communities
 3. NPS Training in Tandem with Assessment/Inventory
 - **Create scholarships and mentoring opportunities to engage youth in API preservation activities**
 1. Raising awareness
 - Invite local university culture clubs to perform at Forum
 - Organizations host of programs for different age groups
 2. Creating a Memo
 - Scholarship funds for youth
 - Networking with scholarship agencies for money (eg. Community redevelopment agency)
 3. Promoting Involvement
 - Youth Committee
 - Youth specific events at Forum
 - Leadership programs
 4. Mentoring Chain
 5. Exploration Programs
 6. API Research Scholarships
 - **Focus on immediate advocacy on current needs**
 1. Establish advocacy group
 2. Issues Advocacy
 - Priorities - vetting- usefulness of API site database
 - Maintaining website and blog
 - Set up Google/Yahoo group
 3. Legislative Advocacy
 - Local support - city councils, etc.
 - Congressional representatives and senators
 4. Goals and Objectives for Advocacy Group: draft a mission statement
 5. Resolutions
 - Letter to Barack Obama to reconsider firing range in Guam
 - Advocate for cultural and historic Asian American archeological sites

- Support, retention and creation of policies at local and state levels that sustain accessibilities
- TASKS:
 1. Dora: Advocacy Committee Listserv & Forum Listserv
 2. Judy: Committee snapshots, email to group
 3. Rick & Ron: Convene advocacy group
 - Agenda item - mission statement drafting
 4. Munson, Marilyn, Rosalind: send details of resolutions for dissemination

2) RESOLUTIONS PASSED IN CLOSING PLENARY:

1. The APIA community respectfully calls upon President of the United States Barack Obama, as Commander-in-Chief of the United States Armed forces, to abandon plans to construct a new firing range complex on the bluff above Pagat, a traditional cultural property on Guam, and consider alternative locations. Pagat is an ancient Chamorro Village site which continues to play a meaningful role in the cultural practices of the Chamorro people. The firing range would necessitate significant new limitations in access to the site, bring new security fencing and personnel to the area, and have the potential to cause direct physical harm to the irreplaceable resources at Pagat. We call on President Obama to respect Guam's unique cultural heritage and reconsider the proposed firing range location. (Proposed by Guam Preservation Trust) Approved unanimously.
2. Support retention & creation of policies at local and state levels that sustain existence and public accessibility to APIA cultural heritage sites and institutions. (Proposed by Advocacy small group) Approved unanimously.
3. Proposed that Forum members request Congress to restore funding for Save America's Treasures and Preserve America programs in the Dept. of Interior for the FY 2011 budget. (Proposed by Munson Kwok, CACA) Approved unanimously.
4. For the legacy of future generations, be it Resolved: that the first National API Historic Preservation Forum advocates for the preservation of cultural and historic archeological sites, such as Riverside and Fresno Chinatowns, Island Mountain Nevada, and maritime sites in Guam. (Proposed by Advocacy small group) Approved unanimously.
5. Resolution to Approve the Draft Definition of Asian and Pacific Islander American Historic Preservation (Included in Forum Program booklet). (Proposed by the Steering Committee). Approved Unanimously.

Definition of Asian and Pacific Islander American Historic Preservation

Historic preservation in the United States is an evolving movement that, for much of its history, focused primarily on buildings and sites reflecting events and people associated with wealth and power. More recently, definitions of historic significance have been expanded to include a broader and more inclusive narrative of American culture and heritage, thus opening the door for Asian and Pacific Islander American (APIA) communities to define what historic preservation means and to change the very face of preservation.

In APIA ethnic communities, historic preservation includes a broad scope of efforts that seek to protect buildings, landscapes and places of historical significance to this diverse group of peoples. As well, preservation efforts must seek to understand and conserve related tangible and intangible cultural resources, such as the contributions, values and beliefs of a people. It incorporates the various cultural art forms, traditions, language, associations, businesses, stories, food, festivals, and all the other activities that help to define these place-based ethnic communities.

For some APIA communities, historic preservation may mean working to preserve ethnic identity for neighborhoods dealing with demographic changes or the forces of gentrification. It also encompasses discovering and protecting places whose historic meaning for APIA communities has been veiled by time, but can be revealed by new efforts to document and educate about our heritage and contributions. For newer APIA communities, historic preservation may mean the recognition and awareness that places where significant events occurred or businesses and cultural institutions have been established may some day achieve significance which needs to be shared with the nation, and remembered by succeeding generations.

3) Introduction to Historic Preservation (Part 2)

How do we partner to preserve and share our stories; what are some of historic preservation's basic mechanisms and lead partners? This overview session will introduce attendees to some of the field of historic preservation's basic terms, mechanisms and key resources. Representatives of lead organizations will explain their part in preservation's big scheme and a case study will provide a hands-on example of how an individual grassroots preservation effort got off the ground.

Dr. Dawn Mabalon, Moderator

Turkiya Lowe, National Park Service

Amy Cole, National Trust for Historic Preservation (Denver)

Charles Chase, Architectural Resources Group, SF Historic Preserv.

Commission

Hisashi Bill Sugaya, Carey & Co., Topaz Museum, Utah

1. **National Registration:** What is the National Register of Historic Places? It is the official Federal list of historic places across America that represent local, state, and nationally significant trends, themes, persons, or events.

- Pyramid of Federal Recognition
 1. National Park Units - 392
 2. National Historic Landmarks - 2,470
 3. National Register of Historic Places - 85,000 + listing representing almost one million properties
- Types of resources
 1. Buildings
 2. Sites
 3. Districts
 4. Structures
 5. Objects
- How are historic places nominated?
 1. Prepared by interested persons, groups, or government agencies
 2. Processed by State Historic Preservation Offices (SHPO's)
 3. Reviewed and listed
- What is the role of the National Park Service? It is the lead agency in administering the National Register
 1. Processes nominations, establishes criteria, procedures, and guidelines
 2. Publish bulletins
 3. Maintain National Register archives
 4. Make the National Register accessible to the public
- Myths about National Register listing
 1. Required to maintain and/or restore - FALSE
 2. Required to open to the public - FALSE
 3. Guarantees protection - FALSE
 4. Can't sell - FALSE
 5. Pots of money will magically appear at your door - FALSE
- Results of National Register listing
 1. Public recognition
 2. Consideration in planning for federal projects
 3. Federal Tax incentives
 4. Historic preservation grants, when available
- NR Listings in Diverse Communities
 1. 84,653 NR Listings (3% diverse listings)
 2. 2,497 listings associated with diverse cultural groups

2. Case Studies

- Asian Americans in Phoenix Historic Property Survey: history of Asian Americans in Phoenix, 1870 - 1960: 19 eligible properties

3. Cultural Resources Diversity Program

- Education Development: teaching cultural heritage preservation
- Research: ethnic heritage publications
- Community Outreach: Heritage Matters newsletter
- Diversity Internship Program: CRDP has co-sponsored 155 internships around the country with national parks, NPS offices, other Federal agencies, State and local governments, and private organizations.

4. Contact Information:

- National Register website: www.nps.gov/history/nr which contains:
 1. Frequently asked questions
 2. National register databases
 3. Nomination process and forms
- National Register and National Historic Landmarks Program:
Turkiya Lowe, Historian (202/354-2266)
National Park Service, U.S. Dept. of the Interior

DISCUSSION SESSION:

- Local historical societies can provide resources
- Commissions don't have staff but commissioners can provide guidance
- Content may be more important than an historic building, which can change use
- National Register has staff to assist, trainings
- Funds are available through the National Trust, and through tax-credits, local government support, EPA grants
- Start with the NR - do the research and work with local commission. Local colleges can be helpful - especially survey work. Many NR forms are submitted as educational research papers which in turn are good for resumes.

4. Affinity Groups Optional Meetings

5. Optional Tours:

- Angel Island Immigration Station
- San Francisco Chinatown
- Presidio (National Japanese American Historical Society)

IV. CONCLUSION OF THE FORUM

The Forum formally concluded at the close of the Saturday Plenary, following the passage of the 5 resolutions. The Closing Plenary was followed by the second

"Introduction to Historic Preservation " session, and optional Affinity Group gatherings, and tours. The Steering Committee met for one hour to make plans for followup activities for the current and new members of the Steering Committee.

5. Appendices

Appendix 1: Workshop Evaluations

Appendix 2: Forum Participants

Appendix 3: Steering Committee

Appendix 4: Acknowledgement

Appendix 5: Keynote Speech from Dr. Sue Fawn Chung

Appendix 6: Opening Plenary Speech from Paul Osaki

Appendix 7 : Keynote Speech from Tony Babauta

Appendix 1:

Workshop Evaluations

Each workshop was evaluated on a scale of 1 to 5. (1=poor, 3=average, 5=excellent)

Friday, June 25

10:45-12:15 a.m.- Morning Session

Introduction to Historic Preservation: Total number,19

	Average
Overall satisfaction	4.4
Satisfaction with the format of this session	4.2
Met overall personal objectives for attending	4.3
Overall quality of training aids (audio/visual, handouts, etc)	4.3
Quality of Session content	4.4
Overall knowledge and presentation of speakers	4.8
Applicability/value of new knowledge, ideas, or information	4.4

Adaptive Reuse for Ethnic Museums & Cultural Centers: Total number, 4

	Average
Overall satisfaction	4.8
Satisfaction with the format of this session	4.8
Met overall personal objectives for attending	5
Overall quality of training aids (audio/visual, handouts, etc)	4.8
Quality of Session content	4.8
Overall knowledge and presentation of speakers	5
Applicability/value of new knowledge, ideas, or information	5

Defining API Destinations Through Cultural Heritage and Tourism: Total number 17

	Average
Overall satisfaction	4.3
Satisfaction with the format of this session	4.1
Met overall personal objectives for attending	4.3
Overall quality of training aids (audio/visual, handouts, etc)	4.1
Quality of Session content	4.4
Overall knowledge and presentation of speakers	4.6
Applicability/value of new knowledge, ideas, or information	4.3

New Efforts to Document Asian Pacific Heritage: Total number 3

	Average
Overall satisfaction	4.3
Satisfaction with the format of this session	4.3
Met overall personal objectives for attending	4.3
Overall quality of training aids (audio/visual, handouts, etc)	4.3
Quality of Session content	4.7
Overall knowledge and presentation of speakers	4.7
Applicability/value of new knowledge, ideas, or information	4

14:45 p.m.-16:15 p.m. – Afternoon Sessions

Cultural Preservation in Southeast Asian American Communities: Total number 12

	Average
Overall satisfaction	4.6
Satisfaction with the format of this session	4.7
Met overall personal objectives for attending	4.6
Overall quality of training aids (audio/visual, handouts, etc)	4.7
Quality of Session content	4.7
Overall knowledge and presentation of speakers	4.8
Applicability/value of new knowledge, ideas, or information	4.6

Shared Histories, Shared Sites: Total number,31

	Average
Overall satisfaction	4.4
Satisfaction with the format of this session	4.3
Met overall personal objectives for attending	4.2
Overall quality of training aids (audio/visual, handouts, etc)	4.3
Quality of Session content	4.4
Overall knowledge and presentation of speakers	4.7
Applicability/value of new knowledge, ideas, or information	4.1

**Economic Empowerment and Collaboration
in Asian Pacific Islander American Neighborhoods: Total number, 8**

	Average
Overall satisfaction	4.4
Satisfaction with the format of this session	4
Met overall personal objectives for attending	3.7
Overall quality of training aids (audio/visual, handouts, etc)	3.8
Quality of Session content	4.2
Overall knowledge and presentation of speakers	4.7
Applicability/value of new knowledge, ideas, or information	4.1

Youth Engaged Preservation Efforts: Total number, 17

	Average
Overall satisfaction	4.4
Satisfaction with the format of this session	4.6
Met overall personal objectives for attending	4.2
Overall quality of training aids (audio/visual, handouts, etc)	4.4
Quality of Session content	4.2
Overall knowledge and presentation of speakers	4.3
Applicability/value of new knowledge, ideas, or information	4.2

Saturday, June 26

8:00 a.m.-10:30 a.m. – What Next Steps will ensure APIA Preservation?

:Total number,7

	Average
Overall satisfaction	5
Satisfaction with the format of this session	5
Met overall personal objectives for attending	5
Overall quality of training aids (audio/visual, handouts, etc)	5
Quality of Session content	5
Overall knowledge and presentation of speakers	5
Applicability/value of new knowledge, ideas, or information	5

10:30 a.m.-12 noon – Introduction to Historic Preservation (Part2)

: Total number, 12

	Average
Overall satisfaction	4.7
Satisfaction with the format of this session	4.8
Met overall personal objectives for attending	4.6
Overall quality of training aids (audio/visual, handouts, etc)	4.5
Quality of Session content	4.8
Overall knowledge and presentation of speakers	4.6
Applicability/value of new knowledge, ideas, or information	4.7

Appendix 2:

**Participants at the First Asian/Pacific Islander American
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National Park Service Scholarships

The national Asian Pacific Islander American Historic Preservation Forum is grateful to the National Park Service, Pacific West Region, for its contributions to planning for the forum since we first convened in March 2009. More specifically, we are delighted to note that the National Park Service, Pacific West Regional Office Sponsored a student/ youth Scholarship program for the forum, underwriting registration for twelve students. In particular, the participation of Elaine Jackson-Retondo, Ph.D., Architectural Historian, National Park Service, Pacific West Regional Office, Oakland, was essential to managing and awarding the scholarships.

Angelo Bernardo
California State University, Los Angeles;
PDub Productions and
L.A.'s historic Filipinotown (Hi-Fi)

Ching Chan
University of Washington, Seattle:

Seattle Chinatown International District
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Appendix4:

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California State Library, California Civil Liberties Public Education Program
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Preserving California's Japantowns
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Appendix 5:

Key Note Speech from Dr. Sue Fawn Chung:
Open the Windows to Asian Pacific Islander Cultural Heritage

What does historic preservation mean? **Historic preservation or heritage conservation** is an endeavor that seeks to preserve, conserve and protect significant buildings, the built environment, objects, archaeological sites, religious and cultural sites, landscapes or other artifacts of historic value.

Why should we do this? By preserving these important places and objects, we provide for the present and future generations an enhanced understanding of the past, a tangible and visible contact with history that highlights aspects of the past and helps to recall social values and past events, a visible demonstration of the changing times and a community identity that results in a sense of belonging to a group or understanding another group. The educational component is augmented by the promotion of tourism so that people visit and learn about the site and its history and the cultural, social, and economic aspects connected with the story. The sites make history come alive and be more meaningful.

How did preservation begin and develop in the United States? Following Britain's lead, the American preservation movement saved Washington's Headquarters in Newburgh, New York and shortly thereafter in 1858, George Washington's home at Mount Vernon, near Alexandria, Virginia. In 1889 the first statewide preservation organization was founded in Virginia and other states followed so that today there are state historic preservation organizations in almost all of the states.

In 1949 Congress established the National Trust for Historic Preservation with a partial 20% federal funding but in 1989 it became a privately funded non-profit organization. Its goal evolved to be to provide leadership, education, advocacy, and resources to save America's culturally diverse historic places and revitalize historic communities. In addition, the Trust is the owner or manager of several representative properties. The Trust provides advice, grants, a heritage tourism program, support for statewide programs, "Main Street" programs, and rural preservation. Other functions include an informative website at www.nationaltrust.org, *Preservation Magazine*, and many other activities to achieve their goal. It is not surprising that the Trust is a co-sponsor of today's Forum.

The U.S. federal government designates historic districts through the U.S. Department of Interior, under the auspices of the National Park Service. Federally designated historic districts are listed on the National Register of Historic Places. These include "Main Street" programs that can be used to redevelop rural downtowns and the establishment of historic districts that vividly recall the past. Using historic preservation programs as an economic development tool for local governments in rural areas has enabled some of those areas to take advantage of their history and develop a tourism market that in turn provides funds for maintaining an economic stability that these areas would not have seen otherwise. Since 1984 Congress has created 49 national heritage

areas under the Park Service but in all of these programs, there are few, if any, Asian American sites. Like the National Trust, the Park Service has been concerned about Asian Pacific American sites and this has led to web-based information sites, including the most recent site on an overview of Chinese American sites that will be followed by one on Japanese American sites, since these are among the two oldest and largest Asian American groups in the United States.

What are some of the guiding principles to consider? The conservation of sites should be carried out in a sequential process and research must be an essential part of the entire process. 1) First there should be an identification and investigation of the site with as much documentation about the site as possible. Questions such as what is the history of the site and why is it important as well as who owns the site should be answered. Does the site qualify for state or national register, or more importantly, national landmark status? Unfortunately there are very few Asian Pacific American sites on the state and national register, much less having national landmark status. This Forum hopes to change this situation. 2) Secondly a conservation master plan based upon the assessment of the site should be made and reviewed periodically. Often this should involve community support and funding, especially through matching grants, should be sought. Can the National Trust or Park Service provide advice, assistance, or grants? Are there any other organizations that can? My earliest contact with preservation was through the National Endowment for the Humanities that gave funds to the Kona Coffee Living History Farm in Hawai'i and I have been pleased to watch that small project blossom into a huge project over the decades. Another example is this Julia Morgan building, whose preservation has been supported by the community, the National Trust, the Park Service, and other entities. Formerly a YWCA for Chinatown residents, it is the home of the Chinese Historical Society of America. 3) Thirdly, is any intervention necessary and what steps need to be taken for maintenance in the future? The site of the meeting of the Central and Union Pacific Railroads at Promontory, Utah is in the middle of a desert with nothing around it, but with foresight Promontory was made into a national park in 1962 and the Chinese and other workers are featured at the museum-park site that honors the railroad that opened the western part of the U.S. as the first transcontinental railroad. 4) Finally, how can information about the site be publicized so that visitors will see and learn from it. Can the National Trust Heritage Travel Program or local organizations or governmental bodies assist? One historic site, located thirty minutes away from a major highway, persuaded merchants along the highway to help advertise the site, created a website, and watched the tourism provide for the maintenance of the site and benefit the local merchants. These kinds of experiences can be found through the National Trust publications. After saving the site, don't let it be ignored!

What are some of the obstacles? Financial support is a major obstacle since the reconstruction and revitalization of sites and buildings is expensive. Granting bodies, often requiring matching funds, should be consulted as well as organizations like the National Trust.

Because of the shortage of land and the fact that significant historic sites often are centrally located, preservationists have faced many battles with developers. There is a lack of institutional support to stop the demolition of built heritage sites, so all parties that might be involved should know that an effort in preservation is being made and some compromise could be worked out. An historic building or district can attract people to the area and the businesses in the area can benefit from this.

A major problem is the lack of public awareness of the preservation movement and its importance. The government has to be resolute in preserving structures in order to prevent the developers from taking prime locations for new projects. Finding a new use for the site also is problematic. Major chains, like drug stores and restaurants, could be convinced to utilize the building for their own use and thus preserve the building. In Shanghai, with strong government leadership, entire historic structures have been moved to make way for new developments or entire historic districts upgraded with electricity and other modern conveniences in order to preserve the ambiance of the location.

Finally, preservationists must be active in obtaining government support for preservation. There should be incentives for preservation, such as tax rebates, tax credits for the preservation and rehabilitation of older structures, matching federal and state grants, and new government policies. There often is a constraint in preserving privately owned buildings but the owner could create a grant for the site's upkeep after his/her death or the government could be persuaded to purchase the site for another use.

I have a site, I have a committee of paid and or volunteer members, so now what do I do? One of the first steps is to seek resources, such as the National Trust and – if it can be turned into a museum – the National Endowment. They have a staff to assist in finding or suggesting funding as well as having the availability of certain legal and public policy resources and technical assistance. Read the *Preservation Magazine* and books on preservation and subscribe to the Trust's free email. Join the Trust and other preservation organizations and attend conferences and forums and find case studies that have encountered some of the problems you are facing. Share your concerns and problems with others and participate in Preservation Month activities held in May. If your site fits into the Main Street, historic districts, or other programs, get involve with the larger organization.

The combination of the old and the new is important in preserving the American mosaic of cultural contributions as a means of understanding and appreciating the present and the future. I urge you to continue with enthusiasm and foresight in your efforts to preserve the Asian Pacific Islander American heritage and to share it with the larger community

Appendix 6:

Opening Plenary Speech from Paul Osaki:
National APIA Historic Preservation Conference

Good Morning

A man addressing the government official said, "You've taken away my freedom, my land, my ability to grow food, hunt and feed my family.

You've taken away our elders, our teachers of our culture and religion.

You've forcibly taken me and my family from our home and put us out in the desert, no trees for shelter, just dirt and dust, surrounded by barbwire guarded by soldiers with guns.

This statement could have been by a Native American in the 1800's but it is actually by a Japanese American just 68 years ago. Parts of this statement could have been made by many of you in this room, other parts and worst stories by a lot of other ethnic communities of color.

If the history of our communities of color in the United States teaches us anything it teaches us that they will try to take it away, destroy it, redevelop it, claim it for progress sake. They will take it by law legally or buy it or even declare war and even kill for it.

I can't tell you how exciting it is to be here today with all of you brothers and sisters of color, in search of preserving not only your history and culture but in doing so OUR future as well.

I would also like to thank all the minorities in the audience that have joined us here today as well. Can we have a round of applause for all the white folks in the audience.

When I attended my first preservation conference in Sacramento, several years ago, I walked into the lobby of the convention center and was struck by all white people in the lobby and thought for sure that I was in the wrong place, so I walked back outside and double checked the signage. For some reason, I thought that preservation was something for minorities. As I registered for the conference, the person said to me, how nice it was to have minorities at this year's conference and I answered, that there would probably be more, except that you took all our land.

It's good to see all of you here because if you are like me you have been struggling out there for years, trying to figure out how to save or preserve something in your community and thinking at times you're the only person who cares. You have had to learn on the job

and define what ethnic cultural preservation means to you and your community on your own and you're still struggling on how to go about it.

It's good to see all of you here because we know that we are not alone anymore in our struggles, our hopes and our dreams of preserving our communities of color here in America.

I was watching a television show this past Tuesday night, called, "Who Really Discovered America". And to my amazement one of the theories was that before Columbus came to America that actually it might have been the Japanese from Kyushu Island..... that first came here to America over 4000 years before Columbus did.

They made their way down the west coast of North America and settled in Ecuador in a small town and the people there have a pre-genetic disposition found only in Japanese. They share the same pottery from the Jomon period of Japan and you know what, they even look Japanese.

I smiled when I heard that and thought to myself, you know the next time someone tells me to go back to where I came from or you don't belong here, boy am I going to have a history lesson for them.

The show also pointed out that the Polynesians, the Irish, Hebrews, Vikings, Paleo Indians and the Chinese all might have discovered America as well.

The point being that we ALL discovered America, its richness and diversity, whether it was in 4000 BC, the 1600's, 1800's or the 21st century and that all of our histories are part of America's history.

EDUCATING OURSELVES

I believe in order for us to first understand how to preserve our communities of color that we need to understand that by in-large the policies and laws pertaining to historical preservation in this country. It does not necessarily apply to our communities but rather they were written to protect and save rich white folks' homes.

It pains me in a state that witnesses the greatest alienation of Native American tribes in the entire United States that as far as I'm concerned we have nothing to speak of that preserves their cultural history, other than in some museums behind glass cases. Those surviving Native Americans still on reservations faced the lowest life expectancy and the lowest education levels and the way we help them and support their cultural survival is we issue them a casino license.

It is sad that there is really no place to go and see their living history, living traditions and living cultural heritage. It was genocide, a planned extermination of a racial, political and cultural group. All for money and land.

We cannot say that we have done much better with our historic Latino and African American communities beyond some culturally rich but struggling neighborhoods and threaten communities throughout the state.

OUR JAPANTOWNS

California was once home to hundreds of Japanese American communities, enclaves and sites, in nearly every urban, agricultural and coastal area. Today we only have three remaining historic Japantowns, San Francisco, Los Angeles and San Jose. The others didn't simply disappear over time, they were mostly taken or lost through the evacuation of Japanese Americans during World War II or later the California Redevelopment Act of 1945.

An interesting note is that the California Redevelopment Act had its roots in San Francisco, in April of 1942, even before the last Japanese American's were forcibly removed from Japantown. YES, this very Japantown that you are in today. The City Board of Supervisors passed what was called the, Japtown Slum Clearance Law, which was supported by the San Francisco Realtors Association and the San Francisco Residential Home Builders Association. This law was created to ensure that the Japanese were never able to return to San Francisco by the legal seizing of their properties and businesses.

The law allowed the city to declare a neighborhood blighted and could therefore seize the neighborhood by eminent domain. Unfortunately, the City found out that it did not have the authority to do this and had to take the legislation to Sacramento, however during those days, the California legislature only met twice a year, which is the reason that it took until 1945 to get the full legislation passed.

As you know, World War II ended that same year and as Japanese Americans started to return to the west coast they found that many of their former Japantowns in California were targeted, up and down the state, by this urban renewal project.

This was considered by many in the community as the second evacuation of Japantown.

This did not start off as an urban renewal plan for our Japantowns but rather it was a classic modern case of a community land grab, full of racism and prejudice.

- What once was 34 square blocks of a Japantown was reduced to a 6 or 8 block area.

- What once was a community full of over 300 local businesses was reduced to about 80.
- What once was a community full of over 4000 families was reduced to about 1000, mainly senior citizens.
- What once was a neighborhood full of African American businesses along Fillmore Street and in Japantown now there is only one.
- What once was a community full of hopes and dreams, has become endangered and threatened.

PRESERVING OUR PAST

In 1999, I went to Sacramento to see if San Francisco's Japantown could be designated a historic community as a means to try to help preserve it. I mean after all our Japantown was 94 years old at that time.

To my surprise, I was told that it could not be done due to the fact that we did not meet the National Registry Standards of Historic Places of having architecturally significant buildings 50 years or older. I was shocked. I mean after all, it was the first and oldest Japantown in the United States of America. How could it not be historically significant?

What I thought was a simple question became another devastating blow as to the true effects that redevelopment had on our community, because it was the government by law that destroyed all our historic buildings, homes, businesses and our churches in the 1960's and 70's and literally flattened to the ground what once was our community.

It is a tragedy that no other community in San Francisco would ever have to face, it is a tragedy that no way in hell could the City ever repeat today to another community. It was a planned targeted attack on two very disenfranchised communities after the war, the Japanese America community who were probably the most hated ethnic community in the United States at the time and the African American community of the Western Addition, largely more recent arrivals to San Francisco recruited from the South to work in the Naval Ship Yards during the war.

SB 307

So in the same year we set forth a plan to create new state legislation that would call upon the State of California to recognize and support the cultural and historical significant of the three remaining historic Japantowns in California. This bill became known as Senate Bill 307 authored by Senator John Vasconcellos.

This landmark legislation was signed into law in 2001 and began a statewide collaboration and organizing of the Japanese American communities to preserve our communities. It further led to millions of dollars to the three Japantowns and helped us gain key access to new programs for cultural and historical resources. But most importantly, it set about to educate the entire state legislature and local city governments about our history.

SB 307 became an important lesson to all of us as well. It is a lesson well rooted in America's civil history and democracy and that is: if the rules don't fit, change it; if the laws don't apply, then create new laws and if education is needed, then teach.

WE HAVE TO CHANGE THE RULES

The time has come for our communities of color to be included in the preserving of America. It is time for new preservation programs to be created that fit our needs, correct the injustice, remove the social and economic racism of old outdated policies, improve the cultural economic development in our communities and allow us the opportunity to pass on these incredible gifts first given to us by generations before to generations of all Americans yet to come.

WE HAVE TO ORGANIZE

On the wall in my office is one of my favorite quotes from Dr. Martin Luther King Jr. and it simply states, "*There is nothing more powerful than an idea whose time has come*".

It is time to think out of the box, to be creative, to challenge ourselves and the powers that be. It is time to develop that IDEA what are our hopes and dreams, what can we do today so that we can leave something for tomorrow.

To preserve our past is to preserve our future as well.

As preservationists, we are story tellers of both the physical, artistic and cultural heritage of our communities.

We are here today at this historic gathering, the first time in our nations history that we come together to talk about preserving our culture, our history and our communities.

What will be said of this gathering? What will be the stories told 10, 50 years from now, will it have made a difference? Did it effect change? What did we do that changed the course of history.?

I don't think that we will come up with all the answers today because we must first learn how to ask the right questions. What are we really trying to preserve? To be honest, in many ways we are venturing into new territory most of time. The answers that I got were: *humm, interesting concept, I'm not really sure or I don't think that's ever been attempted before.*

But what I do know is that the future of preservation is in our hands.

It is for us to figure out and it is for us to do. No one is going to do it for us or give it to us. Take a look around the room. Contained within these walls are some of the best and brightest talent when it comes to trying to look at cultural and historic preservation in both traditional and new ways.

They come here as friends, partners and professions in the field to teach as well as to learn.

OUR HISTORY IS A GIFT

Our history is a gift to preserve and share with others.

If our history teaches us anything it is that great gatherings with committed and talented people can create great change.

If our history teaches anything our time is now..

Thank you!

Appendix 7:

Key Note Speech from Tony Babauta:

Good Evening,

It's a truly my sincere pleasure to be here with you tonight to help celebrate this first ever Asian Pacific Islander National Historic Preservation Forum. I'm also honored to be one of the several key note speakers during this forum, having been invited by the Guam preservation trust to share some of my thoughts on cultural and historic preservation. I'm also honored to speak with such a distinguish individuals as Mrs Irene Hirano and Dr. Sue Fawn Chung. The role that they have been undertaking as professionals is not only inspirational for young women but equally important and raising the preservation awareness level to our communities here in the United States. And suring the understanding of the diversity of the great nation was built with the contribution of the immigrants from across the Pacific and Asia from cultures whose history and existence spend thousands of years. Both Mrs. Hirano and Dr. Chung have worked on this for decades as many others have in this room as well and for this we are all grateful my apart all for you in your continuous efforts.

To give you some background of who I am. I am an Ireland boy from the small village on the tiny island in the expansive of Pacific Ocean. I'm a native of Guam and Chamorro and I made my way to move to Washington D.C. more than a decade ago to work on capital hill. I've been fortunate to be chosen as a public service in one year of the personnel office of former Guam delegate Robert Underwood and 10 years with the house of natural resources committee and this coming September would be my first year anniversary of being confirmed by the US senates as an assistance secretary of Interior Insular Affairs.

When I was asked by Joe Quinata and Michel Makio from the Guam Preservation Trust to speak at this conference, I was told that the topic would be discussing the brain storming that would have occurred. My response was distinctly affirmative. As many of you know, like we flew, experience of your own those who live and work in Washington D.C. is sometimes developed inside the built of mentality which could detach the individuals from the rest of what's happening in this country. This is not to say that you would like not to care for the policy makers who are belonged or the short sided, but because day to day decision making processes can be systemized and determined by the administration agenda or agency's missions. You look for the moments in your career to list and pull the action. To reiterate why this is chosen of a life to public servant over the private sector.

This evening as you enjoy all the good company, Chamorro food and rest of the meal, and the dialogue I would like to once again thank the National Asian Pacific

Islander American Historic Preservation Forum and the National Trust for Historic Preservation the outstanding work that they do to throughout the country to train our community, engaging our youth, and most importantly, the efforts that they undertake educating others about the impact of contributions that we have made as Asian Americans and Pacific Islanders, reminding us not just about the history but the impact will have on this great country. It is allowing me to be the part of this very important overlooked but the essential conversation about conserving, preserving and safe guarding which is uniquely for our own, our rich and distinct cultural heritage as Asian Americans and Pacific Islanders.

Two weeks ago, I was driving in Guam and driving through one of the possibly most beautiful scene in the village of my lesson. I left my parents house after going to the mass on Sunday morning at the small gathering of relatives. Before heading back to the hotel I drove the islands and ended up on the shore just below the volcanic hills with the sight of the initial contact between the Chamorro people and Spanish people. It is the place where Chamorro first resisted movement against the reduction and systematic effort to subdue Chamorros into accepting in Christianity and ultimately to Spanish Colonial rule. As I watched the waves commonly and better across the rocks, I can hear the inviting beats old school hip-hops. They were celebrating some events meanwhile having the Japanese and European tourists marble at the gorge at the sight, watching the lagoon's deep knee's path around west to east to disappear. It is here in the meets of Guam's magnificence with the backdrop of histories of progress, globalization and thoughts about impending military build up. The fourth coming changes with the island will soon come in front next with the nostalgic for home. And the internal conversation will come about what conservation meant for me personally. Principally it is Chamorro. And the native of Guam, and then as a Pacific Islander, attempting to contextualize and apprehend its meaning with an pan pacific island's point of view. As I overlooked the bay, I was reminded one of the story that Ron shared with me.

It was a story of Banaba Island and it's people, a core island located in the west island and east of Honolulu, which today forms part of the republic of Kiribati. The word Banaba, means stone and Banaba in old tradition contained roles and the seas out of four head of a top of care. It was berried in the middle of the ocean when the world has come to being. The people that inhabited in the island are said that before they became man and woman, they were half spirit and half animal. Not far from two forum British colonies, the large island which is in present day New Zealand and Australia. And during early years of 20 century, the young and quickly industrial colonies confronted rapid population growth and faced unlimited resources in the little land. As political attention on the island rose, the leaders scrabbled to terminate cheaper source of fertilizer and feed the rapidly expending colonies. Desperate for food, and the all species of British first day commission turned the nearby Banaba with the island of rush and resources burst. Over the succinct years, 1088 acres are reminded in the first ace and 20 million tons of the Island was dug up and load it on the ships and carried away. And matured of people in

Banaba were left with the women distracted and now burry in the island, they became in the inheritors over a last legacy of history of the crimes.

The systematic colonial destructed one rich culture, traditional way of life, and most saliently the entire people and their identity. Following World War Second, the British government completely remined and relocated the entire population of group of about 1000 islanders to the nearby island. And forced in resettlement in Fiji, unfamiliar with native culture, not speaking the language and given very minimal resources for survival, the land, the very basis of all the Banabians identity, and with this, and the very foundation of their existence. Such a brutal and vicious depiction of colonial upgrading on the indigenous cultures and entire societies.

No longer conjured that one sympathetic of call of the past. This is not to say that we no longer care. Quite the contrary, I believe we all do. Otherwise, we wouldn't gather to discuss over the courses of how to recapture and to revitalize something that could be lost forever. However, this is the multiplicity of the stories such as this one that has a society to become increasingly anesthetized and no reactions. The shock factor promotes largely run off extinction too often after the thoughts.

As many know, the National Trust for Historic Preservation has recently listed ancient Chamorro, village of Pagat, on its list of one of the Americans eleven most endangered historical places for 2010. Apart from being an ancient village, the native Chamorro, once lived, worked and survived and prayed tried to avoid Spanish contact. Pagat is now in the resurgence of Chamorro cultural preservation especially now in the midst of a great labor of change of social, political and economical landscape expected to realign the military force in the Pacific. There has been a great amount of discussion in Guam, and in the US mainland and also in the Federal Government on how to be respectful of Guam's cultural sights and historical art graphs. Meeting with these countries' mission and responsibilities to keep in peace of Asian Pacific region. It is convent upon us to ensure that Pagat does not disappear on our watch and to ensure that every Chamorro, every person who has ever called Guam their home since Spanish contact has been able to see and witness Guam culture beyond its food and hospitality recognized the importance of conserving Pagat for general relations of its father.

Today, many immigrants communities have made the US home or do we emerge proactive stores to protect and defend, protect and conserve, protect and preserve what ties back to who we are. This is justice on our term. This morning, during the breakfast session, Paul Osaki, executive director of Japanese Cultural and Community Center of Northern California, he briefly touched on the history of northern community who has immigrated to US and for the generations that has discovered themselves for all the Americans. This conference, and the work that you do everyday makes America rediscover us.

Last summer I took my daughter on her first visit to Guam. The preservation of Pagat and rediscovery of Chamorro culture has something that should not rude her but something that I want her to be available on its first hand. The hike down trail walk through the ruins and know that her ancestors existed for thousands of years. I wanted for her because I know that one day she will bring her children.

This evening, we discussed the broader comprehensive interpretation what conservation meant and what must be moving forward to collective rescuing of our own Asian Pacific Islander identity. It is essential to underscore the danger of activity or inactivity and often times unintentional neglected that created. Just as climate change and global warming, so do our indigenous cultures and populations. But certainly in our children's and grandchildren's lifetime, the entire society could be wiped out and lost. That's the reason to continue all my work to serve as a Chamorro that what is the conservation means for. What, how and what point to see my cultural heritage which is explicitly covered personal identity, at all Chamorro food, traditions and stories that I have learned growing ups. The value that my parents installed reminded and surmised who I am and I was and the legacy of my ancestor. I thought of Guam and its history, development and generations. There was no here in value in speaking Chamorro, other than possibly my most important realization in this afternoon that I should be do it. Many of my thoughts which have no simplistic answer. Unless they have emerged general concerns and addition, wish that whatever interpretation that we attempt to conceive and attribute and execute, in our conservation efforts must be somehow based on the knee to offer the relevance and immediacy of our attentions.

Throughout the world this moment, every culture and historic sight are continuously abandoned and attended: Their allies and monuments and temples, relic painting or sculptures, how civilization and greatest creativity and technical that has been salvaged. Those of you who are involved in the cultural preservation and conservation, many of folks who are here this evening, I've been traditionally concerned how historic maintaining this tangible communities expressions. The work of conservation studies are eroded you can buy no means of excersise. We are lucky to be effective and must be broader to far reaching and alarm sounding. Moving forward the horristic conservation approach, it is critical that the very culture that we are conserving and our engaged that tables and thoroughly understand the agency of what is stated. I said it cautiously and respectfully of full recognition to the one who hear it for the first time, considering making what you do relevant. Relevancy can not be limited to the very group whose identity sole reserved of enthusiastic anthropology historians, tourist much less satisfier of own fascination. Or effort must be inclusive and exhaustive to work together as a community to draw the urgency of now.

In the past, cultural preservation meant colonizers and others from the west to documenting and collecting the cultural art crafts, you know librarians writing like historic books. Building an elaborate museums in the stories of how and where the

civilization begun. Thankfully, recent years, we have more vocal and other methodologies for cultural preservation and conservation. Increasingly, there has been an emphasis on multiple and particularly the old voices that indigenous communities. Conservation has shifted its approach to the past enthusiastic greater communication and understanding how indigenous communities are understood and how very cultural experiences are transmitted to the rest of the world. There is an increasing consensus of the conservation groups that western, pacific universally institute concentration research how the stories of indigenous communities is ineffective. In other words, too much is lost in translation in academia some have gone further because of the differences was Chamorro and practices and inappropriate to study preserving non western cultures. Integrating indigenous people, concepts of preserving another is argued and important step toward dynamic and people centered approach to cultural preservation.

Under this model and approach, museums become a core of cultural centers that served several functions. There are not only sites for explain the value of the exhibits, they are the place for educational program and training forces called pat presentation, most fundamentally, the creation of cultural center must be based on the local communities' needs and tradition, but their fully engagement in the process. Cultural heritage preservation must have ensured that the community themselves are part of the process, collecting the language data, researching an coordinating the document of history, assisting the likely expertise can and should come from the outside, but the minority must be the one to stay here for the whole. Fostering such a partnership, support local stewardship, and leadership, only one discourse can be certain that minority or indigenous group themselves, identifying and selecting what information, expression and rituals that they perceived and wordy for passing out to next generations that will follow them. The United Nations Education of Scientific and Cultural Organization, UNESCO, the primary body of UN task to protect and preserving the cultural sights, the world populations indigenous people now 350 millions individuals representing nearly 6,000 distinct language and cultures. Cultures themselves are dynamic, unique, vibrant, and evolving, but we all know that they are often fragile and face the political, social and economical dynamics. Because of this, the discussion of preserving and maintaining and facing the incredible globalized world which is even more relevant.

For these reasons, if not for resounding the eminent extinction of the entire cultures, our commitment to protect most vulnerable populations must be full-fledged. In the early 1980s, the most powerful colonial destroyed small island nation should be them in the essence of ate them who they are and how they are identifying themselves from the rest of the world. Fewer presents react much less respond as certainly should have. Today, the island of Banaba is still home for few hundred of native Banabians of largely intermarried individuals surrounding the islands. Most Banabians today live in the concrete houses left over from the day of British Commissions Occupation of the island. The few families have made them sleep in the single room with calcite and benign lumps. The island boats once more convenience store. That sells basic supplies and fuel.

In closing, let us redefine and recommit an importance of cultural preservation. We can not bandage or fix the past but we can however have the power, knowledge and well thought. The power of the communities are endangered now. Cultural diversity but most critically its preservation through the years allows for fascinating exchange of the ideas and hands of the individuals understanding themselves and ultimately allows for Richard more fulfilling human social experiences. Thank you very much all.