

potential for winding up in the courts. Acknowledging that both private enterprise and government have roles to play in landscape preservation, Lamme insightfully suggests the need to develop a commitment to "the Constitutional right of citizens to high-quality landscape experiences" (191); he is less successful in furnishing concrete illustrations of effective strategies for achieving that goal.

The persuasiveness of *America's Historic Landscapes* is further limited by organizational and stylistic problems. A general section, "Evaluating Landscapes," is included in the chapter on St. Augustine rather than in the discussion of "Landscape and Meaning," where it would seem more appropriate. (Further, if Lamme's "Sense-of-Place Profile," outlined in that section, is a useful tool for landscape evaluation, why does he apply it only to a single site?) The book often seems loosely written and burdened with redundancies: Lamme speaks of a "partial panacea" (116), identifies a "pivotal turning point" (146), and remarks that funding for the support of historic landscapes tends "to be cyclic in nature—and stronger at some times than others" (160). Moreover, the study is occasionally marred by inaccuracies. In the 1890s trolleys had *not* been running over the hallowed ground at Gettysburg for "several decades" (153), for example, and it was *not* "Matthew Brady and his assistants" (xi-xii) who posed pictures at Devil's Den after the great battle. These are, to be sure, minor details—but taken together they drain considerable force from Lamme's argument. All in all, *America's Historic Landscapes* is imaginative and useful in conception, but significantly flawed in execution.

*Cultural Heritage Conservation in the American South*, edited by Benita J. Howell. Southern Anthropological Society Proceedings 23. Athens: University of Georgia Press, 1990. 143 pp. Maps, tables, references. \$25.00 cloth, \$12.00 paper.

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*Cultural Heritage Conservation in the American South* makes a significant regional contribution to the national debate about the need to protect and enhance our heritage resources, be they Ozark folk buildings or the traditional foods of the Amana colonies. According to editor Benita J. Howell, "cultural heritage conservation" embraces the goals of historic preservation, local history, and folklife programs not merely to preserve the old but to actively maintain "living impressions of traditional culture." Thus, compared to the fields of historic preservation and history museums, "cultural conservation" is a more activist

solution to the threats faced daily by the folkways that have shaped the American character.

The twelve papers presented in *Cultural Heritage Conservation* were selected from a 1988 symposium of the Southern Anthropological Society and share an undeniable anthropological, as well as southern, perspective. Yet several of the authors present valuable insights and lessons for those working to conserve the heritage resources of the Midwest. Historian Jerrold Hirsch uses the history of the New Deal's Federal Writers' Project to remind us of the political implications of heritage conservation. Too often the state WPA guidebooks omitted the legacy of ethnic minorities and Native Americans; we cannot afford to repeat that mistake in today's heritage conservation and education programs. Anthropologists Roger Branch and Richard Persico, Jr., provide a Georgia case study of how folk festivals can help document threatened cultural traditions at the same time they celebrate the treasured customs. Anthropologist William Wedenoja and geographer Russel L. Gerlach discuss the Ozarks Elementary Curriculum Project, a model "cultural encouragement" program that teaches youngsters the value and continued relevance of Ozark folk culture. Another major education project, but aimed at an older audience, was the Tennessee Community Heritage Project. Funded by national, state, and private foundation sources, the project featured scholars-in-residence who worked with local community groups and governments in researching and developing interpretive history programs, publications, historic preservation projects, and museum exhibits. According to anthropologist Betty J. Duggan, the project's success reflected its emphasis on public participation and interaction.

Indeed, grass-roots organization, a commitment to public education, and widespread public involvement clearly emerge as the common ingredients behind the more successful southern efforts. This populist philosophy, and the innovative techniques detailed throughout the book, can be transferred to many, but not all, problems faced by the cultural heritage of the Midwest. For instance, this book has no case studies regarding the conservation of the family farm tradition, a midwestern concern addressed in part by Living History Farms in Des Moines. Yet in an edited volume of this kind it is difficult to review every significant regional initiative in heritage protection and enhancement. To the credit of editor Benita J. Howell and her fellow contributors, *Cultural Heritage Conservation* offers many concrete solutions and strategies on how we can wage a successful fight for our cultural identity. It is recommended reading for "cultural conservationists" no matter where they live.

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