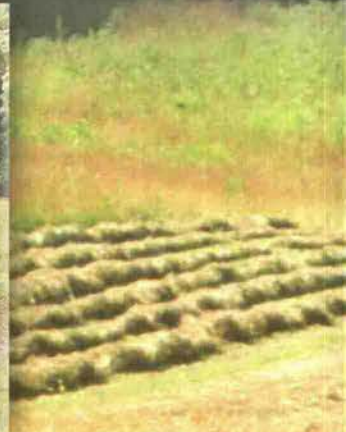
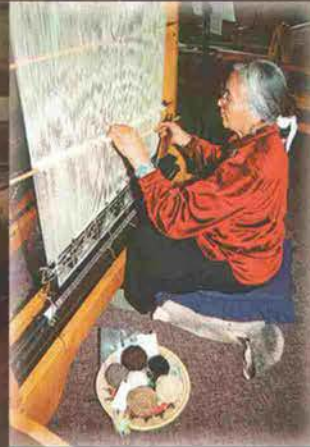




Stewardship Begins with People

An Atlas of Places, People, and Handmade Products



This report is the fourteenth in the Conservation and Stewardship Publication Series produced by the National Park Service Conservation Study Institute. This series includes a variety of publications designed to provide information on conservation history and current practice for professionals and the public. The series editor is Nora J. Mitchell, director of the Institute. This volume was published in cooperation with the National Park Service Northeast Region, Marsh-Billings-Rockefeller National Historical Park, Shelburne Farms National Historic Landmark, Eastern National, and Quebec-Labrador Foundation/Atlantic Center for the Environment.

The Conservation Study Institute was established by the National Park Service in 1998 to enhance leadership in the field of conservation. A partnership with academic, government, and nonprofit organizations, the Institute helps the National Park Service and its partners to stay in touch with the evolving field of conservation and to develop more sophisticated partnerships, new tools for community engagement, and new strategies for the twenty-first century. The Institute is based at Marsh-Billings-Rockefeller National Historical Park within the Northeast Region of the National Park Service.

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Cover background is a composite of landscape images from Ebey's Landing National Historical Reserve and Cuyahoga Valley National Park.

Stewardship Begins with People

An Atlas of Places, People, and Handmade Products

A COOPERATIVE PROJECT:

National Park Service Northeast Region

Marsh-Billings-Rockefeller National Historical Park

National Park Service Conservation Study Institute

Shelburne Farms National Historic Landmark

Eastern National

Quebec-Labrador Foundation/Atlantic Center for the Environment

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Conservation and Stewardship Publication No. 14 / 2007

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Stewardship Begins with People

An Atlas of Places, People, and Handmade Products



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Ebey's Landing National Historical Reserve



Introduction

This *Atlas of Places, People, and Handmade Products* is a guide to the work of friends and neighbors of U.S. national parks, heritage areas, and national historic landmarks who are practicing a stewardship ethic and demonstrating a commitment to sustainability. Their work and the products they make contribute to the preservation of authentic traditional cultures and significant cultural landscapes. These stories come from two dozen national park areas ranging from the Blue Ridge Mountains to the Hawaiian Islands, and were selected as illustrative of many similar efforts and enterprises. As our title notes, stewardship begins with people, and the people in this *Atlas*—and others like them—deserve both recognition and encouragement.

Stewardship Begins with People: An Atlas of Places, People, and Handmade Products offers a fresh perspective on the sustainability of national parks and their neighboring communities, and illustrates the many different ways parks and protected areas are working in partnership with local people to strengthen natural and cultural heritage. The continuity and vitality of cultural systems and traditional production have, over time, influenced characteristic patterns of land use, the biodiversity of plants and animals, community development, and a distinctive sense of place. However, many of these traditional land uses and their related products—which less than a generation ago were taken for granted by parks and protected areas as timeless and immutable—are being rapidly destabilized and displaced. Escalating land values, falling commodity prices, and competition from global markets are all contributing to the unraveling of traditional social and economic relationships to the land. The speed and scope of this change is unprecedented.

These challenges require rethinking the conventional relationships between parks and protected areas on one hand, and local communities and producers on the other.

It is no longer enough to strive for a friendly “coexistence.” All parties need to be more intentional and proactive in defining their mutual interests and crafting new, more cooperative strategies that contribute to some measure of sustainability and long-term conservation. This *Atlas* represents one such strategy.

This publication marks the culmination of a multi-year research project on heritage-based products that began with planning for the historic Mount Tom forest at Marsh-Billings-Rockefeller National Historical Park. A significant cultural landscape, the Mount Tom forest is the oldest professionally managed woodland in the U.S. The park continues to manage the forest in a contemporary context

It is no longer enough to strive for a friendly “coexistence.” All parties need to be more intentional and proactive in defining their mutual interests and crafting new, more cooperative strategies that contribute to some measure of sustainability and long-term conservation.

that is sensitive to historic character, relevant to the local community, and environmentally responsible. Recent third-party certification of the park’s forest practices by the independent Forest Stewardship Council stimulated a broader investigation of certification systems and issues associated with the branding of products.

Concurrent with these discussions at Marsh-Billings-Rockefeller National

Historical Park, there has been a growing conversation between national parks and partners on ways to enhance the cultural and economic sustainability of their distinctive regional identities. One tool that has generated particular interest is the use of branding as part of larger certification systems that make transparent the connection between products and responsible social and environmental practices. This enables individuals and organizations to make informed purchasing choices in direct support of good stewardship. Congress recently demonstrated its interest as well, asking the National Park Service to explore viable ways



Marsh-Billings-Rockefeller National Historical Park

to encourage the sale of traditional products in national parks that “reflect, educate, and celebrate the unique history, spirit, culture, and natural treasures of the designated region and individual park.”¹

This interest encouraged Marsh-Billings-Rockefeller National Historical Park to join the National Park Service Conservation Study Institute and a growing circle of national parks and partners to share experiences and learn more about how these strategies are being used in other places. This inquiry extended abroad, initially involving an exchange of ideas with park managers in Italy and the Czech Republic. A bilateral workshop, “Local Typical Products: Parks and Communities Working Together for a Sustainable Future,” was convened in 2002 by the Italian Nature Conservation Service, the Lazio regional parks, and the U.S. National Park Service. Sessions were held in Cinque Terre National Park and several protected areas around Rome. At Cinque Terre, participants studied the recovery and economic revitalization of a World Heritage cultural landscape of steep coastal vineyards that produce the traditional *Sciacchetrà* wine. Cinque Terre is developing one of the world’s most comprehensive programs in sustainable tourism, based largely on creating an environmental quality brand for products and services.

In 2006, the National Park Service participated in another bilateral workshop, “Marketing and Promotion of Local Heritage Products,” convened in the Czech Republic by the Quebec-Labrador Foundation/Atlantic Center for the Environment in cooperation with the Czech Environmental Partnership Foundation, Traditions of the White Carpathians, and Regional Environmental Center Czech Republic. The workshop, which was preceded by a seminar hosted by the United States Embassy in Prague, focused on innovative strategies to conserve cultural heritage, including promoting sustainable tourism, establishing certification systems, and building regional networks of protected areas and traditional producers.

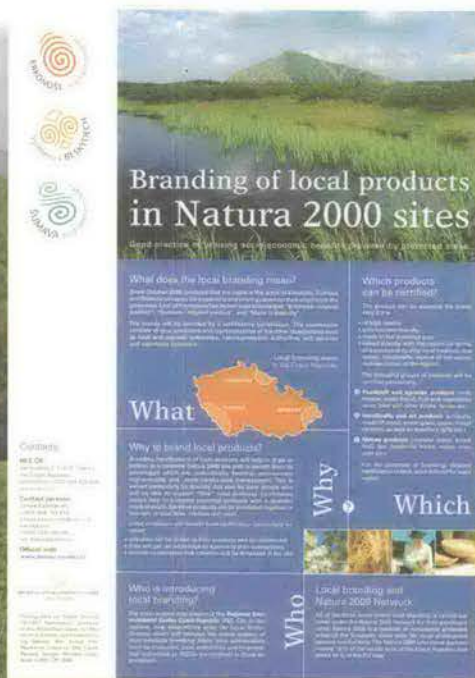
Lessons learned from these exchanges are being considered and carefully applied in the U.S. This *Atlas*, for example, takes inspiration from two Italian versions of an atlas or, in Italian, *atlante*. One was prepared for traditional products of national parks and one for the parks of the Lazio Region.² Both publications illustrate the extraordinary array of authentic traditional food products associated with

Italian parks and protected areas. Both publications were influenced by Slow Food, an international nonprofit organization working to protect the biodiversity and heritage of traditional, artisanal food products. Slow Food believes that food should be *good* (good taste), *clean* (not harmful to the environment), and *fair* (with producers fairly compensated).³ At first glance these “park atlases” may appear to be different from their more conventional map-oriented cousins. Like all atlases, however, they help us to understand the geography of special places and gain a deeper appreciation of the relationship between people and land.

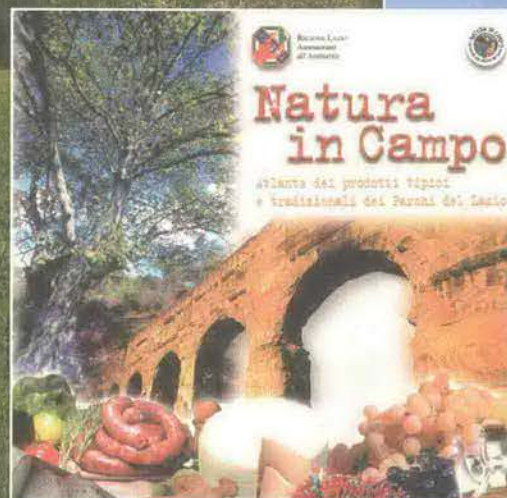
The entries in this U.S. version of the *Atlas* are all places that share similar issues and challenges, though their programs and initiatives are diverse and at different stages of development. Some places, like Cuyahoga Valley National Park, Golden Gate National Recreation Area, and Shelburne Farms National Historic Landmark, have, over many years, developed strong partnerships and sophisticated strategies. In other areas, such as Point Reyes National Seashore and Ebey’s Landing National Historical Reserve, various options

are being assessed. In other cases, park concessioners are taking the initiative, such as Xanterra at Yellowstone National Park and Forever Resorts at Grand Teton National Park. Park cooperating associations are particularly well positioned to make the critical link with broader educational objectives. Western National Parks Association’s operation of the historic Hubbell Trading Post and Golden Gate National Parks Conservancy’s Warming Hut at Crissy Field are excellent examples of how cooperating associations can integrate and communicate powerful interpretive messages through place-based products.

Some of the work described in the *Atlas* is connected to traditional cultural practices, while other work is associated with newer products that enhance or encourage good stewardship. Products may be tangible in nature, such as food and crafts, or may represent an expression of intangible culture, such as traditional music. In either case, this work is an expression of people’s powerful and often intergenerational relationship to special places and landscapes. All of the diverse initiatives and activities described in the *Atlas*



White Carpathian Mountains,
Czech Republic



will hopefully stimulate a timely and thoughtful discussion about the ways in which national parks and protected areas can encourage and support the work of good stewardship. The *Atlas* may also foster a broader public dialogue that is relevant and responsive to people seeking a more sustainable path for the future of parks and protected areas and their neighboring communities.

We are impressed by the enthusiasm of park managers, cooperating associations, concessioners, and producers from all around the National Park System who contributed the many stories and photographs that fill these pages. Given this response, we will continue to build and facilitate an informal network to share best practices and innovation.

Writer Wendell Berry observed that “most people now are living on the far side of a broken connection...”⁴ This atlas project is but one step in reestablishing this connection—between parks, traditional cultures, and neighboring communities; between people and the food they eat; and between the stewardship of American landscapes and a healthier, more sustainable future.

Rolf Diamant
Superintendent
Marsh-Billings-Rockefeller National Historical Park

Nora Mitchell
Director
Conservation Study Institute

- 1 U.S. Congress, House, *Conference Report: Making Appropriations for the Department of the Interior, Environment, and Related Agencies for the Fiscal Year Ending September 30, 2006, and for Other Purposes*, 109th Cong., 1st sess., July 26, 2005, H.Doc. 109-188.
- 2 For the atlas on traditional products of Italian national parks, see <http://www.atlanteparchi.it/home.html>. For the atlas on the parks of the Lazio region, see <http://www.parks.it/buone.pratiche/index.html>.
- 3 See www.slowfood.com.
- 4 Wendell Berry, “In Distrust of Movements,” *Resurgence* 198 (January/February 2000): 4.



Stewardship Begins with People

An Atlas of Places,
People, and
Handmade Products



Welcome to the Folk Art Center



The Folk Art Center is home to the Southern Highland Handicraft Guild. It is the result of a cooperative effort between the Appalachian Regional Commission, the National Park Service and the Guild.



Opened in 1980, the Folk Art Center is a result of a cooperative effort between the Appalachian Regional Commission, the National Park Service and the Guild.

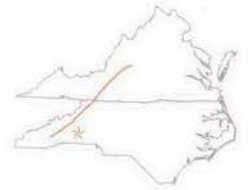


Whit Sizemore (right) continues to farm near Galax, Virginia, on land his family settled in the early nineteenth century but which he now leases from the parkway. He raises grass-fed beef and takes great pride in the quality of his pastures. Their rich green color reflects a rotational grazing regimen, the way Mr. Sizemore and his family have farmed for decades. An old farmhouse and barns, built by his grandfather from chestnut trees cut just across the creek, still stand on the property.



Blue Ridge Parkway and Blue Ridge National Heritage Area

VIRGINIA AND NORTH CAROLINA



Agriculture and traditional crafts have long been part of the cultural heritage of the Blue Ridge Mountains, but in recent years a changing economy has put new pressures on the region's small farms and rural communities. In response, the Blue Ridge Parkway, Blue Ridge National Heritage Area, and their many partners have sought new collaborative approaches that build on the region's natural and cultural assets to preserve the landscape and heritage of the mountains.

Along the length of the Blue Ridge Parkway, land is leased to farmers to raise beef and dairy cattle, tend orchards and vineyards, cultivate medicinal plants for human consumption, and grow berries, corn, and other row crops. These working farms maintain the cultural landscape and the pastoral experience that visitors appreciate along many sections of the 469-mile scenic road. The farms not only protect views and vistas but also conserve the agricultural character and cultural traditions of the region. The fresh, local foods they produce are enjoyed by residents and visitors alike.

A number of nonprofit organizations that support traditional crafts and artisans operate in the parkway and in the larger Blue Ridge National Heritage Area, which encompasses both the parkway and Great Smoky Mountains National Park. For example, HandMade in America was an early leader in promoting a community economic development approach based on the region's cultural, historical, and natural assets. Founded in 1993, the organization preserves traditional crafts and cultural activities by networking the many artisans working in shops, classrooms, studios, and galleries throughout the mountains of western North Carolina. HandMade in America believes that emphasizing the rich heritage of "handcraft" provides visitors with an authentic experience and helps to maintain the region's arts and crafts. HandMade has published two guidebooks featuring driving routes through the mountains of western North Carolina, many of which connect with the Blue Ridge Parkway and enable visitors and residents to explore the craft heritage, farms, walking trails, and other regional attractions.

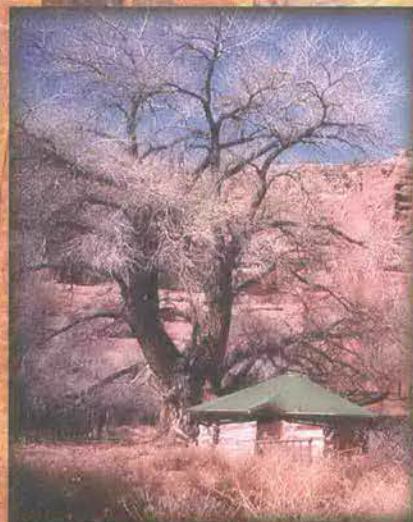
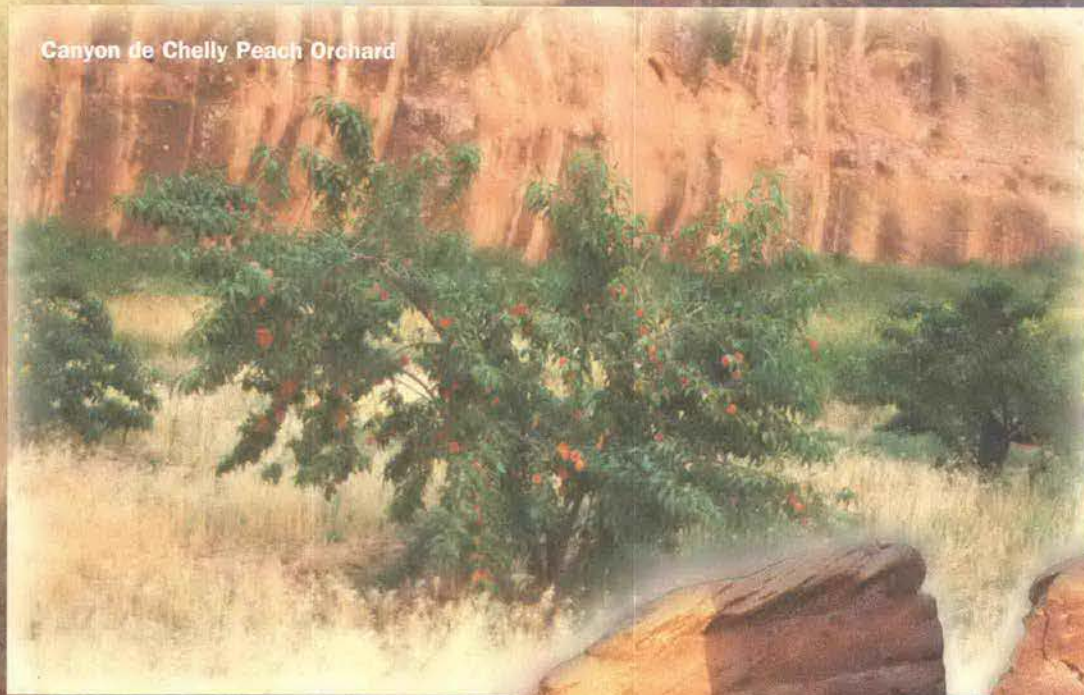
Another nonprofit organization that promotes the region's cultural heritage is the Southern Highland Craft Guild, which operates two retail stores along the parkway, one at Flat Top Manor in Moses H. Cone Memorial Park and one at the Folk Art Center near the parkway administrative offices in Asheville. The guild features work from 850 crafters and artists from 293 mountain counties spread across nine southern Appalachian states. In cooperation with the Blue Ridge Parkway, the guild also displays a permanent collection of historic craft objects at the Folk Art Center and offers contemporary artists a place to work and interact with parkway visitors. The National Park Service recognizes that people who enjoy parks and cultural tourism also appreciate and buy locally made crafts. Many of the fine art, jewelry, crafts, and traditional items featured by the guild's two stores are made from local materials with time-honored techniques. With nearly 300,000 guests annually, the center is the most visited facility on the Blue Ridge Parkway.

MORE ABOUT THE BLUE RIDGE PARKWAY AND BLUE RIDGE NATIONAL HERITAGE AREA

The Blue Ridge Parkway meanders along the southern Appalachian Mountains in Virginia and North Carolina, linking the Shenandoah and Great Smoky Mountains National Parks. Much like a spine, this narrow ribbon of land intersects with nearly every aspect of Appalachian life in the region, and over its 70-year history the parkway has connected people in important and diverse ways. The parkway is working with nonprofit organizations, citizens, and officials at all levels of government on a broad array of public and private stewardship initiatives to preserve and nurture communities in the Blue Ridge region.

The Blue Ridge National Heritage Area, comprising 25 counties in western North Carolina, was established in 2003 to preserve and interpret the region's traditional arts, culture, and folk music; the heritage and influence of the Cherokee Indians; and the various historic sites and collections of artifacts. Blue Ridge National Heritage Area, Inc., the nonprofit organization charged with managing the heritage area, is working with state, local, nonprofit, and Cherokee Indian partners to implement a management plan, build partnerships, and stimulate improved economic opportunity in the region.

Canyon de Chelly Peach Orchard



MORE ABOUT CANYON DE CHELLEY NATIONAL MONUMENT AND THE NAVAJO NATION

Within the steep sandstone walls of Canyon de Chelly are cliff dwellings, rock drawings, and other ancient sites that tell stories of what may be the longest continually inhabited place on the Colorado Plateau. The canyon contains evidence of 5,000 years of human history and habitation. Archeological remains and numerous pictographs illustrate and highlight a well-established livestock tradition, principally raising goats and sheep with smaller numbers of cattle and horses.

Canyon de Chelly National Monument is an early example of shared stewardship. Established as a unit of the National Park System in 1931, all of the monument's 83,840 acres lie within the lands of the Navajo Nation. The National Park Service and the Navajo work in partnership to manage the archeological, historical, and scientific resources and to help sustain the community of Navajo people who live and farm in the canyons today.

Canyon de Chelly National Monument

ARIZONA



Native peoples—including ancestral Pueblo Indians, the Hopi, and the Navajo (Diné)—have lived in Canyon de Chelly for as long as 5,000 years. The ancestral Puebloan people began farming in the region 2,500 years ago.

Down through the centuries native peoples cultivated a variety of fruits, some of which the Spanish introduced to the Southwest in the sixteenth and seventeenth centuries. Archeological evidence suggests that as early as the seventeenth century the Hopi, and later the Navajo, planted orchards in the canyons, including peach, plum, apricot, and apple trees as well as grapes. The Canyon de Chelly Navajo grew and preserved peaches for food and as a trade item. At various sites, peaches were harvested by the thousands, then pitted and dried. For example, at the Standing Cow site, thousands of small pits in long mounds parallel the rock walls of the canyon, suggesting the extent of the orchards and the dried fruit trade. The last 150 years have seen tumultuous destruction of the orchards, gradual reestablishment of peach trees, and more recently environmental deterioration and a decline in orchard productivity. Today Canyon de Chelly National Monument, the Navajo Nation, and other partners are working together to restore the canyon's watersheds and other resources that support the Diné farming traditions and way of life.

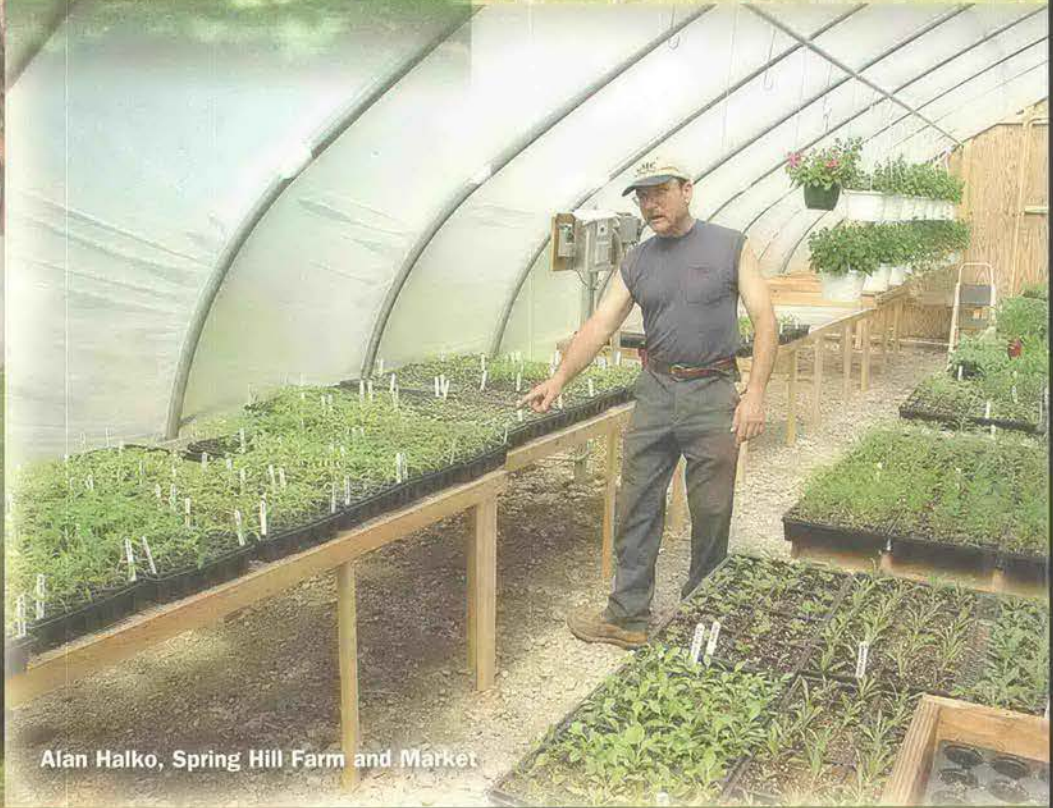
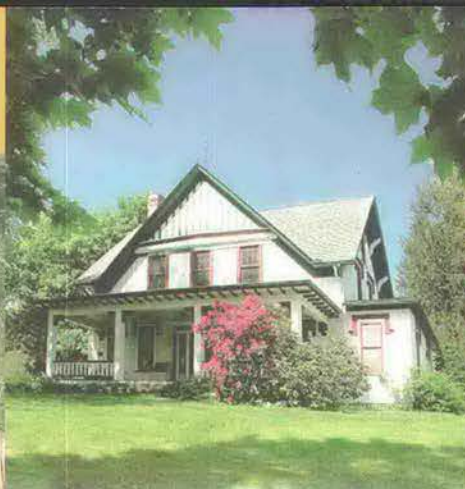
In 1864, the U.S. Cavalry removed nearly all of the Navajo from the Canyon de Chelly region. This process was brutal; the Navajo were forced to endure a 300-mile march to the Bosque Redondo reservation at Fort Sumner in New Mexico. Hundreds died along the way and many more lost their lives during the subsequent four years of Navajo incarceration. In addition, U.S. Cavalry troops destroyed the hogans, Churro sheep, and orchards that were the foundation of Diné agriculture. Army records document that approximately 4,000 fruit trees were destroyed. When the Navajo were finally granted sovereignty in 1868, they returned to Canyon de Chelly. They brought with them Churro sheep and replanted the orchards, which have become enduring symbols of cultural survival and renewal. Today, well over a thousand Navajo live in the canyons and farm the canyon floor, while

also providing guide services for park visitors and working in surrounding communities. They tend nearly 500 heirloom fruit trees, grow corn and alfalfa, and raise cattle and Churro sheep. However, this centuries-old agriculture is endangered by widespread soil erosion, the lack of a dependable water supply, and a proliferation of exotic plants including tamarisk and Russian olive, both of which were introduced by the Soil Conservation Service in the 1930s for bank stabilization.

Two related projects, the Watershed Restoration Project and the Canyon Farm Preservation Project, are being undertaken by the Navajo Nation, Canyon de Chelly National Monument, and other partners to revitalize canyon ecology and agriculture by addressing problems associated with exotic vegetation, wildlife and water management, and soil conservation. The long-range vision is to renew, on a more environmentally friendly and sustainable basis, traditional Navajo agricultural practices—such as Churro sheep farming and the cultivation of fruit orchards—on one of the oldest cultural landscapes in the National Park System. Over time, other opportunities may arise for activities such as agrotourism and sale on a small scale of value-added products. The efforts in Canyon de Chelly, and similar work being undertaken at the Hubbell Trading Post National Historic Site, reflect a commitment by the National Park Service to cooperative stewardship as summarized by ethnohistorian Tara Travis:

Considering how closely the peach trees are tied to the historical memory of the Diné at Canyon de Chelly, the National Park Service maintains a special obligation to ensure their environmental survival. These innovative projects demonstrate that efforts to document and preserve the historic farming landscape and orchards of Canyon de Chelly can also embrace concepts that will sustain a way of life and environment well into the future.¹

¹ Tara Travis, "Didzétsoh: The Peaches of Canyon de Chelly," *Sustainability News*, National Park Service, Spring 2005, 18–21.



Alan Halko, Spring Hill Farm and Market



Cuyahoga Valley National Park

OHIO

Cuyahoga Valley National Park established the Countryside Initiative in the late 1990s, inspired by the European approach to maintaining agriculture and working cultural landscapes in national parks and preserves. Even though agriculture has been historically important in the Cuyahoga River Valley, preservation of the park's rural landscape character and farming traditions has only recently been recognized as a priority. The goals of the Countryside Initiative are to sustain the agricultural heritage of the valley and preserve the remaining agricultural land and buildings by rehabilitating and revitalizing more than 20 of the old farms that operated in the valley from the mid-1800s to the mid-1900s. A precedent-setting partnership between the national park, the nonprofit Cuyahoga Valley Countryside Conservancy, and valley farmers, the Countryside Initiative advances privately supported, economically viable, and environmentally friendly approaches to agricultural practices within a national park setting. The initiative successfully merges rural landscape management objectives with more traditional National Park Service natural and cultural resource preservation practices.

Approximately 1,350 acres of parkland (five percent of the national park) are being made available through long-term leases for sustainable, small-scale family farms that require growers to consider sound ecological practices, the cultural values of the farm property, and aesthetics as they cultivate crops, tend animals, or grow fruit. The farms are producing diversified vegetable and cut-flower crops and poultry, and include a vineyard and winery. The Countryside Initiative partners are committed to developing a network of sustainable farms, value-added strategies, and new markets for their products. A key step forward in this effort is the opening of seasonal farmers' markets. The markets serve as an outlet for high-quality food and crafts produced by Countryside Initiative farms as well as other farms in the region. The markets also provide an opportunity for visitors to the park to learn firsthand about rural heritage and contemporary stewardship.



MORE ABOUT CUYAHOGA VALLEY NATIONAL PARK AND CUYAHOGA VALLEY COUNTRYSIDE CONSERVANCY

Cuyahoga Valley National Park, in northeast Ohio, was designated in 1974 as a national recreation area and renamed as a national park in 2000. Located between the large urban populations of Cleveland and Akron, the park preserves the rural landscape along 20 miles of the meandering, northward-flowing Cuyahoga River and the Ohio and Erie Canal. The Cuyahoga River, which takes its name from an American Indian word for "crooked river," dominates the landscape and links the floodplain, steep valleys and ravines, and upland forests.

In 1827, the opening of the Ohio and Erie Canal allowed shipping between Lake Erie and the Ohio River, tying the Ohio frontier to the rest of the nation and helping to open the interior to new markets. This transportation route resulted in the commercial prominence of Ohio in the early 1830s, and shaped the character of the region as canal-related industries and agriculture became the dominant occupations. Many of the small towns, villages, and farms that made up this nineteenth-century landscape still exist today. The significance of the valley's history to the development of the United States was recognized in 1996 by the designation of the 110-mile-long Ohio and Erie National Heritage Canalway, which extends from Cleveland to New Philadelphia, Ohio, along the route of the historic Ohio and Erie Canal. Cuyahoga Valley National Park lies within the canalway's boundaries.

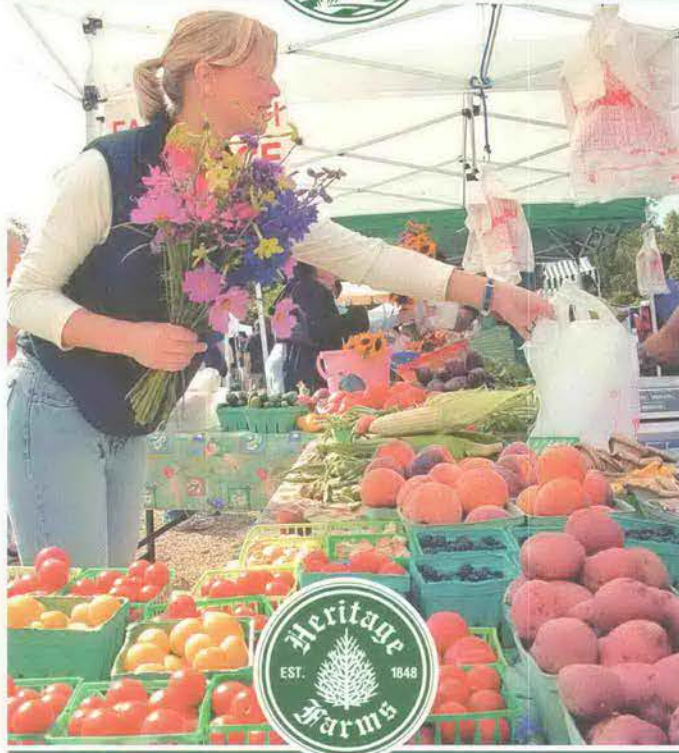
The Cuyahoga Valley Countryside Conservancy was established in 1999 as a nonprofit partner organization to Cuyahoga Valley National Park to help implement the Countryside Initiative. The conservancy is helping to develop policies that will focus on preserving rural and agricultural landscape character.



Cuyahoga Valley National Park

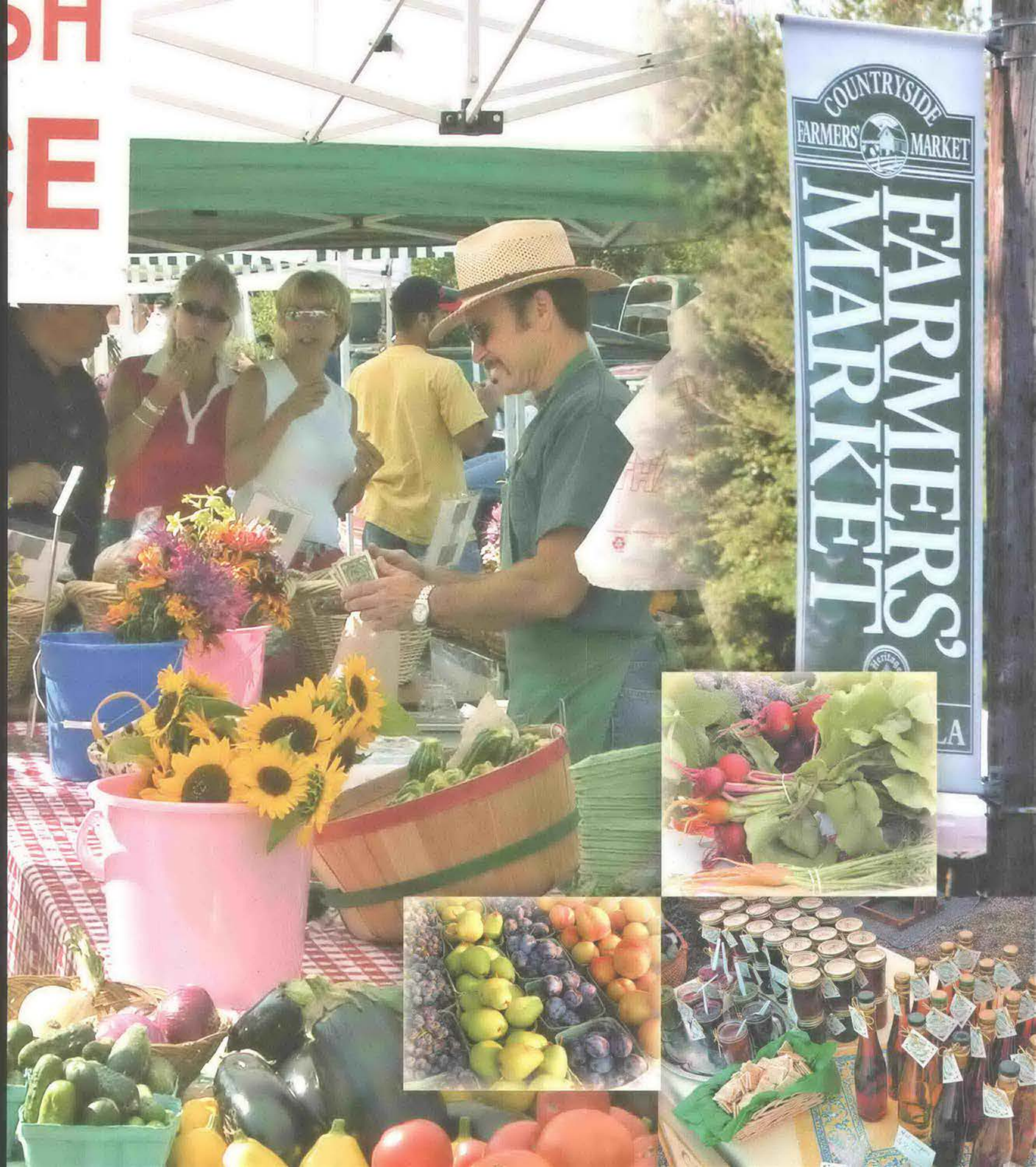
The farmers' market located at Heritage Farms, a privately owned family farm in the park, supports the local farming economy and helps visitors and residents understand the vital connection between open land, conservation, healthy food, and healthy communities.

FARM FRESH PRODUCE



PENINSULA OHIO



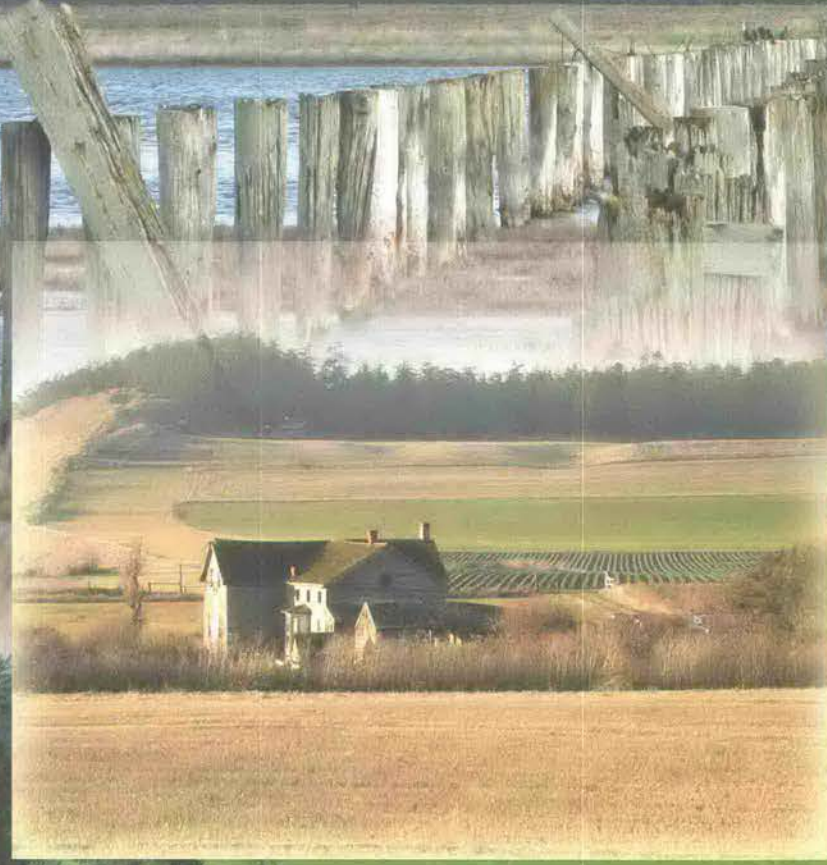


ON
E

COUNTRYSIDE
FARMERS MARKET

FARMERS
MARKET





Bob and Len Engle

Ebey's Landing National Historical Reserve



WASHINGTON

Encompassing nearly 18,000 acres of ancient prairie, woodlands, and protected waters and 25 miles of Puget Sound coastline, Ebey's Landing National Historical Reserve on Washington's Whidbey Island seeks to preserve a rural cultural landscape. The family farms laid out in the early 1850s are still in operation, in some cases by descendants of the original settlers. However, many of these surviving farms are struggling with increasingly competitive agricultural markets and rapidly falling commodity prices. Farmers and reserve staff are now beginning to discuss new approaches for sustaining economically viable family farms. As part of this exploratory phase, studies are evaluating several different scenarios for developing value-added markets for local agricultural and wood products, including the possibility of launching a distinctive brand that evokes the beauty and special qualities that many in the Puget Sound region associate with the reserve.

When the Ebey's Landing Reserve was established, it was anticipated that this valued cultural landscape, most of it remaining in private ownership, could be preserved through purchase of development rights and partnerships with local governments to manage growth and development. In this collaborative strategy, the National Park Service focused its attention on land conservation and public interpretation. However, as the reserve evolved, it became clear that the sustainability of the family farms—the heart of the cultural landscape—is at considerable risk and the primary focus now must be on their future viability.

There are some encouraging developments. A successful local aquaculture initiative, Penn Cove Shellfish, produces tons of Pacific blue mussels annually for restaurants throughout the country. Coupeville, the seat of Island County, has been called one of the 100 best small towns in America for artists and is home to the Coupeville Arts Center. The internationally renowned center invites prominent artists to teach courses that attract students from across the nation; its success has made the area a hub for weavers and quilters. The Penn Cove Gallery, an artists' cooperative, sells the work of local artists and artisans.

The structures, fences, gardens, and fields; the smell of cut hay or the cry of gulls; the foggy cliffs or the village seaport; all call to mind a familiar feeling and connection to the spirit of the place both past and present.

— *Ebey's Landing Cultural Landscape Inventory*¹

MORE ABOUT EBHEY'S LANDING NATIONAL HISTORICAL RESERVE

Ebey's Landing National Historical Reserve came into being through the efforts of a rural Pacific Northwest community to preserve its cultural landscape. Whidbey Island's old glacial lakebeds, which contain some of the richest soils in the state, attracted people nearly 700 years ago when American Indians cultivated these "prairies" for growing favored root crops. Euro-American settlement began in the 1850s when free land was offered to any citizen who would homestead for four years. Today the old fence lines, field patterns, and farm buildings of the early homesteaders are still visible on the landscape. The scenic views are spectacular, whether looking west across Admiralty Inlet to the Olympic Mountains or east toward the Cascade Mountains.

Penn Cove, on Whidbey Island's protected eastern shore, and the nearby abundance of tall timber in Whidbey's forests also attracted sea captains and shipbuilders. Captain Thomas Coupe claimed the shoreline acres that eventually became the town of Coupeville, the main town within the reserve. Maritime trade along Penn Cove, combined with farming, made Coupeville a thriving commercial center. Its prosperous past is reflected in the array of Victorian-era buildings that in 1972 were officially listed as the Central Whidbey Island Historic District. In addition, Whidbey's strategic placement at the entrance to Puget Sound brought a military presence to the island in the late 1800s, which remains today. Aspects of this military past are also preserved and interpreted through the reserve.

Established in 1978, the reserve is administered by a trust board made up of community residents and representatives from the reserve's four partnering government entities: the National Park Service, the Washington State Parks and Recreation Commission, Island County, and the Town of Coupeville.

¹ See <http://www.nps.gov/archive/ebla/rd/rd.htm>.

SUSTAINABLE PRACTICES AT WORK

The Warming Hut celebrates the theme of environmental sustainability, which is important to the future of our national parks and a healthy planet.

The building has been renovated using "green" materials.

Books reflect the area's history, natural

WARMING HUT

CRISSY FIELD

VISITOR INFORMATION
CAFE • PARK STORE

Environmentally Sustainable Practices at Work

Supporting the Golden Gate National Parks
www.nps.gov • www.parks.com



Golden Gate National Recreation Area

CALIFORNIA



Working as a partner to Golden Gate National Recreation Area in the San Francisco Bay area, the Golden Gate National Parks Conservancy is an acknowledged leader in putting ideas into practice. One example is the adaptive reuse of a 1909 storehouse on Crissy Field near the south pier of the Golden Gate Bridge, where the conservancy has established an information center, a bookstore, and a café. Renovations to what is now called the “Warming Hut” followed recognized best environmental practices, using “green” products such as recycled denim cotton wall insulation, formaldehyde-free cabinetry, water-based paints and sealants, and certified or salvaged wood for floors and furniture. Here visitors can take a break, relax, and learn about sustainable practices from interpretive panels throughout the building.

The café itself has broken perhaps the most important ground. To develop a menu based on locally grown and organic ingredients, the conservancy enlisted the help of Alice Waters, owner of Chez Panisse restaurant in Berkeley and one of the country’s most passionate advocates for sustainable agriculture and fresh, local food. As of this writing, 75 percent of the fresh food sold in the café is organic and comes from local farmers and producers. Options include organic smoothies from West Marin’s Straus Family Creamery, artisanal cheeses from Cowgirl Creamery in Point Reyes Station, ham from Niman Ranch in Bolinas, and “Let’s Be Frank” preservative-free hotdogs made from grass-fed beef. Purchases made at the Warming Hut’s bookstore and café support the education and outreach programs of the Crissy Field Center, which engages young people from diverse communities interested in urban environmental issues.

At the Warming Hut, the park and conservancy have raised the bar beyond the application of green building practices by also addressing the connection between land conservation, locally produced food, and the choices park users can make as consumers.

The park and the conservancy are partnering with the nonprofit organization Nextcourse, a Bay Area community food and nutrition initiative, to create a “Food from the Parks Initiative.” This project envisions an integrated park-wide food program that will enable all 17 food service facilities located throughout Golden Gate National Recreation Area to use their collective purchasing power to source environmentally and socially responsible local products.

MORE ABOUT GOLDEN GATE NATIONAL RECREATION AREA AND THE GOLDEN GATE NATIONAL PARKS CONSERVANCY

Golden Gate National Recreation Area, the largest urban national park in the United States, offers San Francisco residents and visitors opportunities to experience ocean beaches and headlands, redwood forests, marshes, former military properties, and Alcatraz Island. Established in 1972, the park is located in the midst of a highly diverse metropolitan area of 7 million people and welcomes 20 million visitors annually. Golden Gate has the largest Volunteers-In-Parks program in the National Park System; in 2005, nearly 13,000 volunteers donated 372,932 hours to park projects. Partnerships are at the center of the park’s management philosophy, and some of the most effective collaborations in the National Park Service have been the result.

For 24 years, the Golden Gate National Parks Conservancy has operated as the park’s primary cooperating association and friends group, working closely with park staff to engage people of all ages in stewardship opportunities and educational programs. Through its programs and volunteer opportunities, the conservancy builds awareness and support not only for the park but also for the concepts of community stewardship and sustainability. One of the more ambitious collaborations between the park and the conservancy has been the transformation of Crissy Field, a 100-acre former airfield under the sweep of the Golden Gate Bridge. The project involved restoring a salt marsh, planting native vegetation, building trails for walking and biking, and the opening of the Warming Hut. A key interpretive theme chosen for Crissy Field was the topic of sustainability, which encouraged the park and the conservancy to develop a set of goals focused on remediation, recycling, restoration, and renewal.

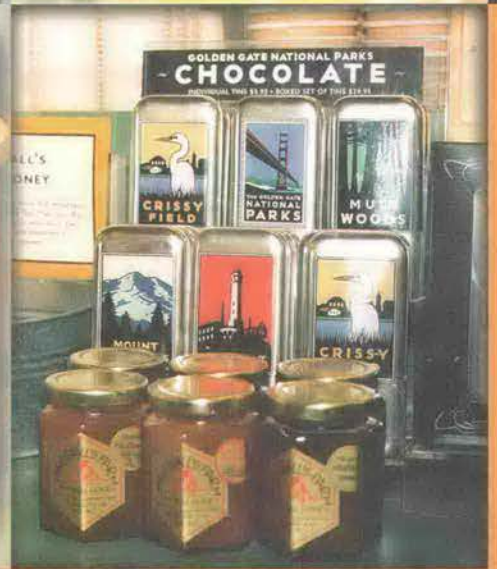
— KID'S MEALS —

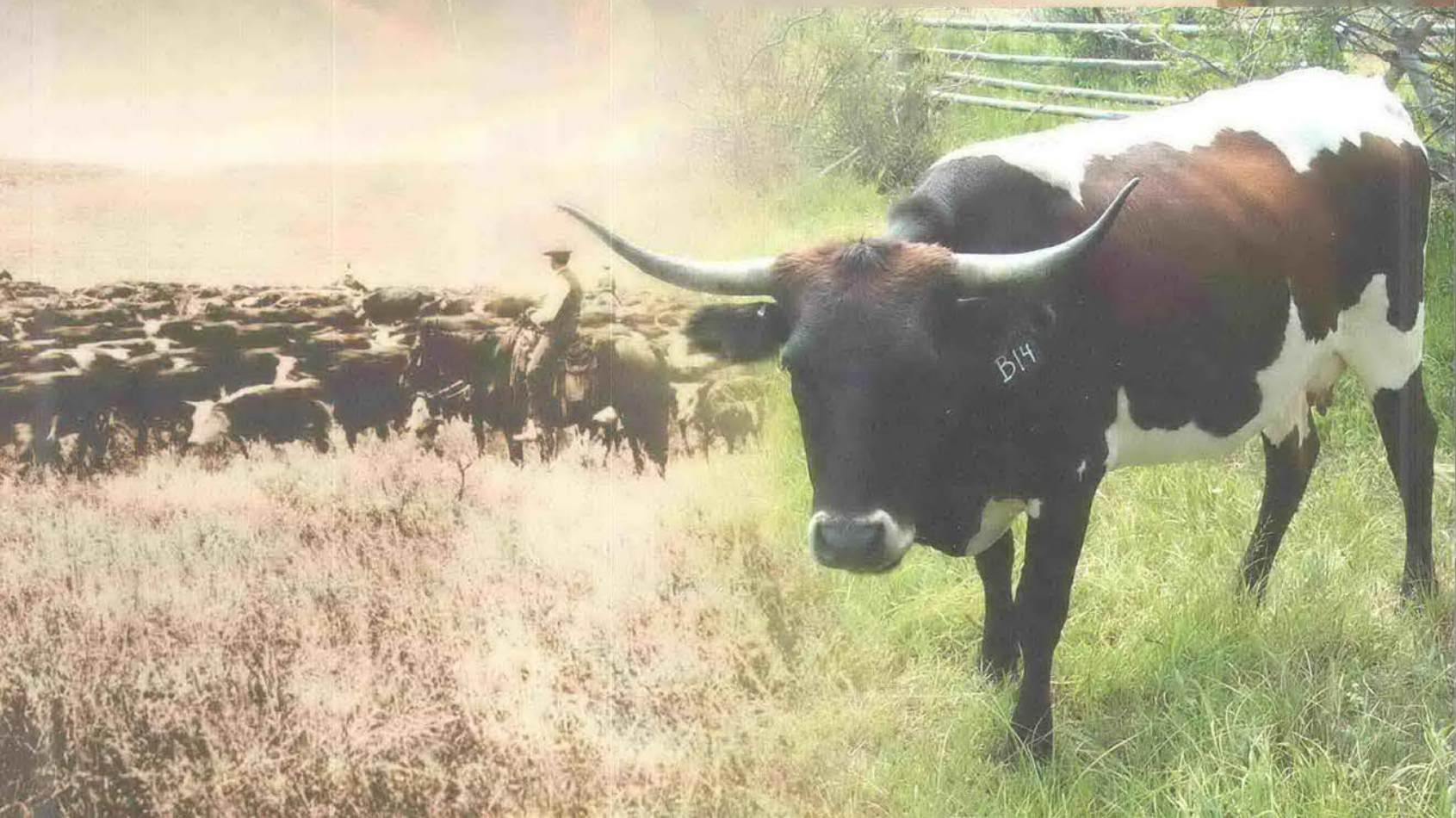
(served w/ carrots & milk or apple juice)
Grilled cheese sandwich ... 4²⁵

Peanut Butter & Jam sandwich.. 4²⁵

We make every effort to provide organically grown produce & sustainably produced foods







Grant-Kohrs Ranch National Historic Site

MONTANA



Deer Lodge Valley in southwest Montana has long been ranching country. Today, the 1,500-acre Grant-Kohrs Ranch National Historic Site introduces visitors to the history of cattle ranching and European settlement in Montana and the Great Plains, as well as to the current practice of dry-range livestock farming. Through its interpretive program and management practices, Grant-Kohrs Ranch National Historic Site describes the early years of open-range grazing, the closed-ranch approach that followed, and the contemporary working ranch. The ranch currently raises approximately 100 head of cattle, including cows, calves, breeding bulls, and steers. Like most other Montana cattle ranches, the yearlings are sold at auction and shipped to beef feedlots across the country.

In recent years, the park has developed innovative programs that advance environmental and animal stewardship objectives. In one such program, “Cows and Weeds,” cattle are taught to graze on noxious weeds and avoid riparian areas. Preliminary results suggest that cows teach their heifers to eat the same plants and thereby make a contribution to both weed control and water quality. In another project, area ranchers in consultation with park staff are researching the development of small-scale meat processing for their high-quality grass-fed beef. The combination of sustainable grazing practices, grass-fed animals, and value-added microprocessing may create new markets for local meat, strengthen the region’s economy, and ultimately preserve the cultural landscape of ranching in Deer Lodge Valley.

The park also offers several unique craft products that represent the frontier cattle ranching era. Lyndel Meikle, a veteran of 33 years with the National Park Service and the park’s blacksmith for 21 years, interprets the critical value of blacksmiths to Western settlement. She makes a highly prized “hoof pick” to clean dirt

from horses’ hooves, which is sold in the park store. In addition, Ms. Meikle developed a pattern for a kitchen stepladder/chair, known as “Wilhelmine’s Chair,” that was found in the ranch museum. Grant-Kohrs Ranch has sold more than 20,000 of these patterns to woodworkers, who faithfully reproduce part of the park’s heritage.

MORE ABOUT GRANT-KOHR'S RANCH NATIONAL HISTORIC SITE

The historic ranch was founded in 1860 by pioneer stock grower John Grant. Six years later, his successor, cattle baron Conrad Kohrs, made the ranch the headquarters for a 10-million-acre cattle empire. In 1972, Grant-Kohrs Ranch joined the National Park System. Wide open spaces, the hard-working cowboy and his spirited cow pony, and vast herds of cattle are among the strongest symbols of the American West. As a working cattle ranch, Grant-Kohrs Ranch National Historic Site preserves these symbols and commemorates the role of cattlemen in American history.





Today, only a few Hawaiian taro farms use traditional and sustainable methods of farming and cultivation—most use modern pesticides, herbicides, and machines to produce *poi* for market. At Kapahu Living Farm, taro cultivation is completely organic. Instead of adding chemicals, workers pull the weeds and push them back under the water, where they break down to become green manure and fertilize the taro. Kīpahulu ʻŌhana believes it is important for both Native Hawaiians and visitors to experience the efficacy of the ancient methods of taro farming. “We work with the park to integrate the best of the traditional Hawaiian land management practices, using the knowledge of the people who have grown up on this land and whose ancestors were here long before, with the best of the modern scientific approach to resource management,” says Scott Crawford of Kīpahulu ʻŌhana. “Both approaches are most effective today when applied in a complementary fashion.”

Haleakalā National Park

HAWAII



Kīpahulu, a place on the Hawaiian island of Maui, was once prized by Hawaiian *ali`i* (royalty) for its fertile land and ocean. The land and sea resources of the Kīpahulu *moku* (a Native Hawaiian land division) supported a sustainable lifestyle of farming and fishing long before Europeans came to the Hawaiian Islands. Today, Haleakalā National Park incorporates portions of Kīpahulu, where an innovative partnership between Native Hawaiian residents and the park works to reestablish and learn from the tradition of *Mālama `āina* (care for and love of the land).

The nonprofit organization Kīpahulu `Ohana works in the Kīpahulu Valley to restore traditional Hawaiian agriculture, aquaculture, and ways of living. Through cultural demonstrations and activities, the organization is seeking to reestablish a model of a living, self-sustaining Native Hawaiian community. At Kapahu Living Farm, operated by Kīpahulu `Ohana under a cooperative agreement with the park, 15 ancient *lo`i* (taro patches) have been brought back into cultivation. Visitors to Kapahu Farm receive a hands-on introduction to making *poi*, the traditional staple starch of ancient Hawaiian diets. At the farm, visitors can pound boiled taro root into *poi* and then sample it. *Poi* is still an important dish for modern Hawaiian families. When a bowl of *poi* is on the table, families are not allowed to yell or harbor ill feelings.

In addition to making *poi*, visitors to Kapahu Farm can prepare *lauhala* (leaves of the hala tree) for weaving mats, baskets, and toys. In the future, visitors to Kapahu Farm will be able to buy *poi*, *lauhala* mats and baskets, and other native products. Kīpahulu `Ohana has also constructed a large *hale* (a traditional, thatched, Hawaiian structure made with native materials) near the park visitor center, and is assisting the park in the removal of alien flora and the reintroduction of native, endemic, and Polynesian species. It accomplishes all of this work through partnerships with the National Park Service as well as with state, county, sovereign, and private entities. By restoring traditional taro cultivation and bringing back to life age-old perspectives and ways of living, Kīpahulu `Ohana is teaching residents and visitors alike the tradition of *Mālama `āina*.

We seek to provide park visitors with an authentic Hawaiian experience, keeping in mind that culture and tradition are dynamic and adaptive. The farm is not a museum trying to recreate a time from the past so much as a living example of Hawaiian lifestyle, taking the essence of the legacy passed down by the *kūpuna* (ancestors), and integrating it in a practical way for living on the land today.

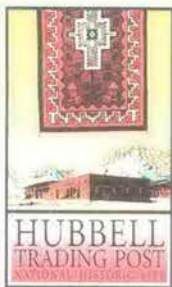
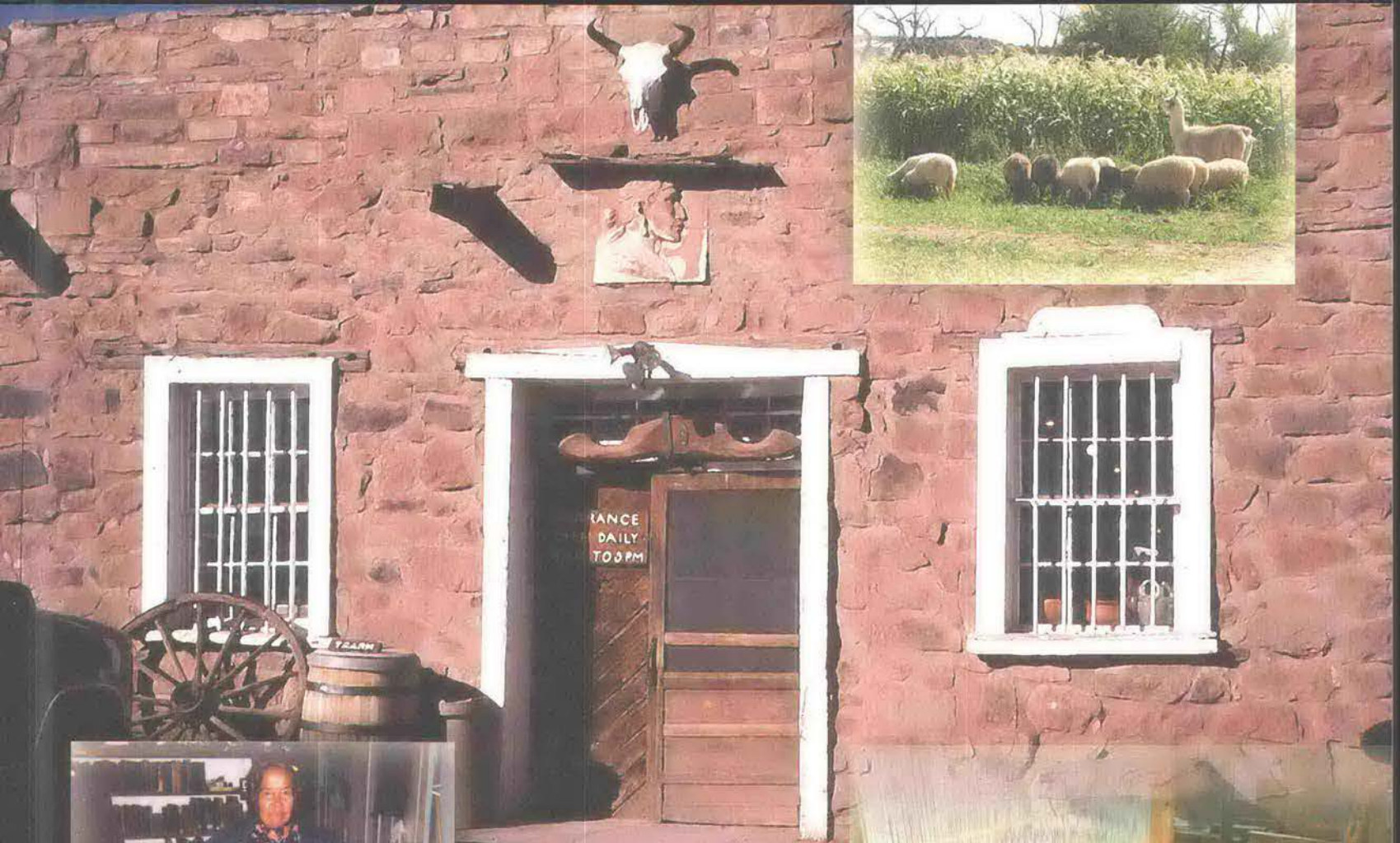
– Scott Crawford, executive director, Kīpahulu `Ohana

This partnership assists the park in presenting the living culture of Haleakalā and provides an opportunity to increase the relevancy of our cultural and natural resources for our visitors. Through this work, the park can better interpret the rich traditions and values of Hawaiians and put these tenets into practice in our resource management efforts.

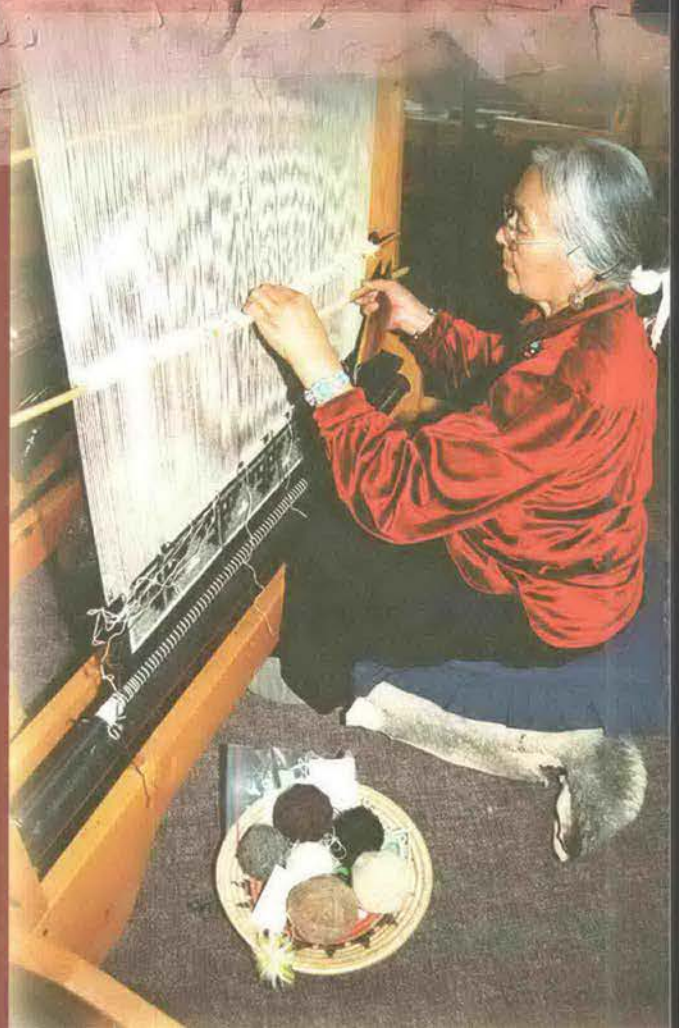
– Eric Andersen, management assistant,
Haleakalā National Park

MORE ABOUT HALEAKALĀ NATIONAL PARK

Haleakalā National Park preserves the outstanding landscape of the upper slopes of Haleakalā volcano, and protects the unique and fragile ecosystems of Kīpahulu Valley and the scenic watershed along `Ohe`o Gulch. Haleakalā contains more rare and endangered species than any other national park in the U.S. system. Originally a part of Hawai`i National Park, Haleakalā was given its own separate designation in 1961, and was further recognized as an International Biosphere Reserve in 1980.



Navajo weavers are encouraged to label their rugs with a personal photo and a certificate of authenticity, adding value associated with craftsmanship and sense of place. The label to the left shows weaver Joann Shorty with the rug she created. The Western National Parks Association buys rugs from contemporary weavers for resale in the trading post and also sets prices for the rugs made by the demonstrators.



Genuine Navajo Rug

• Certificate of Authenticity •

Hubbell Trading Post National Historic Site

ARIZONA



Hubbell Trading Post National Historic Site includes the oldest continuously operating trading post in the Navajo Nation. The park's mission is to sustain the trading post as a bona fide business operation that respects history and tradition while adapting to contemporary change. Today, you can buy a rug, a silver and turquoise ring, a can of beans, or a loaf of bread, much in the same way a Navajo or visitor experienced John Lorenzo Hubbell's trading post a hundred years ago. The store offers a convenient location for the local community to shop and interact with the staff, who speak the Navajo language.

Since Hubbell Trading Post is so deeply connected to Navajo rugs, the park interprets this part of its history through onsite weaving demonstrations. Weavers are salaried employees of the Western National Parks Association and weave traditional Navajo rugs in the park's visitor center. Mary Lee Begay (pictured at left) has been weaving at the park for 34 years. During her tenure, several million visitors have watched the weavers ply their craft and gained an appreciation for a traditional art form rarely observed in progress. It is not uncommon for visitors to purchase these rugs even before they are completed.

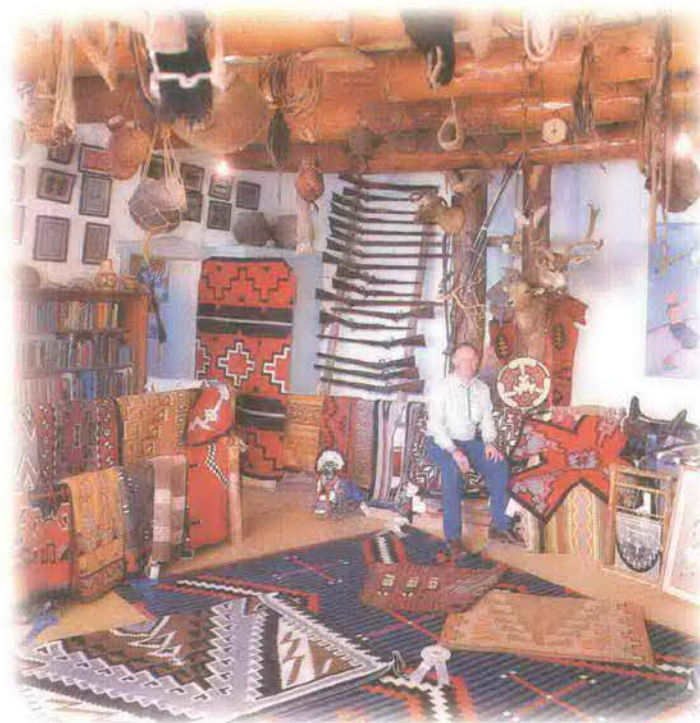
The return of irrigated water to the Ganado Valley allowed the park to realize the long-term management goals of adding the dimension of farming to the 160-acre historic homestead and restoring the 1930s cultural landscape of John Lorenzo Hubbell. Abandoned agricultural fields have been reclaimed and historic terraces rebuilt. As a demonstration of small-scale sustainable farming, corn and traditional native crops have been planted, and Churro sheep have been reintroduced. The Churro, the earliest domesticated animal in the Southwest and well adapted to the climate, is central to Diné traditions and weaving.

The park is considering many options for its future, including leasing farmland to local Navajo farmers, contributing to a community farmers' market, and experimenting with more drought-tolerant crops. Perhaps someday some of these products might also be sold in the trading post store under their own value-added "Ganado Grown" brand.

MORE ABOUT HUBBELL TRADING POST NATIONAL HISTORIC SITE AND WESTERN NATIONAL PARKS ASSOCIATION

John Lorenzo Hubbell purchased the trading post in 1878, ten years after Navajos were allowed to return to their homeland from their terrible exile at Bosque Redondo in New Mexico. During the four years spent at Bosque Redondo, the Navajos were introduced to many new items. Traders like Hubbell supplied those items once they returned home. Hubbell family members operated this trading post until it was sold to the National Park Service in 1967.

The trading post is operated by the park's cooperating nonprofit association, Western National Parks Association. Western National promotes preservation of the National Park System and its resources by creating greater public appreciation through education, interpretation, and research. Headquartered in Tucson, Arizona, the association was founded to support the interpretive activities of the National Park Service. It operates bookstores at 65 sites throughout the western United States.



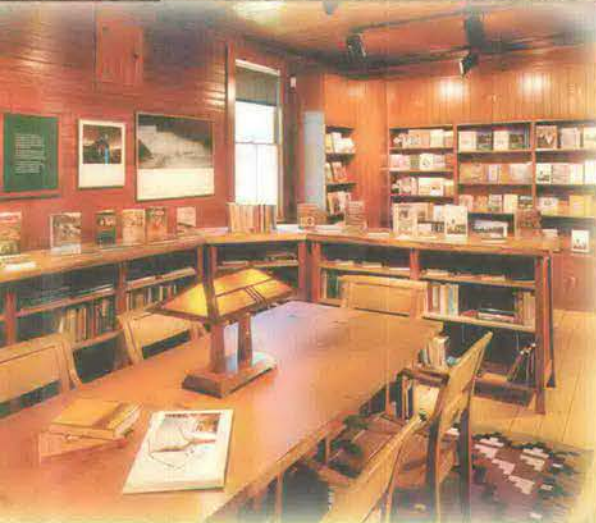




Hubbell Trading Post National Historic Site

The Friends of Hubbell Trading Post National Historic Site, Inc., hosts a semiannual Native American Arts and Crafts Auction for the trading post. Since 1999, buyers have purchased hundreds of contemporary crafts, mostly highly prized rugs. Navajo weavers, their families, and prospective buyers meet, talk, enjoy local food, and share a mutual appreciation for native crafts. In many ways, the auction revives various activities supported by John Hubbell; he frequently organized rodeos, socials, and feasts for both Navajos and non-native visitors. Equally important, the auction helps educate participants about the dynamic nature of Diné culture. It demonstrates how the Navajo people continue their traditions in a changing contemporary world, while stimulating renewed interest in weaving within the Navajo Nation.





Marsh-Billings-Rockefeller National Historical Park

VERMONT



Located west of the Connecticut River among the rolling hills, pastures, and forests of east-central Vermont is Marsh-Billings-Rockefeller National Historical Park. Once the site of depleted hill farms and cutover forestland, the park is now the oldest professionally managed woodland in North America. In its commitment to continuing sustainable forest management, the National Park Service is exploring how contemporary conservation ideas, such as the production of traditional value-added forest products and branding through third-party certification, can determine the next phase in the stewardship of this cultural landscape.

The park's Carriage Barn Visitor Center is furnished with chairs, tables, and bookcases built by local furniture makers from park wood. The park and its cooperating association, Eastern National, have commissioned local craftspeople to produce hand-turned bowls and pens for sale in the visitor center. The park also creates custom-made wooden "arrowheads" for special NPS awards. Each plaque has a message about the origin of the wood and its association with the park's sustainably managed forest. All of these products reflect a long Vermont tradition of wood craftsmanship and carry added economic value associated with place, heritage, and land stewardship. The park uses all of its forest management activities as opportunities for education and community engagement. Programs such as "A Forest for Every Classroom: Learning to Make Choices for the Future" provide young people with confidence, knowledge, and citizenship skills that they can apply in caring for their school and community woodlands.

In 2005 Marsh-Billings-Rockefeller was awarded the first Forest Stewardship Council certification of a U.S. national park. The park sought third-party certification of its woodland to highlight one of the fastest growing new developments in responsible forestry. Certification provides market recognition and added value to wood from well-managed forests through credible, independent evaluation and verification of exemplary forestry practices. The park's new Forest Center, a multipurpose educational building to be constructed almost entirely from the park's certified wood, will also be "LEED certified," a rating from the U.S. Green Building Council for leadership in energy and environ-

mental design. The center will be self-sufficient in meeting its energy needs: a wood-fired boiler, fueled with wood from the forest, will provide heat, and electricity will be generated by photovoltaic panels.

Along with its demonstration value for park visitors and community members, the certification process can also stimulate a broader dialogue within the National Park Service about the importance of using certified wood. As perhaps America's most recognizable resource management agency, the National Park Service can play an important role in demonstrating ways to align procurement practices with organizational values.

Marsh-Billings-Rockefeller continues to explore options for labeling and co-labeling of its wood products to illustrate the connections between traditional and sustainable products, stewardship, and parks and protected lands. This exploration prompted park staff to join other agency colleagues in learning more about likeminded efforts elsewhere in the U.S. and abroad, eventually leading to the creation of *Stewardship Begins with People: An Atlas of Places, People, and Handmade Products* and a growing network of parks and producers.

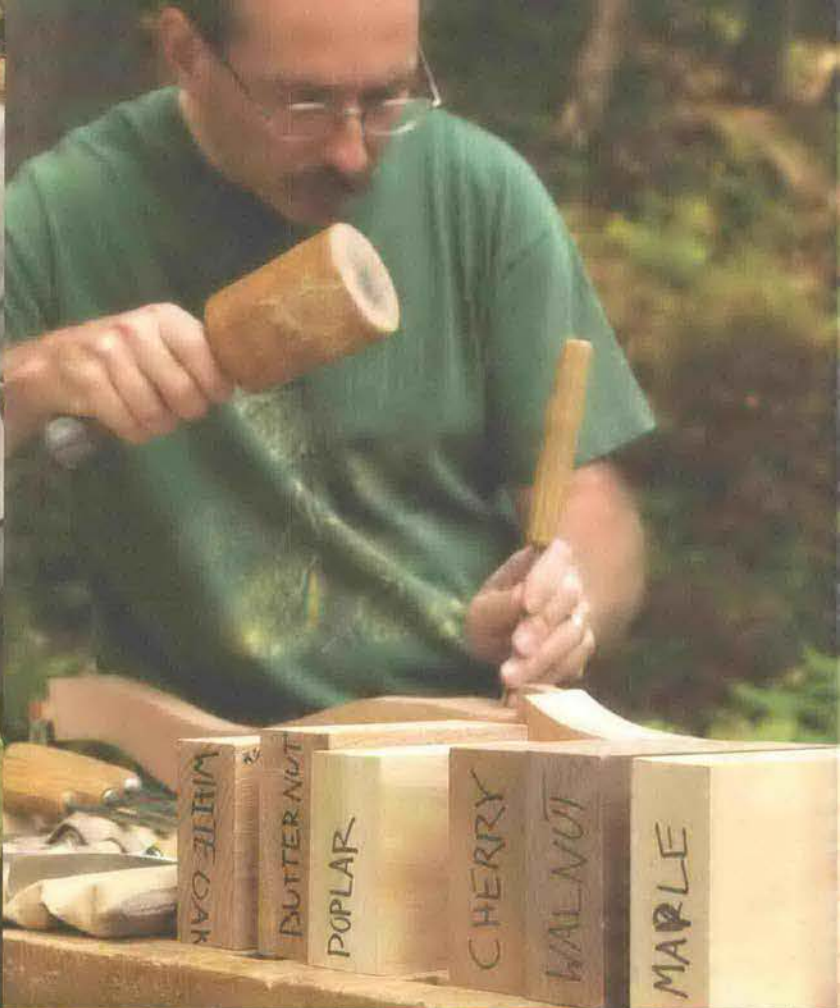
MORE ABOUT MARSH-BILLINGS-ROCKEFELLER NATIONAL HISTORICAL PARK

Marsh-Billings-Rockefeller National Historical Park, opened to the public in 1998, tells a local and national story of conservation history, evolution of land stewardship, and emergence of a conservation ethic. It is named in honor of three families responsible for the recovery and careful stewardship of this land. George Perkins Marsh, the author of *Man and Nature* (1864), was a major influence on the formation of the modern environmental movement. Frederick Billings and his family put Marsh's philosophy into practice with a farsighted program of progressive farming and forestry, using pioneering reforestation techniques borrowed from nineteenth-century Europe. Frederick Billings's granddaughter Mary and her husband Laurance S. Rockefeller inherited the property in the mid-twentieth century, sustaining and enriching it through their own conservation projects. They donated the property to the National Park Service in 1992, and the park opened in 1998 with a legislative mandate to maintain and build upon the 140-year-old legacy of forest stewardship.

Marsh-Billings-Rockefeller National Historical Park

People are at the heart of the park's forest stewardship story. The park has collected oral histories from neighbors who have worked honorably in the woods for most of their lives. They have been invited to tell their stories and talk about their attachment to the land and participate in a variety of public workshops, demonstrations, and events. For example, the Vermont Tree Farm Program's fiftieth birthday celebration, hosted at the park, brought together forest landowners from throughout the region. Attendees like Floyd and Marjorie Van Alstyne of East Barnard were recognized for having their land enrolled in this conservation program for almost a half century. The park's forest was enrolled as Vermont Tree Farm #1 in 1956, and remains in the program to this day.





The FSC Logo identifies forests which have been certified in accordance with the rules of the Forest Stewardship Council.

Cert no. SW-FM/COC-1606
©1996 Forest Stewardship Council



NEW ORLEANS JAZZ
NATIONAL
HISTORICAL PARK
EST. 1994



New Orleans Jazz National Historical Park

LOUISIANA



The great paradox of the uniquely American art form called jazz is that it continues to progress, even as it remains rooted here in New Orleans. Somewhere each day an old jazz song is played in a new way. Somewhere each day a new jazz song, reflective of contemporary mood, emerges. And yet, the origins of traditional jazz in New Orleans remain the immutable bedrock, the substrate of the primordial ooze from which the music emerged, and to which the new artists all must pay homage.

— John Quirk, superintendent, New Orleans Jazz National Historical Park

New Orleans Jazz National Historical Park is dedicated to documenting and presenting the origins and development of jazz, and to interpreting jazz as a uniquely American art form. Located in the heart of New Orleans, the birthplace of jazz, the park is actively involved in the local jazz scene in a variety of ways, working in partnership with musicians and other organizations. The park sponsors musical events, supports music education, provides bands to play in local schools, and offers internships for students from local universities.

One of the park's early initiatives was to make selected pieces of historical music available. In cooperation with the GHB Jazz Foundation (founded by George H. Buck, Jr., a well-known local music producer) and the City of Mandeville (across Lake Pontchartrain from New Orleans), the park produced a compact disc of traditional New Orleans brass band music played by Andrew Hall's Society Brass Band. The CD was recorded during a dance held to commemorate the Dew Drop Social and Benevolent Society Hall (built in 1895 and one of the last dance halls in Louisiana) and released as a three-part series entitled, "New Orleans Jazz Is Alive in 2000." Two other recordings of New Orleans jazz, "The Early Years, 1925–1936" and "The Revival, 1940–1960," were produced under the direction of Barry Martyn, a widely recognized drummer and jazz producer. Martyn chose music recorded by local musicians during these two time periods to tell the New Orleans jazz story. For these recordings, a special orchestra was organized with well-known local artists and named the Arrowhead Jazz Band, a reference to the National Park Service logo.

The National Park Service charted new ground with these partnerships and production of the recordings. Creative approaches were used to address the rights and payments associated with the music. The National Council for Traditional Arts researched the ownership of the music so that royalties could be paid to the songwriters or their heirs. In addition, a portion of the revenues from the sale of these recordings is being used to fund additional projects that contribute to the celebration and stewardship of New Orleans traditional jazz.

MORE ABOUT NEW ORLEANS JAZZ NATIONAL HISTORICAL PARK

The park was established in 1994 to tell the history, evolution, and present-day culture of jazz—a story rich with innovation, experimentation, controversy, and emotion. Working in partnership with others, the park preserves information and resources associated with the origins and early development of jazz. This includes sharing the cultural history of the people and places that helped shape the development and progression of jazz in New Orleans. The park offers an array of programs, from walking tours of the city to live jazz concerts, films, and theatre, and produces music CDs and books on the history of jazz.

Through its publications, the park has documented the history of jazz and celebrated contemporary forms of the genre. In partnership with the New Orleans Jazz Commission, the park began an oral history project to collect and preserve the memories and oral traditions of New Orleans musicians, with more than 100 interviews conducted to date. This collection is available to scholars, students, and the public through Tulane University's Hogan Jazz Archive.



A third-generation farmer who has persevered is A. Gillan "Gil" Alexander III (above right), whose great-grandfather, Alonzo Gillan Alexander, worked 600 acres of wheat with mules. In 2000, under the leadership of Mr. Alexander and his sister, Sharyn Dowdell-Kountz (above left), a small group of African American farmers created the Nicodemus Flour Cooperative. Edgar Hicks, a grain marketing consultant in Omaha, helped the farmers obtain a federal grant to develop a community-based wheat milling cooperative. The co-op grinds hard white wheat into "Promised Land Flour." Although it is produced in small quantities, the flour sells well and, as a value-added product, brings \$15 a bushel to the co-op, in contrast to wheat sold in bulk at \$3.40 a bushel. Gil's cousin, Gary Alexander, and Edgar Hicks are leading a co-op project to research the viability of growing teff, an Ethiopian grain from which they can make low-gluten products. In 2005, with a U.S. Department of Agriculture grant, they planted and harvested their first teff crop.

Nicodemus National Historic Site

KANSAS

Nicodemus National Historic Site, located in Nicodemus, Kansas, recognizes the oldest continuously occupied town west of the Mississippi that was planned and settled by African Americans. Most of these early settlers were former slaves and refugees fleeing violence, segregation, and political disenfranchisement in the southern states following the collapse of post-Civil War Reconstruction. The Kansas Freedman's Relief Association welcomed thousands of these settlers during the so-called 1879 "Black Exodus" from the South, saying that Kansas had "shed too much blood for this cause now to turn back from her soil these defenseless people fleeing from the land of oppression." During the 1870s and 1880s, several thousand blacks moved to Kansas, where they became known as the "Exodusters." Although black settlers established more than a half-dozen towns in Kansas, only Nicodemus survived.

Nearly a decade of hard work passed before local farms could support a permanent population. By 1887 Nicodemus had a bank, hotels, general stores and groceries, pharmacies, millineries, barber shops, and other businesses. The town also had its own baseball team, literary society, and band. This initial success was dashed, however, when a hoped-for railroad connection bypassed the town. Like other prairie towns, this loss meant eventual decline as people, businesses, and money moved elsewhere. A combination of drought, the Depression, and a post-World War II outflow of people reduced the population, but a few families have kept farming alive through hard work and innovation.

Recognition of the town, first as a national historic landmark and then in 1996 as Nicodemus National Historic Site, created new possibilities and hope for the future. The annual emancipation and homecoming celebration, begun in 1878, now draws thousands of descendants back to Nicodemus, some of whom come home to stay. Slowly a vision for a more sustainable community is emerging, built on heritage tourism and small-scale agricultural entrepreneurship.



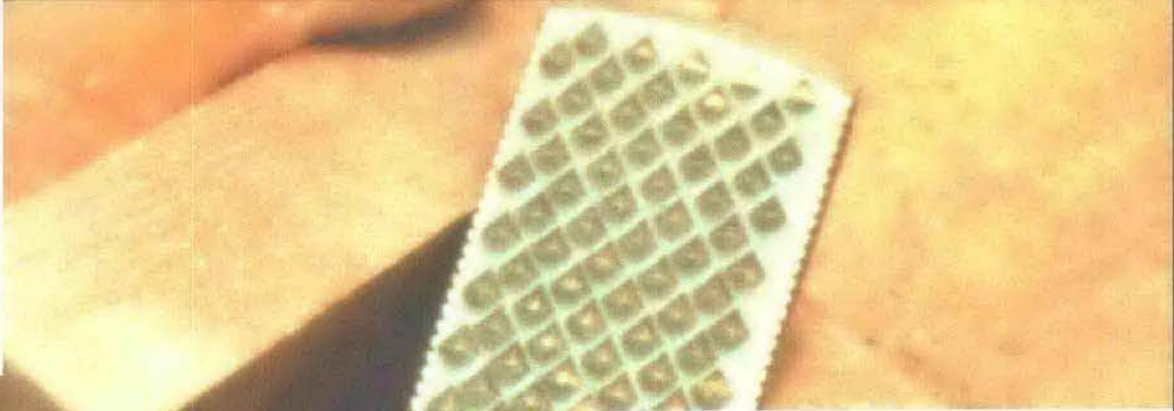
MORE ABOUT NICODEMUS NATIONAL HISTORIC SITE

The opening of western federal lands under the Homestead Act made it possible for thousands of settlers, black and white, to begin new lives as landowners and farmers. For former slaves, owning land represented independence, freedom, and a clear identity after generations of dislocation and repression. In 1877, an African American minister, W.H. Smith, a white land promoter, W.R. Hill, and five African American settlers founded the Nicodemus Township Company and established the town in northwestern Kansas. The company promoted the all-black town as "the Promised Land" and advertised in Kentucky and Tennessee to attract African Americans. Nicodemus was designated a national historic landmark in 1976, and in 1996 Congress recognized the town's unique place in American history by declaring it a national historic site. The park preserves five historic buildings, one of which (the 1939 Township Hall) serves as a visitor center. The buildings represent physical expressions of the five pillars of the African American community: church, self-government, education, home, and business.

Mr. Alexander's cousin, Angela Bates, moved back from Denver to rejoin her family. Ms. Bates researched the town's history and supported the historic site designation. She writes educational materials, performs a living history program, and sells "Ernestine's Bar-B-Q Sauce," using a



recipe from her late aunt, Ernestine Van Duvall. Ms. Bates sells the sauce throughout north-west Kansas and caters events serving soul food, using Promised Land Flour for her bread and fried chicken.



Pipestone National Monument

MINNESOTA



At an ancient time the Great Spirit, in the form of a large bird, stood upon the wall of rock and called all the tribes around him, and breaking out a piece of the red stone formed it into a pipe and smoked it, the smoke rolling over the whole multitude. He then told his red children that this red stone was their flesh, that they were made from it, that they must all smoke to him through it, that they must use it for nothing but pipes: and as it belonged alike to all tribes, the ground was sacred, and no weapons must be used or brought upon it.

– Sioux account of the origin of the pipestone, as recorded by George Catlin in 1836¹

American Indians have used tobacco and hand-carved pipes for several thousand years. From Hudson Bay to Central America to Mound City in Ohio, archeologists have discovered hand-carved stone pipes. Many of these pipes were made from stone that was quarried in southwest Minnesota, where rich veins of a red rock, now known as pipestone or catlinite, are found under layers of hard Sioux quartzite.

At Pipestone National Monument, American Indians continue the traditional quarrying of pipestone, which they carve into sacred pipes. Their use of the quarry in authentic and respectful ways, as allowed by permit, enhances interpretation of the monument and visitor understanding of its continuing cultural significance. The Upper Midwest Indian Cultural Center, located in the monument's visitor center, features pipestone pipes and artifacts and provides space for pipe carvers to work. Visitors can enter an inactive quarry and view the layers of prairie soil, the Sioux quartzite, and the pipestone seam. The Pipestone Indian Shrine Association functions both as a cooperating association and a friends group for the monument and operates the cultural center. Concerned that pipes and pipestone artifacts were being sold outside the park at prices far below their worth, the association opened a small gift shop in the cultural center where American Indian craftspeople can market their work. It also provided support for maintaining the skills needed in pipe making and quarrying, a central tradition to many tribal cultures. The monument's constructive relationship with American Indians has ensured that it remains a sacred place while providing an authentic visitor experience centered on traditional products and practices.

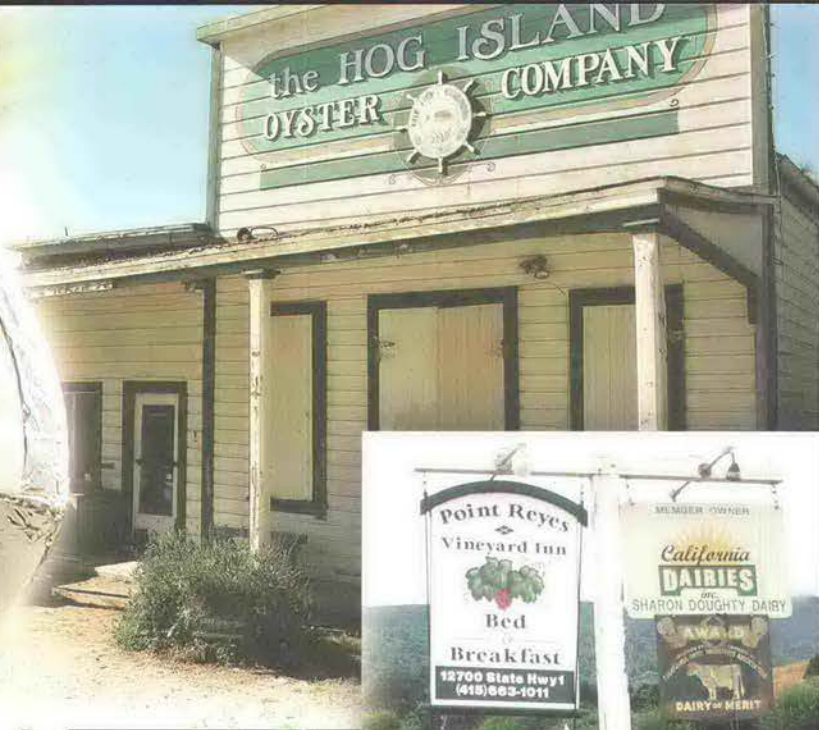
MORE ABOUT PIPESTONE NATIONAL MONUMENT AND THE PIPESTONE INDIAN SHRINE ASSOCIATION

Pipestone National Monument offers an opportunity to explore American Indian culture and the natural resources of the tallgrass prairie. Established by Congress in 1937 to protect the historic pipestone quarries, the site, as well as the stone, is considered sacred by many tribes. The Ojibwa, Dakota, Oto, Pawnee, Sac Fox, and Lakota crafted the durable pipestone into ceremonial and sacred pipes that figured into rituals and daily activities. As described by painter George Catlin in the quote above, an American Indian legend says that the red stone comes from the flesh and blood of their ancestors.

Because the pipes were a valuable trade item, the site became a crossroads of the Indian world. By 1700, the Dakota Sioux controlled the region and traded both stone and pipes throughout North America. The arrival of Europeans increased the demand for carved pipes. While still closely connected to spiritual values, the pipes became an important source of income and quarrying increased. In 1836, George Catlin visited the site and depicted a famous scene of the quarries. His painting, now in the Smithsonian Institution, popularized both the pipestone and the place.

The Pipestone Indian Shrine Association was formed in the 1930s during the effort to have the area recognized as a National Park Service site. Its mission today is to preserve the vanishing Indian art form of pipe-making. Proceeds from its retail operations (described earlier) support the historical, scientific, and educational activities of Pipestone National Monument.

¹ See <http://www.nps.gov/pipe/historyculture/index.htm>.



Sue Conley
Cowgirl Creamery

Point Reyes National Seashore

CALIFORNIA



Anchoring the western shore of Marin County, Point Reyes National Seashore preserves the natural ecosystems and cultural resources of one of the most spectacularly beautiful coastal landscapes in the United States. The Point Reyes peninsula has long been associated with the early history of dairy farming in California, and its panoramic landscape is shaped by characteristic features such as windbreaks, stock ponds, open pastures, and rolling fence lines. A number of the ranches in the park's pastoral zone have been in continuous operation since the 1860s.

Point Reyes is also an important part of a larger regional landscape and economy. Marin County's three dozen dairies, including the park's historic nineteenth-century dairies, provide 20 percent of the milk for the San Francisco Bay area. In 1994, the Straus farm became the first organic dairy west of the Mississippi. Today, Sue Conley and Peg Smith's Cowgirl Creamery produces a wide array of award-winning fresh and aged cheeses made only from Straus farm milk. They own two retail stores in San Francisco, one of them in the newly renovated Ferry Building. Cowgirl Creamery, together with Marin French Cheese Company and Point Reyes Farmstead Cheese Company, help identify the region as America's "Normandy."

The county is well known for its oyster aquaculture. A half-dozen companies annually produce about 20 percent of California's oysters. For example, Hog Island Oyster Company in Marshall grows several types of North American oysters: Pacific, European, Kumamoto, Atlantic, and a trademarked Hog Island Sweetwater.

Local producers and regional consumers recognize Point Reyes and West Marin as places of quality production and authentic foods. An unusual opportunity exists to demonstrate the powerful linkage between these innovative, sustainable agricultural enterprises; market recognition; and the continued, careful stewardship of an important cultural landscape. Here is a place that can reconnect people with their natural heritage through wilderness and recreational experiences as well as with the food they eat, the beauty of the cultural landscapes where it is grown, and the honorable labor of producing it.

Pasture-based food that is locally produced invites and inevitably satisfies the desire for a real sense of place. It connects us with the seasons and the natural world and ultimately, after invigorating the palate, fortifying the body, and stimulating conversation, resonates a genuine appreciation of life.

– David Evans, owner, Marin Sun Farms¹

From our house, we look out over the oyster beds and the estuary every day...It's a beautiful view and it's something that we love and cherish. We're deeply committed to that ecosystem and its protection.

– Kevin Lunny, owner, Drakes Bay Family Farms²

MORE ABOUT POINT REYES NATIONAL SEASHORE

Point Reyes National Seashore, created by Congress in 1962, comprises more than 71,000 acres, including 33,000 acres of wilderness. Estuaries, windswept beaches, coastal grasslands, salt marshes, and coniferous forests create a haven of 80 miles of unspoiled and undeveloped coastline. Located just an hour's drive north of San Francisco, the park receives more than 2.5 million visitors annually. The cultural history of Point Reyes extends back some 5,000 years to the Coast Miwok people who were the first human inhabitants of the peninsula; more than 100 known village sites exist within the park. In the early 1800s, Mexican land grantees established ranches. These were followed by a wave of American agricultural operations, which continue to this day in the park's pastoral zone.

¹ See <http://www.marinsunfarms.com>.

² Quoted in Greg Cahill, "Putting the Oysters to Bed," *Pacific Sun*, July 14, 2006; http://www.pacificsun.com/story_archives/oysters.html.



Star Route Farms



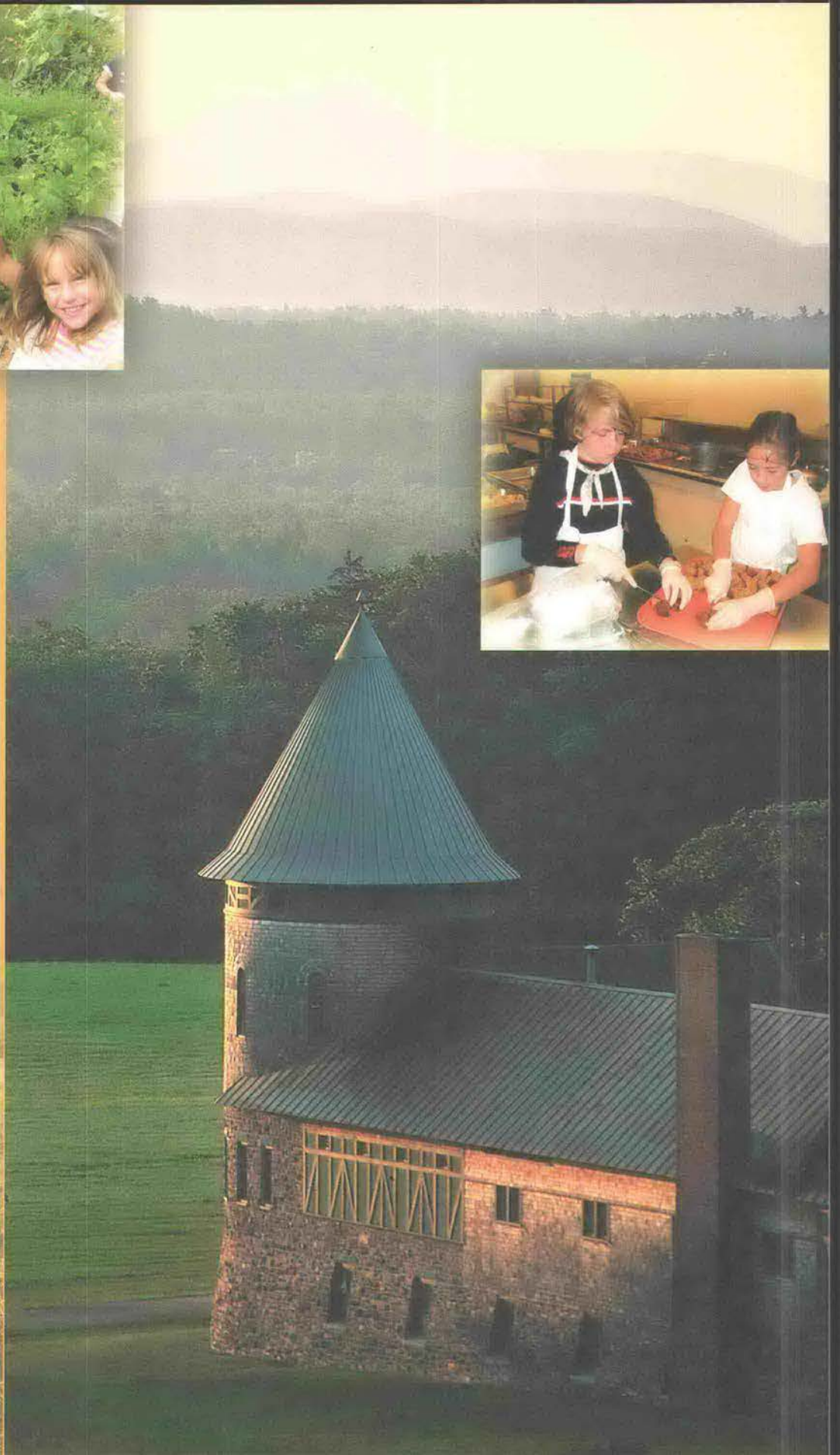
Point Reyes National Seashore

The high-quality pastures of Point Reyes make raising grass-fed beef possible and profitable. Dave Evans (left) and Kevin Lunny (right), fifth- and fourth-generation Point Reyes ranchers respectively, farm within Point Reyes National Seashore, and both have been recognized for their environmental stewardship and innovation. They belong to a growing number of West Marin farmers and ranchers committed to sustainable agricultural strategies. On his Marin Sun Farms, Evans practices pasture rotation, avoids antibiotics and growth hormones, and sells directly to consumers. Several years ago, he built moveable henhouses that allow the chickens to forage in the pastures. The free-range birds break up manure and fertilize the soil. Lunny has converted his herd to grass-fed and organic production. Both are diversifying; Evans has opened Marin Sun Farms Butcher Shop and Eatery in nearby Point Reyes Station and Lunny's Drakes Bay Family Farms now operates an oyster farm on Drakes Estero.





In Burlington, Vermont's largest city, Shelburne Farms helped to initiate the Burlington Food Council and the Burlington School Food Project as part of the Vermont FEED initiative. The Burlington Food Council works with school administrators to buy local, organically raised food for school lunches through partnerships with area farmers and agricultural producers. The project delivers the food to Burlington schools and arranges for farmers to participate in curriculum development and classroom discussions. The Burlington School Food Project allows educators to address social and health concerns such as quality food, proper nutrition, and childhood obesity and stewardship concepts such as farmland conservation and sense of place.



Shelburne Farms National Historic Landmark

VERMONT



Sustainability must be economically viable, environmentally sound, and support our quality of life. We see a heightened interest in and awareness of stewardship of the land. We see young people realizing that food is not just in the cafeteria, but that it starts on a farm, just as wood is not only inside a house, it starts in a forest.

– Megan Camp, vice president and program director, Shelburne Farms

Shelburne Farms is a 1,400-acre working farm, national historic landmark, and environmental education center that collaborates extensively with Marsh-Billings-Rockefeller National Historical Park and the National Park Service Conservation Study Institute to advance stewardship programs. This nonprofit enterprise cultivates a conservation ethic in students, teachers, and the general public by teaching the stewardship of natural and agricultural resources and demonstrating rural land use that is environmentally, economically, and culturally sustainable. Located on the shores of Lake Champlain opposite New York's Adirondack Mountains, Shelburne Farms was originally an estate belonging to Dr. William Seward Webb and his wife Lila Vanderbilt Webb. It was a contemporary of several model farms for "scientific agriculture" built in various parts of the U.S. in the late 1800s and early 1900s, including Frederick Billings's farm in Woodstock, Vermont.

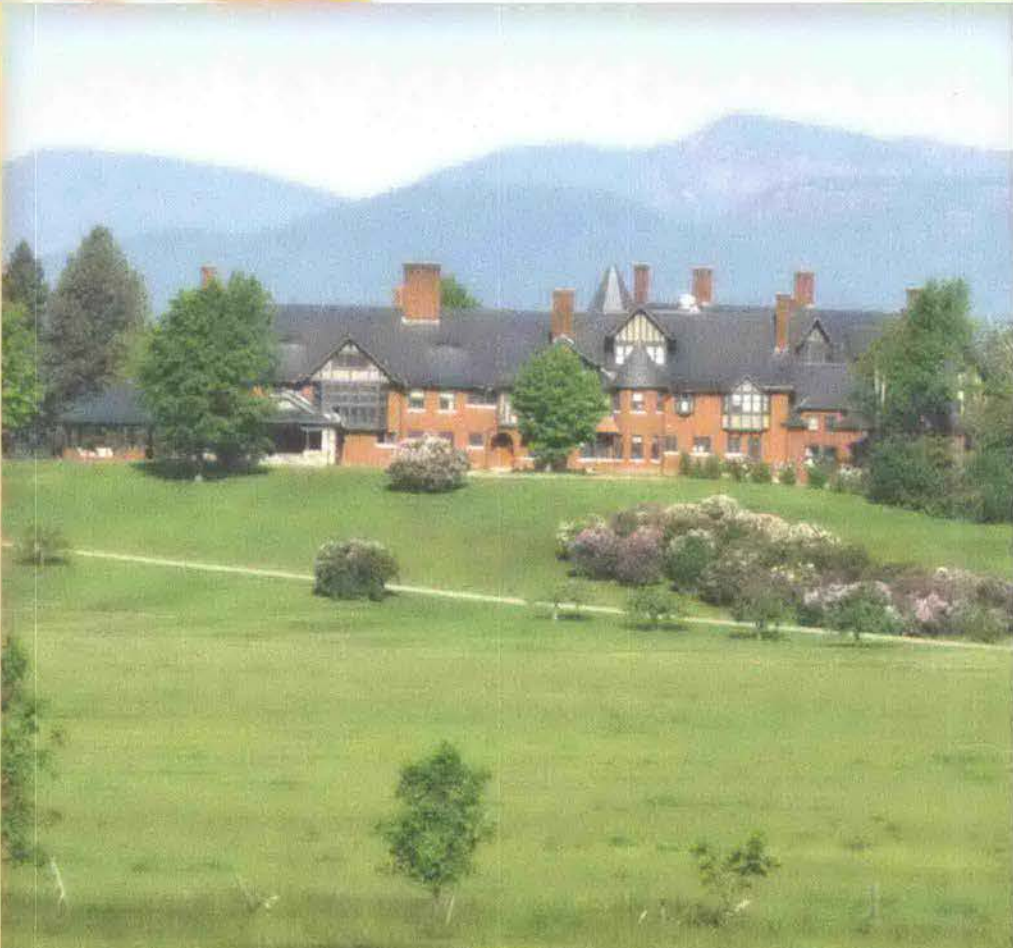
Partnering with the National Park Service to produce *Stewardship Begins with People: An Atlas of Places, People, and Handmade Products* was a natural for Shelburne Farms. Its cheese makers produce an award-winning farmhouse cheddar using fresh, raw milk from purebred Brown Swiss cows raised on the property using environmentally friendly rotational grazing. Integral to Shelburne Farms' success is its entrepreneurial character. On-site enterprises that contribute nearly 80 percent of the organization's operating revenue include cheese making, a mail order catalog, a farm store, an inn, and a restaurant. The farm supplies the lamb and much of the fresh produce, berries, and herbs used by the inn's popular restaurant.

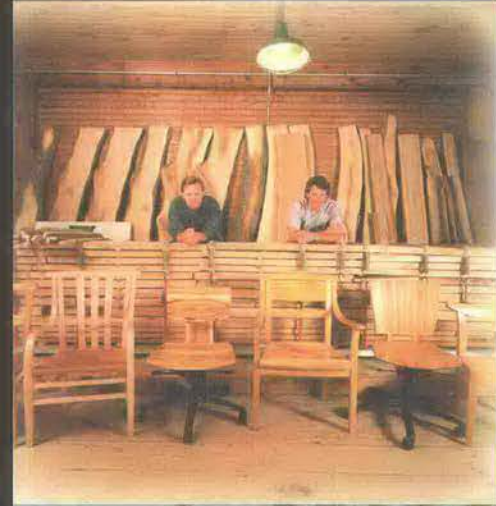
Shelburne Farms partners with Marsh-Billings-Rockefeller National Historical Park on a number of educational initiatives, including "A Forest for Every Classroom," an intensive professional development program for educators that integrates concepts in ecology, sense of place, community stewardship, and civic engagement. Shelburne Farms has also been a catalyst for connecting farms to schools through the Vermont Food Education Every Day (Vermont FEED) program, a collaboration with Food Works and the Northeast Organic Farming Association of Vermont. Since 2000, these partners have used community-based food systems to raise awareness of the many benefits of locally produced foods and make connections between the classroom, the community, local farms, and the school cafeteria.


MORE ABOUT SHELBURNE FARMS

Beginning in 1886, Lila Vanderbilt and William Seward Webb fashioned a grand estate of 3,800 acres from 32 small farms on the east side of Lake Champlain. Although the property was principally a summer retreat, the Webbs wanted to create a model farm and embarked on major agricultural initiatives that they thought could make a difference to Vermont farmers. By the turn of the twentieth century, the farm was home to innovative agricultural and land use practices. At its prime, the diversified farm produced milk, butter, pork, eggs, fruit, and vegetables, some of which were shipped as far away as New York City. By the mid-twentieth century, faced with the possibility of the farm's private subdivision and development, the family created a new vision for a nonprofit organization dedicated to conservation education. In 1972, they incorporated Shelburne Farms, one of the first institutions in the country with such a mission.

Shelburne Farms also provides a home to a wide range of complementary endeavors. One example of the enterprises "incubated" at Shelburne Farms is O'Bread Bakery, a small-scale, artisanal organic bakery run by Carla and Chuck Conway, who work with local farmers and flour mills to grow and grind organic grains. Another enterprise is Beeken Parsons, furniture makers. Bruce Beeken and Jeff Parsons (opposite page) create distinctive furniture from local nontraditional woods that are not commercially overharvested. Many pieces have "character": knots, bark, or other qualities that give each piece a unique personality.





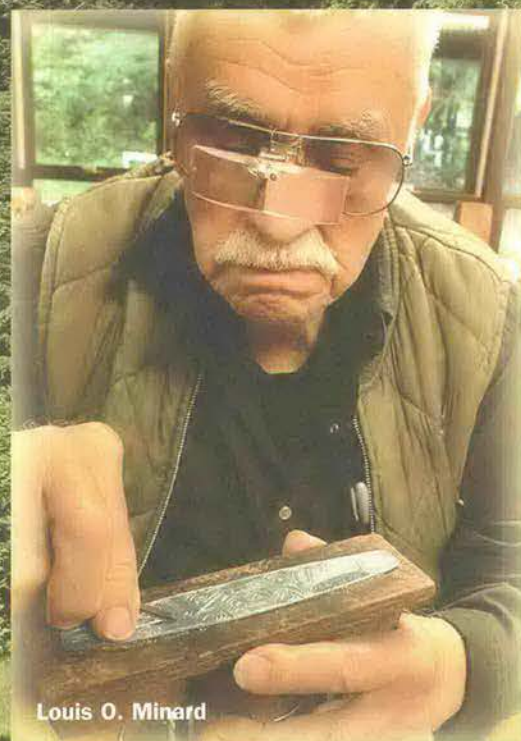


The collaboration between the park and the cultural center arose from the confluence of several factors in the 1960s: park staff began reaching out to the local Alaska Native community, the park employed several local Tlingit, and Native people were experiencing a renewed interest in their cultural heritage. According to Ellen Hope Hays (pictured above at right), a Tlingit then employed by the park as an interpreter who later became the first Alaska Native superintendent for the National Park Service, "...at the moment when it was [once again] beginning to be all right to be Indian, we were motivated to be there and the park...took it seriously and moved with it...The Indians working at the park were able to help the park deal with the emerging dynamic happening among the Indian people." As a result, the park provided Alaska Natives with the physical space to present their arts and crafts and encouraged them to explore what they wanted to accomplish beyond simply operating a wing of the visitor center.

The long-term outcome has been a remarkable relationship in which the cultural center offers an effective presentation of arts and crafts traditions, and an ancient system of beliefs and values has been reintroduced and incorporated into contemporary Tlingit culture. As Hays puts it, the park "helped the [Alaska] Native community to advance in its understanding of its culture and its values," while also helping park visitors gain a better understanding of the arts and crafts of the Tlingit people and a sense of the international history of the park.²



Margaret Gross Hope



Louis O. Minard

Sitka National Historical Park

ALASKA



At the mouth of the Indian River on Baranof Island in Southeast Alaska, Sitka National Historical Park and the nonprofit Southeast Alaska Indian Cultural Center celebrate, demonstrate, and interpret the centuries-old art and craft traditions of the Tlingit, Haida, and Tsimshian peoples. This unique partnership, spanning nearly 40 years, perpetuates traditional artistry, values, and stories while helping Alaska Natives maintain connections with their cultures.

The rain-drenched islands of Southeast Alaska have long been home to the Tlingit, Haida, and Tsimshian. In canoes up to 60 feet long carved from the trunks of cedar trees, they fished for cod, halibut, and herring and harvested marine mammals from the seas surrounding the islands. By stretching traps across rivers, they also caught salmon swimming upstream in the summer, and supplemented these primary food sources with berries and wild game. The natural world of the forests and ocean that surrounded Alaska's indigenous peoples was integral to their stories and belief systems. The art and craft traditions of Alaska Natives reflect the sacred nature of the plants and animals that sustain them both physically and spiritually.

In 1968, collaboration between the park and the local chapter of the Alaska Native Brotherhood led to the establishment of the Southeast Alaska Indian Cultural Center as part of the park's visitor center. As the partner relationships between the park and Alaska Natives matured and deepened, the activities of the cultural center expanded. Initially operated by the Alaska Native Brotherhood, the center became an independent nonprofit organization in 1993. Today, through programs that demonstrate and interpret traditional Northwest Coast art, visitors can watch Alaska Native artists at work in three studios: wood, metals, and regalia. Recent activities have included the carving of traditional totem poles, Tlingit battle armor, and a trade canoe. Courses in traditional Northwest Coast art, such as beadwork, weaving, and the making of bentwood boxes and box drums, are offered during the winter. In addition, the park and the center promote the appreciation and sale of authentic silverwork, beadwork, spruce root baskets, wood masks, and other handmade objects.

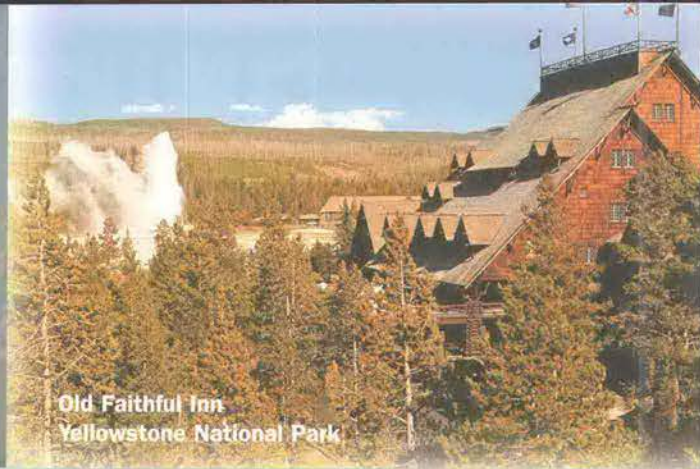
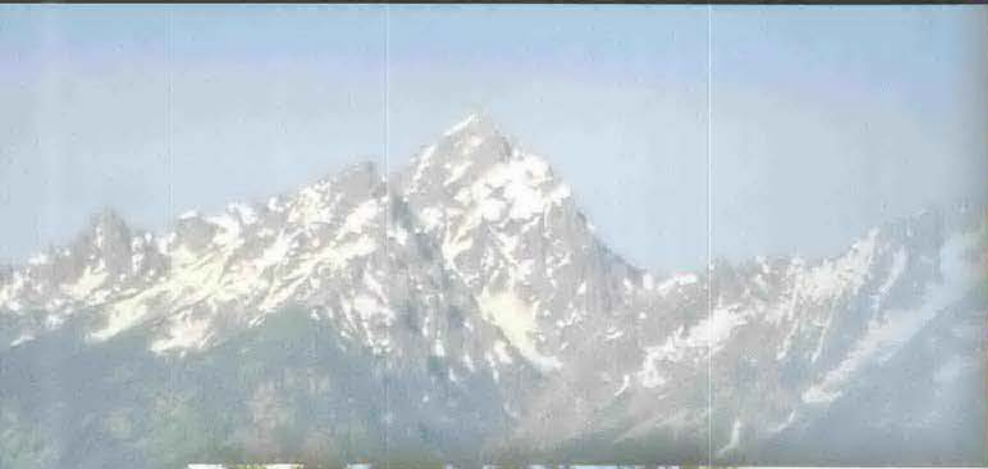
MORE ABOUT SITKA NATIONAL HISTORICAL PARK

Sitka National Historical Park is located within the traditional homeland of the Kiks.ádi clan of the Tlingit. In 1799, Russian fur traders landed in the area to establish a settlement from which they could harvest and ship sea otter pelts. After being routed by the Tlingit in 1802, the Russians returned in 1804 to reestablish a colony. They found the Tlingit fortified and anticipating battle. Led by Kiks.ádi war chief K'alyaan, the Tlingit repulsed the Russians' initial ground attack. After six days of bombardment by ships' cannons and short on supplies, the Tlingit used the cover of darkness to relocate to the far side of Baranof Island, thus avoiding capture. The Russians built a new settlement at the site of a former Tlingit village. Now known as Sitka, this settlement was the capital city of Russian America until the sale of Alaska to the United States in 1867.

Today's visitors to the 113-acre park see the battleground, the site of the Kiks.ádi fort Shiskinoow, the historic collection of Tlingit and Haida totem poles, and the Russian Memorial associated with the 1804 Battle of Sitka. These, along with the natural setting of the Indian River, tidal flats, and temperate rainforest, give context to the historical events that occurred at Alaska's oldest federally designated park.

In 1996, the cultural center sponsored the carving of a 35-foot totem pole in front of the park's visitor center. The multi-clan pole was created by local Sitka carvers to commemorate the Tlingit clans, including the Kiks.ádi, L'uknax.ádi, T'akdeintaan, Kaagwaantaan, and Chookaneldi, who lived in the area before the Russians came. The pole's Tlingit name, *Haa leelk'u has Kaa sta heeni deiyi*, means "Honoring our ancestors who lived along Indian River." The pole serves as a reminder that people lived here in the past, and that the land connects the past with the future.

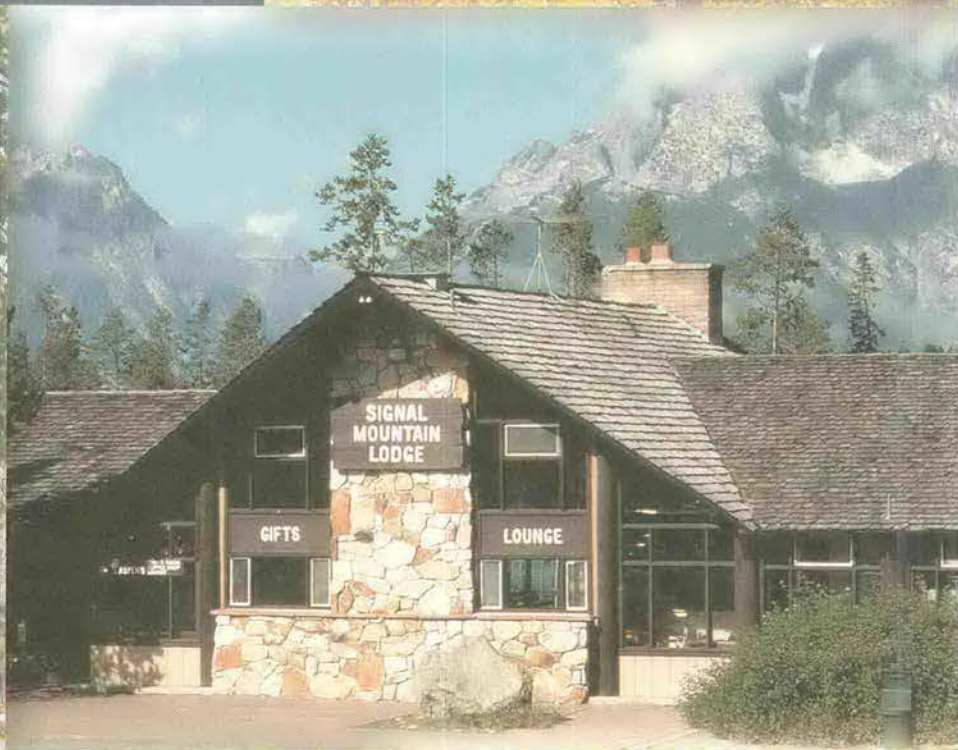
¹ The information in this box was taken from the oral history tapes of the Jukebox Project, part of the Oral History Program at the University of Alaska Fairbanks. The interview of Ellen Hope Hays discussing the Southeast Alaska Indian Cultural Center is on tapes H98-39-01 and H98-39-02 and can be found at <http://uaf-db.uaf.edu/jukebox/sitka/program/htm/cultcent.htm#ehhcc>.



Old Faithful Inn
Yellowstone National Park



Yosemite Lodge
Yosemite National Park



Signal Mountain Lodge Aerial View
Grand Teton National Park



National Park Concessioners

In partnership with the National Park Service Concession Environmental Management Program, national park concessioners are breaking new ground with programs designed to increase the use of organic, sustainable, and locally grown foods. Many of these businesses are also introducing national park visitors to local artisans by demonstrating and selling their work. Through these initiatives, concessioners are helping to preserve traditional cultures and their landscapes while also enhancing the relationships between parks and neighboring communities.

ARAMARK Parks and Resorts chefs have participated in a company-wide cooking competition using only organic and/or sustainable foods, such as Hearst Ranch grass-fed beef, free-range chicken, local organic produce, and seafood with a “best choice” rating from the Monterey Bay Aquarium Seafood Watch. The competition was part of a larger initiative to add more sustainable menu items to ARAMARK restaurants. Various company operations now serve the winning dishes, while each of the concessioner’s restaurants offer regional specialties that feature local flavors. For example, the Metate Room at Far View Lodge in **Mesa Verde National Park** highlights authentic American Indian foods and flavors using organic, Colorado-grown produce. The lodge also helps to preserve local Navajo traditions and crafts by promoting authentic rug-weaving,

pottery, and jewelry-making demonstrations by Navajos during the summer months.

Delaware North Companies Parks and Resorts has begun a green menu initiative as part of a comprehensive environmental program called “Project 21.” Under the program, each of the company’s restaurants must provide at least two fully organic dishes on its menus, and many of the chefs are going beyond the minimum requirements. Yosemite Lodge in **Yosemite National Park**, for example, purchases the vast majority of its produce from T&D Willey Farm, a certified organic farm located in nearby Madera, California. The restaurant places such a strong focus on local, organic foods that 45 percent of its dishes contain organic content. Furthermore, Yosemite Lodge now serves local, organic foods in the less-expensive food courts, so visitors have the option of choosing organic foods wherever they wish to dine. Delaware North Companies actively encourages its other properties to follow the example set by its Yosemite restaurants.

Forever Resorts emphasizes the use of regional sustainable and/or organic foods in its operations. Lake Crescent Lodge in **Olympic National Park** and Signal Mountain Lodge in **Grand Teton National Park** are leaders in this effort. Lake Crescent Lodge serves a variety of sustainable and organic foods, including line-caught wild salmon and local

Pacific Northwest wines. All three of Signal Mountain Lodge’s restaurants serve organic foods—in fact, 90 percent of the food at The Peaks Restaurant is organic or all-natural. Forever Resorts also seeks out local artists and craftspeople to demonstrate and sell their work in its retail operations located in national parks. For example, one can view artists weaving baskets and designing ceramics along the Blue Ridge Parkway. These efforts help preserve traditional crafts and culture and benefit the local economy.

Xanterra Parks and Resorts has made extensive efforts to increase its sustainable menu offerings. At each of its operations, Xanterra uses locally grown and organic ingredients, even though they are often difficult to find or transport due to some of the company’s remote locations. In **Yellowstone National Park**, for example, Xanterra serves Montana Legend beef, which is grass-fed Angus beef raised without the use of growth hormones or antibiotics. At Grand Canyon Lodge (**Grand Canyon National Park**) and Crater Lake Lodge (**Crater Lake National Park**), the company serves organic California wines. At other locations, Xanterra uses Niman Ranch pork, Country Natural Beef, Ohio-raised free-range chickens, and organic produce. Wherever economically feasible, Xanterra provides these options as part of its corporate commitment to environmental responsibility.

While the programs of ARAMARK Parks and Resorts, Delaware North Parks and Resorts, Forever Resorts, and Xanterra Parks and Resorts may have different emphases, as a group they share very similar objectives. For example, all four companies strictly follow the recommendations established by the Monterey Bay Aquarium Seafood Watch program, a protocol that guides consumers seeking to buy seafood from sustainable sources. In addition, they all serve organic, shade-grown coffee at each of their locations. This coffee is grown without pesticides and harvested in a way that minimizes harmful environmental impacts.

Furthermore, every national park concession operated by these businesses has earned “ISO 14001” certification. The International Organization for Standardization created the 14001 standard to help organizations meet their environmental obligations and minimize the impact of their operations on the environment. Several Forever Resorts and ARAMARK properties have also earned Green Seal certification, which requires meeting another set of environmental and performance criteria. Xanterra Parks and Resorts and Forever Resorts properties are also members of the U.S. Environmental Protection Agency’s National Environmental Performance Track Program—a voluntary partnership that recognizes and rewards public and private facilities demonstrating strong environmental performance beyond current requirements.

The National Park Service Concession Environmental Management Program has established four goals:

- 1. Achieve and maintain environmental compliance as a minimum performance level for concessioners in national parks.**
- 2. Promote environmental management and advance sound environmental strategies for all concessioners in national parks.**
- 3. Increase National Park Service staff and concessioners’ awareness and knowledge of environmental topics and programs.**
- 4. Lead by example and promulgate recognition of commercial visitor services that demonstrate environmental excellence.**

All of these voluntary registration and certification programs illustrate the commitment of these businesses to environmental transparency and public accountability. In addition, participation in these programs allows the businesses to associate their goods and services with corporate citizenship and environmental stewardship and thereby distinguish themselves in a competitive market.

ARAMARK Parks and Resorts, Delaware North Companies Parks and Resorts, Forever Resorts, and Xanterra Parks and Resorts are taking pioneering steps to ensure that the messages of sustainability, stewardship, and respect for traditional lifestyles are a consistent theme throughout a visitor’s national park experience. Working together, park employees, partners, and concessioners can make that experience integrated and seamless—communicated through interpretation and education, resource and facilities management, and the way everyone conducts business.

National Park Cooperating Associations

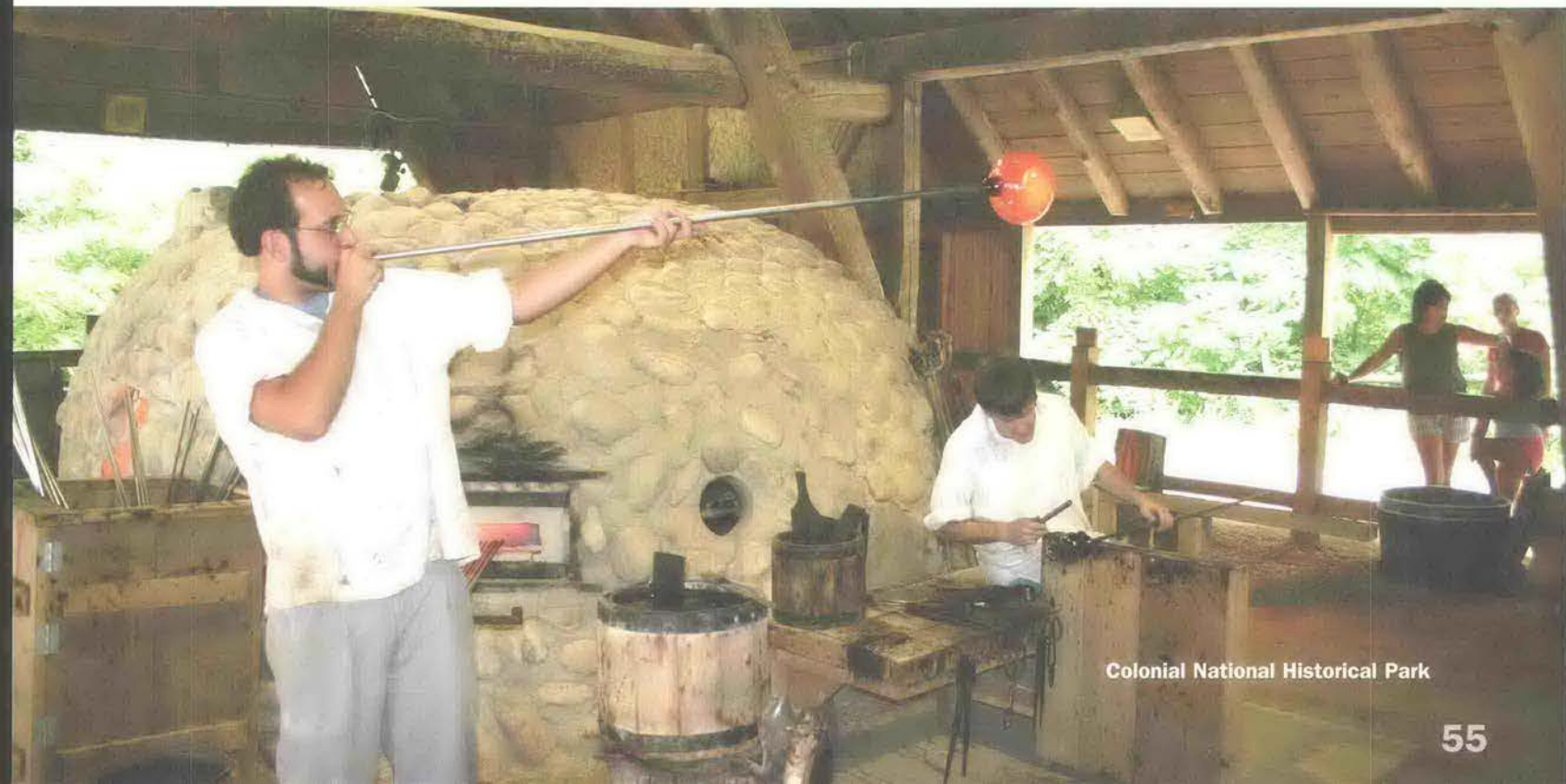
National park cooperating associations are nonprofit organizations that work directly with national parks to provide financial support and assistance with interpretation, education, and research. There are almost 70 cooperating associations at work in more than 300 national parks. Many, like the **Golden Gate National Parks Conservancy** (see essay on page 21) and **Western National Parks Association** (see page 29), play a vital role in supporting the stewardship of cultural landscapes by selling traditional and artisanal products and connecting park visitors to the heritage

and stories of the producers and their communities.

Cooperating associations can also bring back traditional products that have been lost to time, which enriches the understanding and interpretation of park stories. For example, the cooperating association **Eastern National** operates the Jamestown Glasshouse at **Colonial National Historical Park** in Virginia. In this interpretive glassblowing facility, today's modern artisans, dressed in period clothing, produce handmade pieces using 400-year-old traditional methods. Visitors as well as online buyers can purchase a wide array of artisanal pieces that are based upon archeological remains from the

Jamestown site. (Fragments of the original glass provided the correct color and composition.) Each unique piece is hand blown and carries a distinctive "pontil mark" on the bottom. The Jamestown Glasshouse is located only a few yards from the 1608 site of the first colonial glassmaking operation.

Eastern National has substantial expertise and experience in developing markets for stewardship-related products and in providing conservation education programs in collaboration with government agencies, other nonprofits, and communities. It operates in more than 130 national parks.



Colonial National Historical Park

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Grant-Kohrs Ranch National
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National Historic Site
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Western National Parks Association
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Friends of Hubbell Trading Post
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<http://www.kslottery.com/wherethemoneygoes/ernestine's%20barbecue.htm>

Pipestone National Monument**Pipestone National Monument**

<http://www.nps.gov/pipe>

Pipestone Indian Shrine Association

<http://authenticpipestone.com/home.htm>

Point Reyes National Seashore**Point Reyes National Seashore**

<http://www.nps.gov/pore>

Straus Family Creamery

<http://www.strausmilk.com>

Cowgirl Creamery

<http://www.cowgirlcreamery.com>

Marin French Cheese Company

<http://www.marinfrenchcheese.com/>

Point Reyes Farmstead Cheese Company

<http://www.pointreyescheese.com/>

Hog Island Oyster Company

<http://www.hogislandoysters.com/v2/>

Marin Sun Farms

<http://www.marinsunfarms.com/>

Drakes Bay Family Farms

<http://www.drakesbayfamilyfarms.com/>

Star Route Farms

<http://www.starroutefarms.com>

Shelburne Farms National Historic Landmark**Shelburne Farms**

<http://www.shelburnefarms.org/>

Vermont FEED

<http://www.nofavt.org/programs/vtfeed.php>

Burlington School Food Project

<http://www.shelburnefarms.org/pdfs/bsfpnewsletter2005color.pdf>

A Forest for Every Classroom

<http://www.nps.gov/archive/mabi/mabi/education/forest.htm>

Food Works

<http://www.tworiverscenter.org>

Northeast Organic Farming Association of Vermont

<http://www.nofavt.org>

O'Bread Bakery

<http://www.vermontfresh.net/member.php?id=1221>

Beeken Parsons

<http://www.beekenparsons.com/>

Sitka National Historical Park**Sitka National Historical Park**

<http://www.nps.gov/sitk>

Southeast Alaska Indian Cultural Center

<http://www.nps.gov/sitk/parkmgmt/southeast-alaska-indian-cultural-center.htm>

Alaska Native Brotherhood

<http://www.anbgrandcamp.org/>

National Park Concessioners**NPS Concession Environmental Management Program**

<http://concessions.nps.gov/coemp.cfm>

ARAMARK Parks and Resorts

<http://www.aramarkparks.com>

Hearst Ranch

<http://www.hearstranch.com>

Mesa Verde National Park

<http://www.nps.gov/meve>

Monterey Bay Aquarium Seafood Watch

<http://www.mbayaq.org/cr/seafoodwatch.asp>

Delaware North Companies Parks and Resorts

<http://www.delawarenorth.com/aboutdnc/parksandresorts.asp>

Yosemite National Park

<http://www.nps.gov/yose>

T&D Willey Farms

<http://www.tdwilleyfarms.com>

Forever Resorts

<http://foreverresorts.com/usalocations.cfm>

Olympic National Park

<http://www.nps.gov/olym>

Grand Teton National Park

<http://www.nps.gov/grte>

Xanterra Parks and Resorts

<http://www.xanterra.com/>

Yellowstone National Park

<http://www.nps.gov/yell>

Grand Canyon National Park

<http://nps.gov/grca>

Crater Lake National Park

<http://www.nps.gov/crla>

Montana Legend Premium Angus Beef

<http://www.montanalegend.com>

Country Natural Beef

<http://www.oregoncountrybeef.com>

International Organization for Standardization

<http://www.iso.org>

Green Seal Certification

<http://www.green Seal.org/>

U.S. Environmental Protection Agency National Environmental Performance Track Program

<http://www.epa.gov/performance-track/>

National Parks Cooperating Associations**Eastern National**

<http://www.easternnational.org>

Jamestown Glasshouse

<http://www.jamestownglasshouse.com/>

Colonial National Historical Park

<http://www.nps.gov/colo>

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