

ABSTRACT

Title of Document:

**VALUES-CENTERED PRESERVATION THEORY
AND THE PRESERVATION PLANNING OF
AFRICAN-AMERICAN HISTORIC RESOURCES IN
PRINCE GEORGE'S COUNTY, MARYLAND**

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This paper examines values-centered preservation theory as articulated in Randall Mason's article *Theoretical and Practical Arguments for Values-Centered Preservation*, and considers its usefulness as a model for preservation planning of African-American historic resources.

This paper explores aspects of the Prince George's County historic preservation program, particularly the preservation of historic properties associated with African-American history that engage the core principles of values-centered preservation theory described by Mason. The *National Register of Historic Places: Multiple Property Documentation Form for African-American Historic Resources in Prince George's County, Maryland*, will be evaluated in relation to its promotion of values-centered preservation planning principles. Other initiatives organized by the Maryland-National Capital Park and Planning Commission that embody a values-based approach to the preservation of African-American historic resources will also be discussed.

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IN PRINCE GEORGE'S COUNTY, MARYLAND

By

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Dedication

To Skye and Ovid Gabriel:

You are both a blessing of love in my life.

To Mom:

Without you, my growth and accomplishments over the last three years would not have been possible. Thanks for your support, advice and love.

Acknowledgements

I would like to acknowledge the support of the Historic Preservation Section of the Prince George's County Planning Department during the research and writing of this paper. I would like to thank Chris Wilson, Howard Berger, Daniel Sams and Jennifer Stabler for their assistance in answering particular questions about the historic preservation program. I would also like to express my gratitude to Susan Pearl, Samuel J. Parker Jr., the Honorable Lillian Beverly, Mildred Ridgley Gray and Anita Neal Powell for talking with me about African-American preservation efforts in Prince George's County and the State of Maryland; their insight and knowledge were invaluable in gaining a comprehensive perspective of programs and efforts to preserve and protect historic African-American sites.

I would like to especially thank Gail Rothrock, my advisory committee member and Supervisor of the Historic Preservation Section of the Prince George's County Planning Department, for her advice and support on this paper. The advice of Dr. Donald Linebaugh, advisory committee chair and Director of the Graduate Program in Historic Preservation, has been of great importance in the research and writing of this paper.

My family has been invaluable and incredibly supportive during my studies over the last two years. I would like to thank Mom and Wayne, Dad, Rasheed, Lena and Darren, and Claire and Tallulah Gabriel for helping me in a variety of ways. Your support is truly appreciated.

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Chapter 1: Introduction

This paper seeks to examine efforts to preserve African-American historic resources in Prince George's County, Maryland, in light of values-centered preservation theory as articulated by Randall Mason in his 2006 essay *Theoretical and Practical Arguments for Values-Centered Preservation*. Values-centered preservation involves the participation of a broad base of interested parties in preservation planning for historic sites with multiple values.

The question of whether previous and current efforts in Prince George's County reflect principles of values-centered preservation planning is of importance to me because of the substantial number of African-American properties identified in Prince George's County and the potential usefulness of this approach for putting forth a paradigm of preservation planning that incorporates a historic resource's intangible values. Many African-American historic resources reflect intangible values such as economic and social progress and community autonomy. Yet it may be difficult to identify the values embodied in black historic resources without historical knowledge of the site or landmark. With that in mind, it is no wonder that the first step in preserving African-American heritage sites has often been the engagement of preservation professionals and other stakeholders in discovering or rediscovering black history with its many nuances, followed by an examination of how historic properties associated with this history, whether it be at the local, regional, or national level, can be utilized for interpretive purposes.

Discussion of Terms

The following are terms frequently used throughout the paper. The meaning of the terms as I am using them in this paper is as follows:

Values – the term’s use in this paper is synonymous with “meanings” and “importance.” For instance, a historic resource’s significance can consist of various values.

Historic properties – Real-estate that may have historic significance.

Historic resources – a general term for a property or place that may possess historic, cultural and/or architectural value to a community or society at large.

Historic site – a general term for a place that may have historic significance.

Historic Site – an individual historic resource that has been designated as such through the process established in the Prince George’s County Historic Preservation Ordinance.

Preservation planning – the method or scheme for formally recognizing, preserving and/or protecting a historic resource.

Preservation professionals – individuals with training and expertise in matters involving the field of historic preservation.

Stakeholders – those who have a shared interest in the fate of a historic resource.

Stakeholders Join Together to Better Understand the Culture and History of Under-represented Groups in Historic Preservation

In the early 1980s one of the first major conferences regarding the preservation of minority histories was held in Georgia. The conference was sponsored by the Georgia Historic Preservation Division (HPD) of the Department of Natural Resources, Georgia Power and community nonprofits. The conference spear-headed other initiatives in Georgia regarding African-American preservation, including the formation of the Minority Preservation Committee, organized by Dr. Elizabeth Lyon, the former director of the Georgia HPD; a poster series and a videotape; and heritage tourism brochure about African-American heritage. By 1989, the committee organized by Dr. Lyon became known as the Georgia African-American Historic Preservation Network (GAAHPN). GAAHPN received a National Trust honor award in 1994 and continues to play an important role in supporting efforts to preserve and disseminate information about African-American heritage sites in Georgia.¹

Since this conference and its programmatic initiatives, there have been a number of partnerships between state historic preservation offices and various public and private organizations in a number of states (see Appendix A). These organizations and agencies augment efforts by the State Historic Preservation Offices (SHPO) to address the specific needs and challenges facing the preservation of historic resources significant to the history of underrepresented groups. For instance, in Maryland the full-time staff of both the Maryland Commission on African-American History and Culture and Maryland Traditions, an organization that aids communities in preserving, sustaining and sharing their cultural traditions and arts, is

¹ Cyriaque, Jeanne, interview by Najah Duvall-Gabriel. *Coordinator, Georgia DNR, Historic Preservation Division* (May 10, 2007).

employed by the Maryland Historical Trust (Maryland SHPO). As the two organizations undergo the type of work expressed in their mission statement, they are able to keep abreast of state-wide preservation initiatives that may affect the constituents which their organization serves. These partnerships reflect openness by many preservation professionals to involve various stakeholders in preservation projects to ensure that sites of importance to a particular culture are being considered, documented, and viewed through the perspective of members of that culture.

National Initiatives to Recognize and Preserve African-American Heritage

The greater knowledge and appreciation of African-American history and the buildings and landscapes associated with this history have led in recent years to innovative initiatives by national preservation organizations to preserve African-American historic sites. In 2002 the National Trust for Historic Preservation (NTHP) placed Rosenwald schools across the country on its "America's 11 Most Endangered Historical Sites" list. During the early 20th century, Rosenwald school buildings were built in black communities in the South with the help of a matching grant from the Rosenwald Fund. The Fund, named after and founded by Julius Rosenwald, President of Sears, Roebuck and Company, was encouraged to pursue the funding of educational programs for blacks by Dr. Booker T. Washington.² The fund distributed its last grants and ceased its operations in the late 1940s after building thousands of schools for the region's black students.³ After the NTHP placed schools associated with the Rosenwald Fund on their national endangered historic resources list, they produced a publication about the history of

²Hoffschwelle, Mary S. *Preserving Rosenwald Schools*. Washington, D.C.: Preservation Books, National Trust for Historic Preservation, 2003: 2.

³ *Ibid.*, 11

the fund and schools and launched a “Rosenwald Schools Initiative” to aid in the formation of a network of individuals and organizations interested in the preservation of these segregation-era schools for blacks. This initiative has led to successful efforts in many states to survey and find preservation solutions for the remaining Rosenwald school buildings.

The National Park Service made a significant contribution to the preservation of African-American heritage by leading the way in the creation the Gullah Geechee Cultural Heritage Corridor in 2006. This new heritage area is geographically situated along the coastal islands that stretch from North Carolina to Florida and focused on initiating preservation and heritage tourism programs to interpret the culture and history created by Africans and African Americans from the Gullah and Geechee communities along the Atlantic coast. These communities possess distinctive linguistic traits, historical traditions and lifeways that are attributed to African knowledge systems that have been passed from one generation to another due to the unique isolation of the area and the continuous influx of Africans from the Trans-Atlantic slave trade with similar cultural backgrounds.⁴ These are just two of the national programs that reflect the ways in which the historic preservation field is supporting African-American heritage preservation.

Preservation of African-American Heritage in Maryland

In Maryland there are numerous preservation projects across the State that reflect the associative and interpretive value that is so prevalent in historic sites of importance to black

⁴ Joyner, Brian. "Gullah/Geechee Region Becomes a Cultural Heritage Corridor." *Heritage Matters: News of the Nation's Diverse Cultural Heritage*, January 2007: 1.



Figure 1: Tolson's Chapel, Washington County, Maryland in 2006, photo courtesy of Preservation Maryland.

history. In Sharpsburg, Maryland, near Antietam Battlefield, preservationists have been instrumental in the efforts to stabilize and rehabilitate Tolson's Chapel, which was dedicated as a church in 1867 and served as both a church and a Freedmen's Bureau school for the African-American community from 1868 to 1899 (see Figure 1).⁵

In Chestertown, Maryland preservationists have been working to preserve and protect the Charles Sumner Lodge, believed to be the only African-American veteran's hall left standing in

⁵ Wallace, Edie and Dean Herrin. "Tolson's Chapel." Friends of Tolson's Chapel.

the U.S.⁶ At the historic Rockland house in Washington County, Maryland, preservationists are spreading the word about James W.C. Pennington, an enslaved African American held by Frisby Tilghman on his plantation near Hagerstown, who escaped in 1827 and became an internationally known minister and abolitionist.⁷ There are many more preservation efforts throughout the State and around the country that reflect the particular values in African-American heritage and culture. These are examples of historic resources that have benefited from the particular research methodology and heritage tourism interest of the historic preservation field.

In order for the contributions of preservation to stay relevant to future generations, preservation efforts must continue to reflect the various values, meanings and ideas of a culture.⁸ In order to accomplish this goal, preservationists must be open to new ideas and input from various stakeholders, not just professionals but residents, business owners, elected officials and the interested public.⁹ The various preservation projects throughout the country thus far have illustrated not only the willingness of many preservationists to embrace new ideas and intangible cultural values, but also illustrates how the principles outlined in values-centered preservation theory have been and can be of great benefit to African-American historic resources, in terms of preservation planning.

⁶ Preservation Maryland. "2002 Annual Report". 2002: 7.

http://www.preservationmaryland.org/pdf/PM_AR02%20scn.pdf (accessed June 27, 2008)

⁷ Herrin, Dean. "Forging Freedom: The Fugitive Blacksmith James W.C. Pennington." *Catoctin History*, Fall 2002: 25.

⁸ Mason, Randall. "Theoretical and Practical Arguments for Values-Centered Preservation." *CRM: The Journal of Heritage Stewardship*, 2006: 32.

⁹ Pannekoek, Frits. "The Rise of a Heritage Priesthood." In *Preservation: of What, for Whom?*, by Michael A. Tomlan, 29-56. Ithaca, NY: The National Council for Preservation Education, 1997.

Research Questions and Organization

My investigation into the relevance of values-centered preservation theory to the preservation planning of historic resources associated with African-American history was informed by the following questions:

What new ideas does values-centered preservation theory offer to preservation planning?
What aspects of values-centered preservation planning are most useful to the preservation of sites associated with black history in Prince George's County?
Are there currently initiatives in the Maryland-National Capital Park and Planning Commission that reflect core elements of theory?

To lay the groundwork for this discussion, Chapter Two will introduce core principles and elements of values-centered preservation planning as discussed in Mason's article.

In Chapter Three, I will discuss African-American historic resources in Prince George's County, where, since the early 1980s, there have been fairly extensive efforts by the County to preserve African-American heritage. In 2003 the Prince George's County Planning Department developed a National Register Multiple Property Documentation (MPD) form for African-American historic resources in the County. This document reflects the core principles of values-centered preservation theory and I will discuss how the MPD embodies aspects of this theory in this chapter. Two other initiatives that I will discuss are the Ridgeley Rosenwald School Planning Group and the African-American Historical and Architectural Preservation Group.

Chapter 2: Values-Centered Preservation Theory and Planning

Values-centered preservation theory is a model for preservation planning that is centered on a historic site's "significance" or "value" as being at the core of decision-making. It is a theory that attempts to bridge the more traditional emphasis in the field of historic preservation on the preservation of material and aesthetics, what Mason terms the curatorial impulse, with more contemporary values such as economic development, political demands and social beliefs within a community, what he calls the urbanistic impulse. The planning principles proposed by Mason in his article *Theoretical and Practical Arguments for Values-Centered Preservation* have been practiced organically by people in the preservation field long before there was a definition for and reference to the term values-centered preservation. This will be evident in my discussion of African-American heritage preservation in Prince George's County, Maryland, in the following chapter. Mason illuminates a pattern of preservation planning that has become more prevalent in recent years, and puts forth propositions to formally introduce some guiding principles for preservation planning as well as explain recent changes.

In the Burra Charter of 1979, the writings of the 20th-century art historian Alois Riegl, and even 18th-century philosopher David Hume, the multiplicity of values in heritage sites is explored. Hume suggests multiplicity of values when he states:

"a thousand different sentiments, excited by the same object, are all right; because no sentiment represents what is really in the object...Beauty is no quality in things themselves: it exists merely in the mind which contemplates them; and each mind perceives a different beauty."¹⁰

¹⁰Mason, Randall. "Theoretical and Practical Arguments for Values-Centered Preservation." *CRM: The Journal of Heritage Stewardship*, 2006: 22.

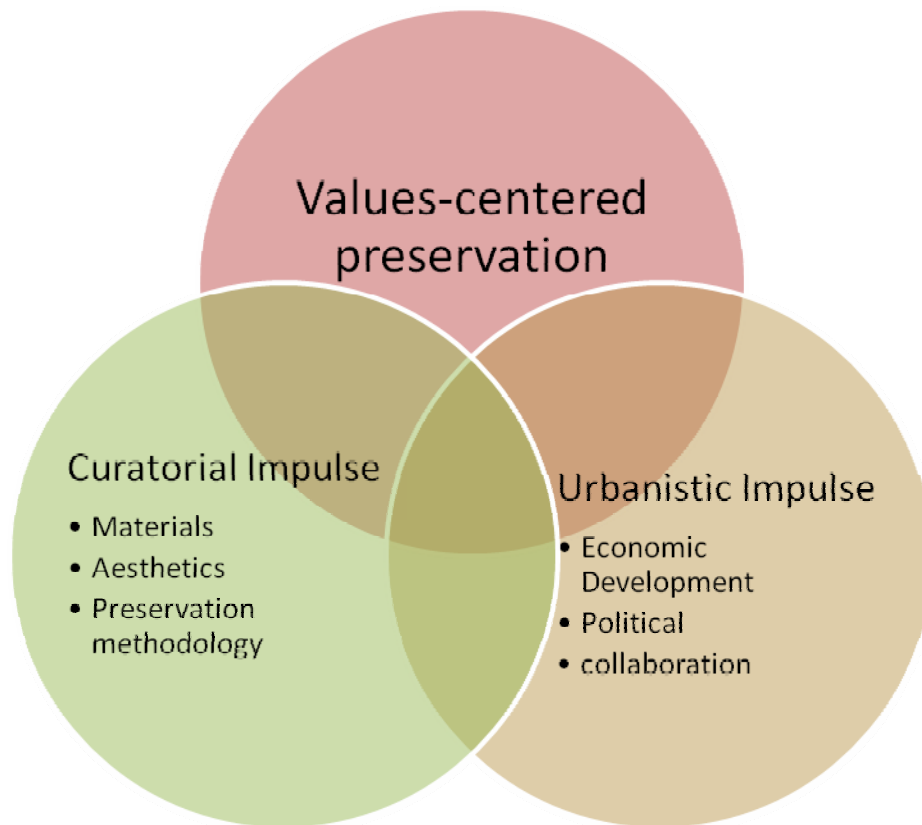


Figure 2: The overlap of the two impulses in historic preservation planning. At the point of overlap, a historic site's value can more fully be assessed.

Although the idea of a site's multiple values is not new, the changes that have taken place in society over the last two generations means that the preservation field, charged with the task of managing the historic built environment and social memory, is and will be encountering a growing diversity of historical narratives and places that are in need of preservation and protection.¹¹ And so it is now more critical than ever to formulate and apply a values-centered approach.

Values-centered preservation theory is a direct response to the changing cultural values that have occurred over time. As Mason explains, this is a theory designed to merge

¹¹ Ibid., 21.

simultaneous impulses within the field of preservation.¹² These impulses create a spectrum with values-centered preservation theory being the middle ground between the two extremes of curatorial impulse and urbanistic impulse (see Figure 2).

The curatorial impulse is expressed in the interest in defining historic preservation as a distinctive field, using a particular methodology and set of skills for preserving and interpreting the physical, built environment. This perspective is grounded in artistic and historical significance, with a technical interest in the preservation of historic fabric.¹³ The other end of the spectrum, the urbanistic impulse, consists of the strategy to connect historic preservation to the work of other social initiatives in a broad multi-disciplinary approach. This often times involves the use of historic preservation as a tool to bring about a broader outcome such as the revitalization of a community or the development of heritage tourism in an area.¹⁴ Values-centered preservation theory aims to fit the appropriate preservation tool, incentive or methodology to particular values in order to acknowledge and care for the many values in a historic resource. The benefit of this preservation approach is in its flexibility and openness to exploring the various values ascribed to a historic site by its stakeholders, whether that is community residents, local politicians, business owners or preservation and planning professionals. This also allows for sites with intangible values, but no standing structures, -for example, the location at which important events in a community occurred,-to be examined for preservation planning (see Figure 3). The values-centered preservation of such a location would serve to memorialize the origins of the community and the preservation planning for such a site could involve preservation professionals and community members, as well as others. The

¹²Ibid., 25.

¹³Ibid., 25

¹⁴Ibid., 25

preservation of such a site may be best insured through a conservation easement rather than designation as a historic or an archeological site. The conservation easement would directly address the threats to the preservation of the site for the community in a precise way.

Preservation professionals are often familiar with drafting and enforcing easements and would serve as a valuable resource if a conservation easement was considered.

Core Principles of Values-Centered Preservation

There are three principles that Mason discusses that are the basis of values-centered preservation. These principles create the framework for values-centered preservation planning and include:

1. The participation of various stakeholders, ranging from politicians to community organizations along with preservation practitioners, in the researching and preservation planning of a site¹⁵;
2. The acknowledgement of the manifold values of a place, all of which are valid and meaningful; and
3. The understanding that “culture [is] a process not a set of things with fixed meaning” and is, therefore, subject to change over time and to a given situation.¹⁶

In putting forth his argument, Mason discusses four points in favor of using the values-centered preservation planning approach. Values-centered preservation planning:

¹⁵Ibid., 31

¹⁶Ibid., 32



Figure 3: Chapel Hill School Site. This open, grassy lot in the historic African-American community of Chapel Hill is the location of the demolished Freedmen's Bureau school and symbolizes the community activities of the past . Pearl, Susan. "Prince George's County African American Heritage Survey." Upper Marlboro, MD: The Maryland-National Capital Park and Planning Commission, 1996.

1. Enables the holistic understanding of sites;
2. Leads to an acknowledgement and inclusion of a greater range of stakeholders by accounting for all the values of a site;
3. Is based on comprehensive knowledge about a site's values, which is essential to supporting the long-term stewardship of a historic site; and
4. Reveals serious gaps in preservation professionals' knowledge about the historic environment and how the historic environment is used. This gap in knowledge can become an opportunity for continued research, learning and professional development, which would ultimately benefit the field of preservation.¹⁷

Mason points out that this new theoretical way of approaching preservation planning is not meant to replace the previous emphasis on the conservation and management of historic fabric, which may conflict with contemporary values such as profit and recreational use, but instead enables “a truly holistic handling of a site's values and bring[s] to bear tools for dealing with the values and their conflicts rationally as well as politically.”¹⁸ An example of the holistic handling of a site is exemplified in preservation planning for the Ridgeley Rosenwald School, which will be discussed in the following chapter.

African-American Historic Resources and Values-Centered Preservation

African-American historic resources can benefit from preservation planning that incorporates the principles of a values-centered preservation approach. This is because

¹⁷Ibid., 35.

¹⁸Ibid., 34.

properties associated with African Americans have often times met preservation criteria in terms of historical significance, but fall short of passing muster in terms of the property's retention of historic integrity. If properties that possess heritage value but lack historic fabric are evaluated under values-centered principles, then they would still benefit from a planning process in which heritage values are recognized and could inform a preservation solution. One mechanism for the protection of the site might be unfeasible, but it would give stakeholders the opportunity to pursue strategies that may lead to other appropriate preservation solutions, such as signage, inclusion in walking tour brochure, conservation district designation, etc. The process may make the need for the future re-evaluation of preservation criteria more evident.

Chapter 3: Applicability of Values-Centered Preservation Approach to the Preservation of
African-American Historic Resources in Prince George's County

Prince George's County, Maryland

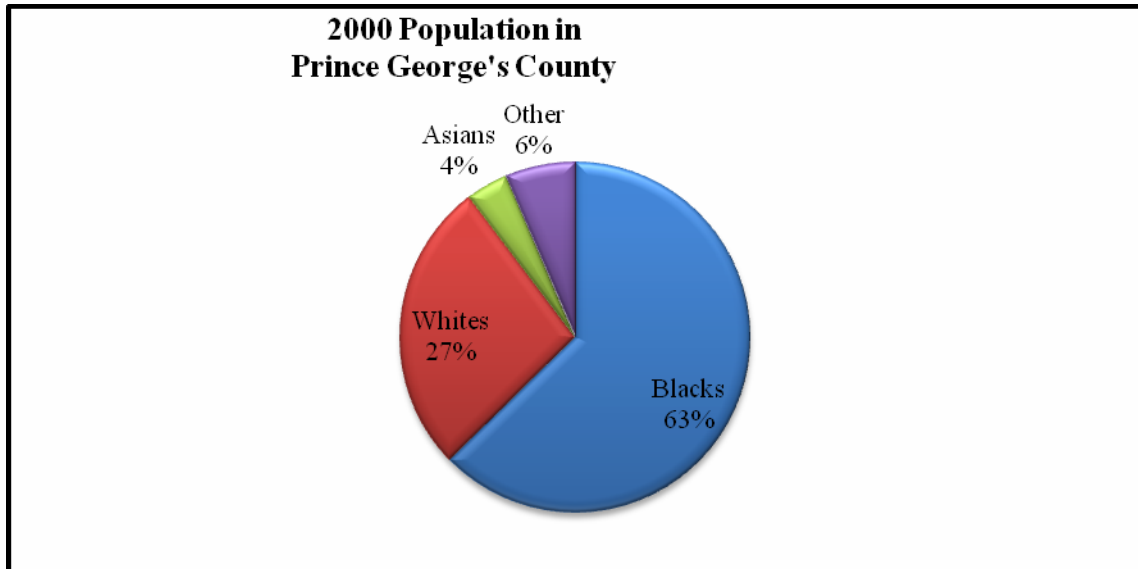


Figure 4: The racial demographics of Prince George's County from the 2000 U.S. Census. Prince George's County Planning Department, M-NCPPC. "Prince George's County at a Glance: Characteristics from the 2000 Census." December 2002.

The demographics of Prince George's County make it an ideal place to practice values-centered preservation planning. Prince George's County, Maryland, is considered the largest and most affluent minority-majority county in the United States with 63% of its residents being African American (see Figure 4). According to the former County executive Wayne Curry "[Prince George's County is the] only large political subdivision in the nation that went from being all white to a black majority where income and education went up and not down."¹⁹ This demographic has continued to grow since the 1930s when one fourth of the County population

¹⁹ The New York Times. *Blacks Rise as Power in Washington Suburb*. July 1, 2001. <http://query.nytimes.com/gst/fullpage.html?res=9B05E7D81239F932A35754C0A9679C8B63&sec=&spon=&pagewanted=all> (accessed June 22, 2008).

was African American. Around the time of the Civil War in the 1860s, 60% of the County population was enslaved.²⁰ Thus, African Americans' presence in the County has been a significant part of the County's history. The County is ideal for the practices of values-centered preservation planning because of its majority black population, and its growing population of other minority groups, such as Latino and Asian. Such minority groups are helped by a values-centered approach because the inclusion and acknowledgement of diverse perspectives in the preservation process is encouraged in order to gain comprehensive knowledge about a historic site's values. It will be of considerable importance for the future of the historic preservation field to find ways to rationally and systematically incorporate various historic narratives that are forming into the preservation movement. As has been suggested by architectural historian Antoinette Lee:

More than any other force, even beyond that of financial resources or regulatory advances, race and ethnicity will shape the cultural heritage programs of the United States in the next century.²¹

Prince George's County is situated next to the District of Columbia and because of this close proximity, its residents have benefited from opportunities ranging from federal government employment to quality higher education opportunities. These opportunities made it possible for many African Americans to assist in the establishment of black communities in Prince George's County, purchasing land and homes and donating funds to the building of churches and educational facilities. These communities have formed the foundation on which part of the

²⁰ The Maryland-National Capital Park and Planning Commission. "Illustrated Inventory of Historic Sites, Prince George's County, Maryland." Inventory, Upper Marlboro, Maryland, 2006.

²¹ Lee, Antoinette. "The Social and Ethnic Dimensions of Historic Preservation." In *A Richer Heritage: Historic Preservation in the 21st Century*, by edited by Robert Stipe and, 404. Chapel Hill: University of North Carolina Press, 2003.

success of the County rests, and thus, their preservation is critical to any effort to protect the heritage of the County.

The Historic Preservation Program

In 1979, the Prince George's County District Council directed the Maryland-National Capital Park and Planning Commission (M-NCPPC) to prepare a Historic Sites and Districts Plan "for the purpose of identifying, protecting, and preserving significant historic structures and their settings, archaeological areas and unique physical features; and sites and districts of architectural and cultural importance in Prince George's County."²² In accordance with the Historic Preservation Ordinance enacted by the District Council in 1981, the Historic Preservation Commission (HPC) was established to implement the County Historic Preservation Plan. The Historic Preservation Section (HPS) of the Prince George's County Planning Department provides staff support to M-NCPPC.²³ The HPS prepares the preservation chapters of Area Master Plans produced by the Planning Department.

African-American Historic Communities and Resources in the County

The Maryland-National Capital Park and Planning Commission's Historic Preservation Section (HPS) and the former History Division of the Parks and Recreation Department have had a long history of organizing collaborative efforts to preserve the County's African-American

²²The Maryland-National Capital Park and Planning Commission. *Prince George's County Historic Sites & Districts Plan*. Upper Marlboro, Maryland, 1992: Part 1.

²³*Ibid.*, 3.

heritage. The genesis of these efforts began during the preparation of the 1981 Historic Sites and District Plan.²⁴

While the 1981 Plan designated four African-American sites, there are now 111 identified historic resources associated with African-American heritage in the County, 24 of which are designated Historic Sites in accordance with the County Historic Preservation Ordinance. Many of these historic resources are within the 14 identified historic African-American communities in the County (see Appendix B). The efforts that have been undertaken from the beginning of the historic preservation program to the present have ranged from identifying and researching African-American historic properties to designating Historic Sites and a District to the National Register of Historic Places. Since 1981, there have been four publications produced by the staff of the HPS documenting the history of African-American communities and historic resources. They are as follows:

1. *North Brentwood Historical Survey* (1991)

This publication gives the history of the Town of North Brentwood, which is the County's first African-American municipality. The findings of the architectural survey in North Brentwood are summarized and the report is supplemented by maps, photographs and plats.

2. *Fairmount Heights Historical Survey* (1991)

The history of the Town of Fairmount Heights from its early development of its incorporation is summarized. The architectural building types in Fairmount Heights are analyzed and the report is supplemented by maps, photographs and plats.

3. *Glenarden Historical Survey* (1995)

This report summarizes the history and development of the Town of Glenarden .

²⁴ Michael, Courtney E. *A Tradition of Struggle: Preserving Sites of Significance to African-American History in Prince George's County, Maryland, 1969-2007* . Thesis, College Park: University of Maryland, 2007.

4.

African American Heritage Survey (1996)

This publication presents 107 properties and communities that are significant to the African-American history of Prince George's County.

Listing in the National Register of Historic Places has been an important preservation planning tool for African-American historic resources. Although designation only provides protection if Federal funding or licensing affects a property, it has given certain sites the ability to receive more public recognition due to their status as a National Register site. The process for receiving designation requires a substantial amount of review through a number of agencies and individuals and ultimately through the Keeper of the National Register.²⁵ Thus, to receive recognition as a National Register Historic Site is a important achievement. The following African-American historic resources are designated National Register Historic Sites:

D.S.S. Goodloe House (1988)

Abraham Hall (2005)

Ridgely Methodist Church (2005)

Thomas J. Calloway House (2005)

St. Mary's Beneficial Society Hall (2005)

Butler House (2005)

The National Register Historic Site designations that occurred in 2005 were helped by the Maryland Historical Trust's Preservation Incentives for Local Governments grant program. The

²⁵National Park Service. *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*. Washington, D.C.: U.S. Department of the Interior, 1998.

grant was given to Prince George's County through its Certified Local Government program and provided funding for the research and writing of the National Register nominations of 2005.

National Register of Historic Places (NR) Historic District designation is similar to NR Historic Site designation in honorary status, although NR Historic Districts recognize the significance of a number of properties within a defined boundary, sharing a similar historic context. In 2003, the Town of North Brentwood, a historic black community, was designated as a NR Historic District. The district consists of 127 contributing buildings and 62 non-contributing buildings and structures. The architecture of the district is primarily late Victorian

Identified Historic Black Communities	Historic Sites Within or Closely Associated with Historic Black Communities
Rossville	Abraham Hall
North Brentwood	North Brentwood A.M.E. Zion Church Peter Randall House
Bladensburg	St. Paul (Free Hope Baptist) Church
Ardwick	
Lincoln	Thomas J. Calloway House
Huntington/Bowie	Knights of St. John Hall
Fairmount Height	James F. Armstrong House Fairmount Heights School
Upper Marlboro	Union Memorial Methodist Church St. Mary's Beneficial Society Hall
Croom	
Woodville/Aquasco	Woodville School
Eagle Harbor/Cedar Haven	
Chapel Hill	
Fletchertown	
Glenarden	

Table 1: List of identified communities in the *African-American Heritage Survey, 1996* and their respective Historic Site(s).



Figure 5: Peter Randall House, town of North Brentwood, photo courtesy of M-NCPPC (an example of an African-American Historic Site).

vernacular and early 20th-century vernacular architecture.

Currently the HPS is conducting a survey (2007-2008) of African-American communities for potential eligibility as Historic Districts either on the National Register of Historic Places, or for local designation. The communities that are being surveyed are Glenarden, Eagle Harbor, Cedar Haven, Lakeland, Lincoln, Fletchertown, Fairmount Heights, Little Washington and Ardwick. These communities are being surveyed using a new tool for the interpretation of historic African-American communities that was not available during previous surveys: the *National Register Multiple Property Documentation (MPD) of African-American Historic Resources*, 2003 form.

The MPD form defines African-American historic resources in Prince George's County within an over-arching historical context. This MPD form is intended to aid in the evaluation of historic resources associated with African Americans in Prince George's County. The document gives an overview of the history of African Americans in the County, their experience prior to emancipation, during the period of the Freedmen's Bureau, and into the late 19th century. The document also gives a detailed historic context for African-American churches, dwellings, settlements, fraternal halls, lodges and schools, that are to be considered in terms of the socio-political environment within which the building was constructed and used.

Cultural Heritage as Key Value in African-American Heritage Preservation in the County

In the designation criteria listed in the County's Historic Sites and Districts Plan, a variety of values are assessed. A historic resource must meet one of the criteria in order to be designated a Historic Site (see Tables 2 and 3). Some African-American historic resources do meet certain criteria, but due to alterations to the building, are not likely to be designated as Historic Sites (see Figure 6). For instance, although the Collington Rosenwald School building was determined by the staff of the Prince George's County Planning Department as being of importance to the heritage of the County, it was not recommended for Historic Site designation due to the significant alterations to the building over time.²⁶

²⁶ Carleson-Jameson, Betty. "Bowie and Vicinity Preliminary Plan and Sectional Map Amendment." Countywide Planning Division, Prince George's County Planning Department, April 18, 2005.

Figure 6: Collington Rosenwald School, photo courtesy of M-NCPPC.



In the designation of Historic Sites through the process outlined in the Historic Preservation Ordinance, many African-American historic resources become eligible for designation through criteria 2E and 1D-possessing value as cultural heritage landmarks in the County (see Table 4 and Figure 7). The facts displayed in the following tables illustrates that African-American historic properties already designated in the 1992 Historic Sites and Districts Plan were ineligible for designation based on exclusively architectural or artistic significance (Criteria 2B and 2C). A small number of sites met the criteria for possessing individually distinguishable architectural significance (Criterion 2D) (see Figure 7). Of the architectural significance criteria, the two most frequently used were Criteria 2A and 2E. These criteria are concerned with structures that represent a familiar visual feature of a particular place and that

embody a building type, period or method of construction. Four of the thirteen African-American Historic Sites listed in the 1992 Plan did not meet any of the architectural significance criteria and were solely eligible for designation based on their historical and cultural significance.

Though there are a number of sites that have bypassed the issue of architectural significance and have become designated Historic Sites, there are historic properties that still have historic and cultural significance, but have been substantially altered and do not meet the criteria for designation. These types of African-American sites could benefit from a values-centered preservation approach; bringing a variety of stakeholders together to brainstorm ways of preserving these types of site besides through the Historic Preservation Ordinance or program may lead to innovative ideas and new programs.

Table 2: Criteria for historical or cultural significance, 1992 Historic Sites and District Plan and Subtitle 29, Section 104 a (1) and (2).

Historic Sites and Historic Districts Criteria (historical and cultural significance)	Description of Criterion
Criterion 1A	have significant character, interests, or value as part of the development, heritage, or cultural characteristics of the County, state, or nation
Criterion 1B	the site of a significant historic event
Criterion 1C	identified with a person or a group of persons who influenced society
Criterion 1D	exemplify the cultural, economic, social, political, or historic heritage of the County and its communities

Table 3: Criteria for architectural significance, 1992 Historic Sites and District Plan and Subtitle 29, Section 104 a (1) and (2).

Historic Sites and Historic Districts Criteria (architectural significance)	Description of Criterion
Criterion 2A	embody the distinctive characteristics of a type, period, or method of construction
Criterion 2B	represent the work of a master craftsman, architect or builder
Criterion 2C	possess high artistic values
Criterion 2D	represent a significant and distinguishable entity whose components may lack individual distinction
Criterion 2E	represent an established and familiar visual feature of the neighborhood, community, or County due to its singular physical characteristics or landscape

Table 4: African-American Historic Sites and their respective designation criteria (M-NCPPC 1992).

Historic Sites in 1992 Historic Sites and Districts Plan	Significance Criteria for Historic Sites in 1992 Plan
Abraham Hall	1A, 1D, 2A, 2E
St. Paul (Free Hope Baptist) Church	1D, 2D, 2E
St. Mary's Beneficial Society Hall	1D
D.S.S. Goodloe House	1A, 1B, 1C, 2A, 2E
Ridgely Church and Cemetery	1D
Van Horn-Mitchell House	1C, 2A, 2E
Northampton Site	1A, 1C, 1D
Mt. Nebo A.M.E. Church and Cemetery	1D
Butler House	1D, 2D
Union (Memorial) Methodist Church	1D, 2E
St. Thomas Methodist Church and Cemetery	1D, 2A
Dorsey Chapel	1D, 2A, 2E
Holy Family Roman Catholic Church	1A, 1D, 2A, 2E

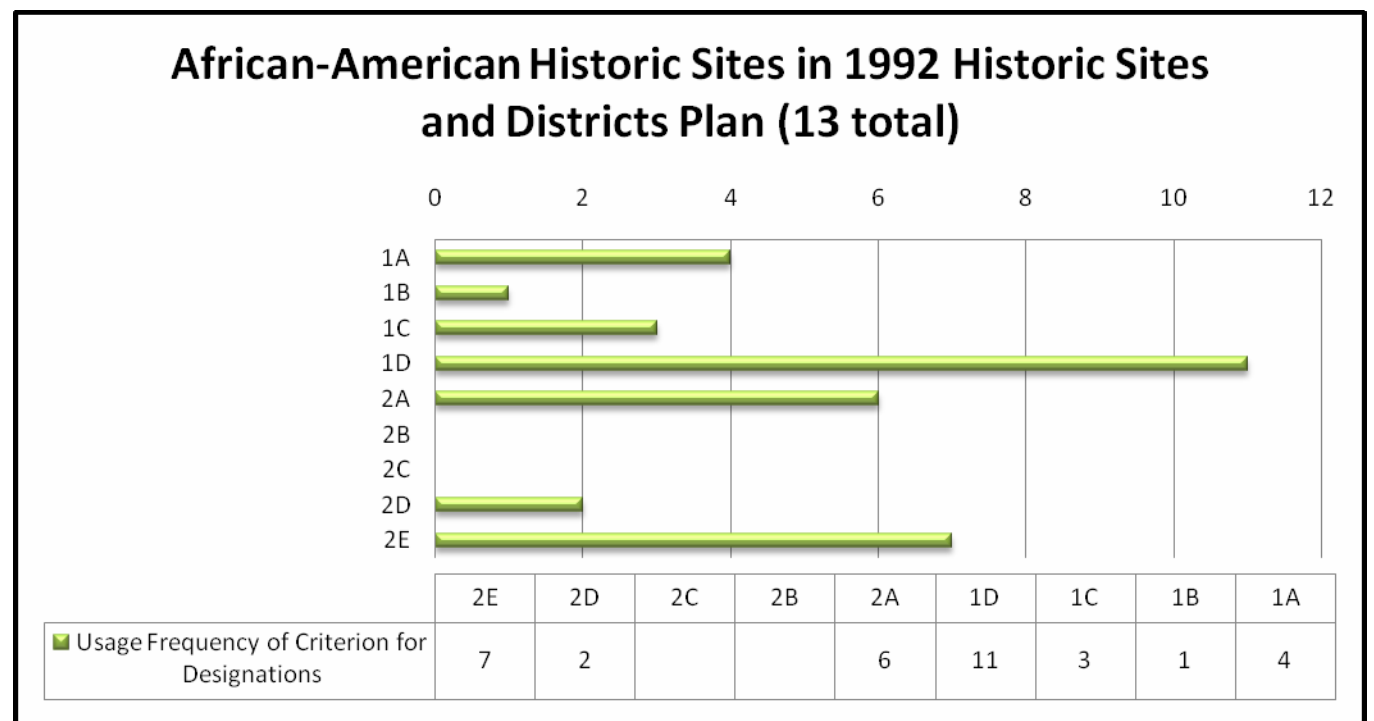


Figure 7: Frequency for which each criterion is used in the designation of African-American historic resources (M-NCPPC 1992)

Initiatives that Embody Values-Centered Preservation Planning

This section presents three initiatives organized by M-NCPPC that embody the principles of values-centered preservation planning. There are undoubtedly more than three initiatives, but the three that I will discuss have clearly engaged the principles discussed by Mason in his article.

The National Register Multiple Property Documentation (MPD) of African-American Historic Resources, 2003

This document will prove to be helpful in promoting the elevation of cultural, social and historic value over architectural value when assessing African-American historic resources when this elevation is appropriate. In the MPD, Betty Bird, the consultant who wrote the document, states that “architectural historians commonly understand historic resources within a specific framework shaped by political boundaries and the relatively unchanging nature of buildings. Resources associated with African Americans challenge this framework.”²⁷ This framework is challenged because of the social changes that have affected the lives of African Americans, especially over the last 150 years; the constant struggles, milestone achievements toward social equality and expanding opportunities have allowed for better and more varied options in building materials and resources over time. She goes on to say that those striving to recognize and preserve these sites must “come to terms with the process of change.” She puts forth that these alterations actually document the dynamic political and social changes and, therefore, hold associative and interpretive value. Therefore, coming to terms with alterations to a building may involve accepting that the lowered integrity is a significant element in the interpretation of the site and not a detriment. This way of perceiving alterations to a building’s historic fabric relates

²⁷ Bird, Betty. "National Register of Historic Places Multiple Property Documentation Form." *African American Historic Resources in Prince George's County, Maryland*, October 2003: 9, 4.

to the values-centered principle of understanding that culture is a process and that sites that represent cultural value may also be affected and can, therefore, reflect changing cultural beliefs.

The Ridgeley Rosenwald School Planning Group

The story of the preservation of Ridgeley School is emblematic of the sort of stakeholder participation that drives values-centered preservation planning. The preservation effort for Ridgeley School has occurred in such a way as to bring various individuals and organizations together to preserve the site. The Ridgeley School Planning Group embodies Mason's core principles of the inclusion of various stakeholders in the researching and planning of a historic site and the acknowledgement in the manifold values of a site.

The construction of the Ridgeley School was helped by a matching grant from the Rosenwald Fund, a program that gave seed money for the construction of black schools in early 20th century. The School among other things tells the story of how an affluent white man, inspired by the work and philosophy of Dr. Booker T. Washington, partnered with black communities across the South to ensure that black children received an education. Mildred Ridgley Gray, a County preservationist and former student at the Ridgeley School recalls that there was a portrait of Julius Rosenwald hung in the foyer of the school.²⁸ The thought of black children passively learning the lesson that compassion transcends racial differences through the presence of Julius Rosenwald's portrait and knowledge of the role he played in their school is a transformative one and speaks to the value that the Ridgeley School has to County residents and

²⁸ Michael, Courtney E. *A Tradition of Struggle: Preserving Sites of Significance to African-American History in Prince George's County, Maryland, 1969-2007*. Thesis, College Park: University of Maryland, 2007: 51.

visitors. This value goes beyond the actual structure itself, yet the building is useful in communicating the importance of the Rosenwald Fund.

The Ridgeley School was built in 1927, used as a school until 1953 when it was converted to a Special Education center. From the 1960s to the present the building has been used as a bus depot and operations office for the County Board of Education. The Historic Preservation Commission recommended that the Ridgeley Rosenwald School be designated as a Historic Site in 2004 through the Morgan Boulevard-Largo Town Center Master Plan. Following the Plan's approval, the HPS staff pulled together a group of stakeholders to discuss how to ensure the preservation and adaptive use of the School. The group consists of representatives from the M-NCPPC, the Prince George's County Historical Society, the County Executive's office, the Board of Education, the Mildred Ridgley Gray Charitable Trust, the Prince George's County African-American Genealogical and Historical Society and members of the County chapter of Delta Sigma Theta, an African-American sorority.²⁹ Although the group has met for several years, they are still working toward their goal of the M-NCPPC acquiring and restoring the School and the Delta Sigma Theta sorority using it as an education center and museum.³⁰

The African-American Historical and Architectural Preservation Group

In the fall of 2007, the Planning Board Chairman Samuel J. Parker, Jr. initiated a committee similar in organization to the Ridgeley School Planning Group. However this

²⁹Jennings, Tiffany, interview by Najah Gabriel. *Special Projects Planner, Prince George's Planning Department, M-NCPPC* (June 20, 2008).

³⁰Michael, Courtney E. *A Tradition of Struggle: Preserving Sites of Significance to African-American History in Prince George's County, Maryland, 1969-2007*. Thesis, College Park: University of Maryland, 2007: 53.

committee is not focusing its planning efforts on one site, but on the larger effort to promote and preserve African-American heritage sites. The group has been meeting every six weeks to two months; it consists of representatives from many of the same organizations as the Ridgeley School group, but also includes a number of preservation organizations, such as the Prince George's County Historical and Cultural Trust, the Prince George's County African-American Museum and Cultural Center in North Brentwood, Prince George's Heritage and the Prince George's County African-American Genealogical and Historical Society. The president of the County chapter of the NAACP June White-Dillard is the Vice Chair of the committee. The meeting agendas are left fairly open and the meetings function essentially as a working group, with meeting attendees giving one another updates and feedback on various projects, disseminating information about events and brainstorming about future endeavors on behalf of African-American heritage preservation in the County. This exchanging of information helps to close the knowledge gaps that exist due to lack of communication between organizations doing similar work in various parts of the County. Mason mentions this as being a positive outcome of creating a broader base of participation. This group facilitates values-centered preservation planning by bringing to the table individuals with various viewpoints and expertise to engage in preservation planning for African-American historic resources. The meetings provide a venue for participants to contribute their perspective in a way that will inform future projects.

Conclusion

The preservation planning principles put forth by Randall Mason are, for the most part, being practiced in M-NCPPC's planning efforts for African-American historic resources. There are multiple principles of values-centered preservation theory that have been practiced; two of them are represented in the inclusion of multiple stakeholders by M-NCPPC in African-American heritage preservation and sensitivity toward the various values in African-American historic resources. The MPD form supports values-centered preservation principles, as well, and encourages preservationists to have flexibility with regard to the architectural changes to these historic properties. Furthermore, the MPD form offers an alternative perspective on changes to African-American properties by suggesting that the alterations to the structures can be interpreted as showcasing the struggle of African American's for civil rights and greater financial opportunities over the course of the County's history.³¹ Changes to properties over time can be seen in historic African-American communities such as Fairmount Heights and North Brentwood.

For preservation organizations that do not possess the long history and experience with African-American historic resources, Randall Mason's discussion of values-centered preservation theory and practice may be a useful framework. Mason discusses a number of projects that have successfully utilized values-centered preservation planning and gives a brief history of how preservationists have arrived at the planning model that he is describing in his article. The explanation of how values-centered preservation planning emerges out of the pattern of current

³¹ Bird, Betty. "National Register of Historic Places Multiple Property Documentation Form." *African American Historic Resources in Prince George's County, Maryland*, October 2003: 12.

preservation practices makes his argument more persuasive and understandable. Since researching the topic of this paper, I have talked with preservationists who would like to learn more about values-centered preservation and Mason's publication because of its potential to aid them in their preservation efforts or educate them on alternative approaches to preservation planning.

Though values-centered preservation theory is and has been a useful model, its application in preservation planning is limited by the confines of established regulations, as is the case in Prince George's County. For instance, an African-American historic resource may be able to meet designation criteria according to the Historic Preservation Ordinance—even though considerable alterations to the structure have taken place—because of its other values, like being a community landmark. However, how are those alterations handled if the owner wants the alteration material replaced? If the historic resource becomes a Historic Site, further alterations to the structure will have to be proposed to the Historic Preservation Commission (HPC). Will the HPC accept an in-kind replacement of the alteration material or require the owner to use replacement material that is similar to that which was used originally on the structure? What if this requirement is a financial hardship to the owner? This is only one regulation that would become complicated to enforce with African-American historic resources. Thus values-centered preservation planning may result in an evaluation of established preservation regulations due to the incorporation of historic resources that differ from the ones for which the regulations were originally envisioned. In Prince George's County, the Historic Preservation Ordinance has largely been unchanged since its enactment in the early 1980s although M-NCPPC staff has conducted a number of surveys and initiatives to identify African-American historic resources since that time. The topic of how to formulate regulations with the architectural and historical

values of African-American historic resources and other similar resources in mind needs to be further researched. It would be helpful to know how other Historic Preservation Commission has applied preservation regulations to these types of resources.

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Appendix A: Cultural organizations as of 2007 that assist their respective SHPOs in efforts to preserve historic resources which are of significance to the history of underrepresented groups in the U.S.

State Historic Preservation Office	Cultural organization	Mission statement of cultural organization
Alabama	Black Heritage Advisory Council	Preserve African-American heritage
Arkansas	Trail of Tears Association	Commemorate the forced removal of the Cherokee people from their homelands in the southeastern United States to Indian Territory (present-day Oklahoma)
Connecticut	Amistad Committee Inc.	Bring the Amistad story to schools and organizations
Georgia	Georgia African-American Historic Preservation Network	Support the Gullah/ Geechee Heritage Corridor. Nominate buildings to the State and National Register of Historic Places
Kentucky	Native American Heritage Commission	Educate and communicate the rich diversity and heritage of Native American peoples in Kentucky
	Kentucky African-American Heritage Commission	Identify and promote awareness of the significant African-American influences upon the history and culture of Kentucky and to support and encourage the preservation of Kentucky African-American heritage.
Maryland	Maryland Commission on African-American History and Culture	Initiate, direct, and coordinate projects that further the understanding of African-American history and culture
	Maryland Traditions	Support communities to discover, share, preserve and sustain traditional arts and culture
Michigan	Michigan Freedom Trail Commission	Preserve, protect and promote the legacy of the Freedom Trail in Michigan
New Jersey	Woman's Heritage Trail Initiative	Identify and document historic sites in New Jersey that are significant because of their association with women.
South Carolina	South Carolina African-American Heritage Commission	Identify and promote the preservation of historic sites, structures, buildings, and culture of the African American experience in South Carolina and to assist and enhance the efforts of the South Carolina Department of Archives and History (SHPO).

Appendix B: African-American Historic Communities and Resources in Prince George's County (Pearl 1996)

Historic Community	Founded	Historic Site(s)	Incorporation	Type of communities
Huntington/Bowie	1870, town platted, even mix of black and white families by 1880, mainly railroad laborers	D.S.S. Goodloe House (NR), 1916	1916	Urban
North Brentwood	mid-1890s, Randall family first settlers. Land sold to blacks by Capt. Wallace A. Bartlett, commander of a regiment of Colored Troops in the Civil War.	North Brentwood A.M.E. Zion Church, 1920; Peter Randall House, 1893	1924, first African American town in the County	Urban
Fairmount Heights	early 20th century subdivisions, blacks working for the government in D.C. settled this area	Fairmount Heights School, 1912; James F. Armstrong, ca 1905	1935, largest historically black municipality in the County	Urban
Glenarden	1913, subdivided by W. R. Smith, Washington, businessman. Developed along WB&A Electric Railroad line, attracting black professionals from Baltimore and Washington, D.C.		1939, African-American municipality	Urban
Rossville	Established in 1868 by freedmen, many of whom were employed at Muirkirk Iron Furnace. Formed Methodist church.	Abraham Hall (NR), 1889		Rural
Croom	Farming village formed by freedmen who worked as tenant farmers after the Civil War. The Croom Industrial and Agricultural Institute, established in 1903, served the black community in this area to teach black youth scientific agriculture and household skills.			Rural
Bladensburg	1747, black population interspersed with whites, comparatively fewer blacks to whites than other areas in County.	St. Paul's (Free Hope Baptist) Church, 1818		Urban
Lincoln	early 20th century, retreat community, marketed by	Thomas J. Calloway House		Retreat

Historic Community	Founded	Historic Site(s)	Incorporation	Type of communities
	T.J. Calloway, an educator, real estate developer and attorney.	(NR), 1910		
Eagle Harbor/Cedar Haven	Both communities established as black resort communities along the Patuxant River. Lots were advertised to black Washingtonians.		Eagle Harbor, 1929	Retreat
Upper Marlboro	1706, considerable black population amidst prominent whites in the County. Freedmen's Bureau school and Methodist church was central to the black community.	Union Memorial Methodist Church, 1916		Urban
Woodville/Aquasco	Farming village formed by freedmen who worked as tenant farmers after the Civil War.	Woodville School, 1934		Rural
Ardwick	1903, land sold to W.S. Wormley, an artist and educator. Small enclave of homes owned by black professionals developed.			Retreat
Fletchertown	Late 19th century, 20 acres purchased by Gabriel Fletcher. Settled by Fletcher family members and other black families. Community closely associated with black community in Bowie.			Rural
Chapel Hill	First established with creation of Freedmen's Bureau school, 1868, and Methodist meeting house. By 1880 several free black families and freedmen had settled the area.			Rural

