

Oral History Association 2013 Annual Meeting

Hidden Stories, Contested Truths: The Craft of Oral History

1.3

Sady Sullivan, Brooklyn Historical Society

Crossing Borders, Bridging Generations Project: Using OHMS at the Brooklyn Historical Society

Crossing Borders, Bridging Generations (CBBG) is an oral history project exploring the history and experiences of mixed-heritage people and families in the historically diverse borough of Brooklyn. This is the first oral history collection that Brooklyn Historical Society is making available online in full (audio & transcripts) and what we heard from our audience right away was they *wanted* to listen but they didn't know where to start – they needed a way in. As a small institution without a full-time IT person, I'm thankful and excited that we can make the content of our interviews searchable using OHMS. In addition, using OHMS to index our interviews helps us organize Listening Meetings for narrators and interviewers to come together to discuss percolating themes. cbbg.brooklynhistory.org

1.5

Abigail Gautreau

Re-seeing Movement History in New Relationships, New Times, Old Landscapes: Hidden Stories in the Life History Context

In the spring and summer of 2013, I spent five months living in Alabama to conduct research, interviews, and oral histories with members of the Selma, Alabama community in connection with Selma's role in the Voting Rights Movement of 1965. This work is part of a broader Multiple Property Submission to the National Register of Historic Places that hopes to provide a roadmap for a reinterpretation of the community's past for future interpretive signage and exhibits. I initially believed that the narratives and interviews would be useful for identifying sites and provide background evidence for National Register of Historic Places nominations. However, when I finally began my interviews, it became clear that the narratives were

much more than background research; they constituted a story that had been largely left out of the historical narrative of the Selma Movement.

In this panel, I will discuss how I found my narrators (primarily a group of alumni from R.B. Hudson High School who were involved in the various demonstrations and marches in Selma from 1963-65), some themes that have emerged from these narratives, and some of the benefits and challenges to using the life history approach. In particular, I will explore how the narrators frame their experiences in the context of their lives, and why these stories are not part of the existing body of historical research.

1.5

Cyran Wyker

Oral History: Reflections on a Transgressive Methodology

Oral history methodology underlines the role of the historian as a co-creator of the historical record and creates space for us to re-imagine what we can know about the past. For a graduate course on oral history, I had the opportunity to co-create oral histories as part of a larger project. The process of conducting oral history interviews illuminated issues of agency, power, and authority in historical research and writing in such a way that undermined pursuits of objective knowledge. As a co-creative process, my experiences and views shaped the direction of the interviews. I interpret the stories told by the narrators to reveal similarities and differences in their experiences as Black women and as evidence that individual lives defy easy categorization. As the primary method used by historians to tell stories and reclaim the past of historically marginalized groups, oral history captures the essence of human experience beyond the traditional reading of historical documents.

1.6

Dian Jordan-Werhane, University of Texas Permian Basin and Texas Woman's University

Jessica Gullion, Texas Woman's University

Harold Stevenson: From Idabel, Oklahoma to the Smithsonian and Guggenheim

In 1962, American Pop artist Harold Stevenson's painting, *The New Adam*, a 40-foot male nude, that was to be featured alongside the work of Andy Warhol, Jim Dine, Jasper Johns, Roy Lichtenstein and James Rosenquist, was banned from the Guggenheim Museum in New York. Stevenson's story of life as an artist is revealed when an oral history, letters and journals unravel what happened from 1962 to fifty years later, when in 2012 we found *The New Adam* as part of the permanent collection of the same museum.

In the 1960s, Stevenson was the subject of one of Andy Warhol's tape recordings of pivotal events and the everyday routines of life at The Factory in New York City. The Smithsonian Institute conducted an oral history with Stevenson in 1973. Since 2012, Jordan has been conducting an additional oral history with the artist. During analysis of these vocal recordings along with content analysis of historical documents and Internet content, we were intrigued with the intersectionality of person and social culture, and the dialectic tension this created in Stevenson's art.

Distillation, in so far as a life may be distilled, called us to question the line between oral history and social research. As sociologists, we are trained to seek human subject protection for research participants. We found researching secondary data sources challenging, as the line between fact checking and research blurred. At what point did fact checking become interviewing of additional research subjects? In seeking out corroboration and triangulation of events, were we pushing outside the parameters of the original study? In this presentation we discuss the unexpected challenges researching a life presented to us.

1.6

Stephanie Zollinger, University of Minnesota
Memories From The Jack Lenor Larsen Studio: An Oral History Project

Jack Lenor Larsen Inc. was founded in 1953 and quickly became one of the world's leading textile producers, specializing in high-end fabrics for use in the interior environment. The Larsen Studio is most famous for producing loomed fabrics, textured random-weave upholstery fabrics, grainy batiks, mohairs, tufted leather rugs, velours, printed velvets, airy cotton, and Thai silks. Known as an innovator of fabric design, Jack Lenor Larsen established the standards for superlative textiles for the last half of the

twentieth century. Larsen textiles have been recognized by numerous textile and design industry awards, and have been celebrated with major museum exhibitions from the Museum of Fine Arts in Boston to the Musée des Arts Décoratifs, Palais du Louvre in Paris.

Oral history was used to explore and document the success and collaborations of Jack Lenor Larsen. This presentation will focus on the results of in-depth interviews with Jack Lenor Larsen and his former designers, executives, employees, and colleagues. Excerpts from interviews will be used to discuss motivations and influences, behind-the-scenes-stories, and personal reflections. Methods of production, marketing decisions and retail merchandising strategies will also be presented.

1.7

Deborah Kilgore
It was the Worst Sight Ever: Mill Town Residents and the 1948 Tornado, McKinney, Texas

On May 3, 1948, at approximately 2:59 pm, "a boiling black cloud", recently evaluated by Texas Tech researchers as an EF1 multi vortex tornado struck the south side of McKinney, Texas. Moving from west to east the storm claimed two lives, injured 43 residents, and damaged or destroyed the city hospital, two schools, two churches, a park, hundreds of homes, and the city's largest single employer, the Texas Textile Mill. Extensively documented at the time by citizens, the local newspaper, and nearby Dallas news organizations the rebuilding lasted a year and forever altered the economic role of the cotton mill in city affairs. As years passed, however, memories of the storm as chronicled in memorial newspaper stories, magazine articles, and local history books focused on just three subjects, photos of damaged homes, an eyewitness account by a future mayor of the moments before the funnel touched down, and the hand injury of C. T. Eddings, principal of the South Ward school. This paper is based on seven interviews with survivors of the storm including mill workers, school children, and a small business owner. The author will show how mill workers and their children experienced the tornado and the aftermath, add a half-mile to the storm track based on interviews, and delve into how the tornado story has been reduced to a simple narrative centered on the South Ward School.

1.7

Amanda Wray

Teacher Activist: Oral History Research in a Contested Space

In the early 1800s, Revolutionary War veteran Captain Edmund Sams established a ferry that crossed the French Broad River at Asheville, NC. The town of Silver Springs grew at the site of the ferry, mostly working class families attracted to a thriving business area. In 1834, James McConnell Smith replaced the ferry with a toll bridge, and Silver Springs became a tourism and distribution hub for western North Carolina for the next century. Present day Smith's Bridge remains an important connecting point in the city, linking the oldest neighborhoods of Asheville to a thriving River Arts District and downtown. April 6, 2012, New Belgium Brewery announced it was building an east coast beer enterprise along the French Broad River, beginning at the base of Smith's Bridge. Roads are to be widened and traffic permanently redirected through the surrounding neighborhoods as west Asheville attempts to handle the traffic of 125 tractor-trailers making daily deliveries to the distribution center.

Before New Belgium broke ground and the city hung new stoplights, twelve creative writing undergraduate students and I began collecting oral histories in the neighborhoods around Smith's Bridge. We worked with five informants ranging in age from 71 to 97 years to document a more inclusive, complex history about the area's commerce, citizens, government, and everyday relations. Our research allowed us to create a print-based public history artifact that will be distributed through the local library system, used to inform the design of a neighborhood bus stop, and available to New Belgium Brewery patrons on opening day.

This presentation will advocate for place-based oral history research as (1) a pedagogical tool in the creative writing classroom and (2) a social activism strategy for collaborating with other stakeholders to design community-centered, historically representative public spaces.

1.8

Adrienne Cain

The African American Library at the Gregory School : Discovering our Past Through Oral Histories

Post the Emancipation Proclamation, many freed slaves settled in the swampy area of Houston known as "Freedmen's Town" in Houston's Fourth Ward. In 1870, the Gregory Institute was formed as the first school for African Americans in the city and later became the Edgar M. Gregory School when it was inducted into the Houston ISD. The freed slaves in this community built their own homes, churches, and started their own business. The area thrived for decades until the incorporation of major highways that dissected it from the up and coming downtown area. Many businesses relocated and many people moved from the area due to rising costs. The school remained open until the mid 1980s.

Over 20 years later, the City of Houston and Houston Public Library System acquired and restored the 1926 building which now is The African American Library at the Gregory School. This facility serves as resource and repository to preserve, promote and celebrate the history of African Americans in Houston. Since there are very few documents, photographs and other memorabilia to attest the experience at the Gregory School, most of the history has been revealed and documented in the form of oral history. The Oral History Program was formulated as a remembrance of the historic—yet disappearing—Fourth Ward and The Gregory School.

This presentation will include photographs and excerpts of oral history recordings that highlight the activities, faculty, and structure of the school as well as a glimpse of the everyday lives of African Americans in the community of Fourth Ward and include alumni, former teachers, former and current residents of Fourth Ward, and prominent African American politicians, business owners and community activists. Through these interviews, the viewers will receive a firsthand experience of African American life in Houston and in the Fourth Ward community.

1.8

Jacob J. Podber, Southern Illinois University Carbondale, Department of Radio, Television, and Digital Media
Southern Illinois University Faculty Association Labor Strike of 2011: An Oral History

On the evening of November 2, 2011, four unions at Southern Illinois University Carbondale (Faculty Association, Non-Tenure Track Faculty Association, Association of Civil Service Employees, and Graduate Assistants United) prepared for a joint labor strike. Hours before the strike was to begin, news came that three of the four locals had reached settlements and would return to work on the next morning. However, after almost 500 days without a contract, the SIUC Faculty Association was forced to strike alone. The labor strike, lasting one week, was one of the longest labor disputes in American higher education.

By conducting oral history interviews with people directly related to the events leading up to, during, and immediately following the strike, this paper exams the SIUC Faculty Association strike in 2011. The interviewees include professors, both tenure and non-tenure track, department chairs, students, graduate assistants, civil service employees, administrators, and news reporters. Because of the sensitivity of the topic, and the fact that most interviewees were still employed at the University, issues of confidentiality, loyalty, and allegiances to the university and the union, were explored. This papers attempts to explain, through the voices of those who participated, the confused, anxious, sensitive, frightened, collegial, unified, divisive, and empowered feelings, often felt simultaneously, by workers who believed the only way to an equitable work environment was through a labor strike. In contrast, this paper also explores the positions taken by some interviewees who believed the strike was an ill-conceived idea.

2.1

Seth Kotch

The Interview is Not Enough: Cultivating New Publics and New Publicities for Oral History Projects

The opportunities presented to oral historian by digital technology—to share stories with new audiences, to use and understand first-person testimonies in new ways, to integrate oral histories with complementary

sources—have matured into full-fledged demands. “The Interview is Not Enough: Cultivating New Publics and New Publicities for Oral History Projects” considers how oral historians can make use of their interviews as tools for public engagement as well as sources of scholarship as well as what oral historians can contribute to the developing conversation over presenting and using oral histories in traditional library environments.

2.3

Roundtable: 50 Shades of Gray: Exploring the Murky Mores of Oral History Deeds of Gift and Release Forms

We are talking about the dirty secret of legacy release forms we all have in our collections. You know what we mean, the release form that states only one researcher at a time can access an oral history interview but only if they know the secret password and if they want to publish from the interview, permission has to be granted from the interviewee’s cat. Don’t pretend you haven’t seen it and immediately put it in the back of the filing cabinet.

This roundtable is an invitation to discuss the quirkiness of oral history deed of gift forms and hopefully share policies and procedures, official and unofficial, on how we deal with these as institutions. As roundtable hosts, we don’t claim to have all the answers, but would like to spark a dialogue on access, calculated risk, and fair use. We will also share our developing OH access decision tree, built to guide oral history collection holders, with a focus on greater access and responsible preservation, while taking a cue from our colleagues in documentary film and developing a guideline for fair use.

2.4

Roundtable: New Approaches to Bringing Community Histories Into Public Space in an Urban Region: The Buffalo & Erie County Public Library’s “Digitized Commons” in National Perspective

Chair and Commentator:

David Stricklin, Butler Center for Arkansas Studies, Central Arkansas Library System, Little Rock

Panelists:

Anne Conable, Buffalo and Erie County (NY) Public Library

Michael Frisch, University at Buffalo, SUNY, and The Randforce Associates, University at Buffalo Technology Incubator

Peggy Milliron, Independent Scholar and Community Historian

This roundtable explores a long-term project underway at the Buffalo and Erie County (NY) Public Library in combination with scholars, oral historians, technology consultants, researchers, and a range of participating community groups. The project approaches the “hidden stories and contested truths” of community history as resources that can be coordinated and shared, and leveraged in new ways for engaging contemporary issues and challenges within and across the communities of a broad region.

With support from NEH, NY Council for the Humanities, and most recently an Institute for Museum and Library Services (IMLS) National Leadership Grant, the Library has been mobilizing historical collections to address a national need: invigorating the civic function of the public library. In this work, digitized historical collections, with oral history collections central, are approached not as on-line ends in themselves but as tools for deepening civic engagement through programs in the public space of libraries.

A particular challenge and digital age opportunity is to ask how a Public Library can assist a wide range of groups documenting their own community stories, most often through oral history projects, and how these can be integrated in community-wide resources without necessarily being formal parts of the Library collections or under Library ownership and control. This is generating unique community partnerships, the Library role ranging from providing templates and training, to models for coordinated collection and content management, to designing apps and a portal to a “collection of collections” with significant program potential within and across communities, in multiple library branches, and in the urban Central Library space as well.

The panel will present an interim view of this work—at the midpoint of the IMLS project timeline—and assess its trajectory in the context of a national developments in oral and community history projects.

2.5

Lauren Baud

Narrating Transgenerational Black History in Middle Tennessee to a White Listener: Hidden Story or Racial Inflection?

Middle Tennessee is home to several cities, big and small, that have experienced the pains of discrimination, segregation, and racism throughout the past century. The people who lived through those things have a lot to say about their experiences, but how do they tell their stories to someone from a completely different background? How do gender, ethnicity, and age factor into the relationship between narrator and listener? What racialized topics repeatedly reoccur during interviews? How does a mature African American woman and a twenty-five year old African American man narrate “being Black” to a twenty-four year old White woman? How does race and ethnicity factor differently in the lives of African Americans from different generations? How do White residents discuss the racial past of their city and their own family? How open are African Americans willing to be with a White listener when discussing a place with a complicated racial history? This paper reflects upon these questions through the examples of oral histories co-created for various projects from September 2011 to August 2012 in Columbia, Readyville, and Nashville, Tennessee. It delves into the ways in which discussing how race affected the lives of the people interviewed is perceived by both the listener and the narrator.

2.5

Jessica Klinedinst

Interpreting the Lives of the Enslaved at Belle Meade Plantation through the Oral Histories of Descendants: Hidden Knowledge, Nuance, and Subjectivity"

Belle Meade Plantation was a 5400 acre Thoroughbred breeding and racing farm located in Nashville, Tennessee during the nineteenth century; it was considered to be the premier Thoroughbred nursery of its time. In 1860 there were 136 enslaved people living and working on the property, and very little is known about them today. The project, Journey to Jubilee, was started in effort to learn more about the lives of the enslaved people at Belle Meade. Of the four elements of the project (also including a book, exhibit, and music), the oral history portion will be the first part undertaken and will begin at Belle Meade United Primitive Baptist Church. Many of these

enslaved workers at Belle Meade joined together and formed this church that still exists today, and many descendants of the enslaved people still attend the church. In an effort to expand and deepen the interpretation of enslaved peoples' lives on the property, and integrate those stories into the primary house tour, Belle Meade will conduct oral histories with members of the church. Currently, the project is still in its beginning phase, and this paper will focus on the elements needed to begin an oral history project of this size, and what the museum is doing to help fund, establish credibility, and promote such a great undertaking. Eventually, as the project progresses, the oral histories will focus on how those stories, whether they directly relate to the lives of enslaved ancestors at the site or not, will become a significant part of the new interpretation at the site. What are the nuances the staff will look for in the stories that, while not explicitly about enslaved people's lives, may contain important transgenerational information? How can the staff more insightfully read these narratives to better understand the lives of people who lived on the site more than 150 years ago? How can the staff mine the stories for information that might not, at first glance, seem related to the topic?

2.7

Pauline B. Harris

Documenting the 1921 Assault on Greenwood

The John Hope Franklin Center for Reconciliation (JHFCR) mission is "Seeks to transform society's divisions into social harmony through the serious study and work of reconciliation". The John Hope Franklin Center for Reconciliation Documentary Committee's (JHFCRDC) contribution to the center's mission is document and capture the memories of the 1921 Tulsa Race Riot and the history of Greenwood, as told by at least 10 Tulsa families, both African-American and white, through four generations. Earlier projects, especially the *Final Report of the Oklahoma Commission to Study the Tulsa Race Riot of 1921*, have recorded interviews with actual riot survivors. This documentary study expands that base to include the memories of whites as well as blacks, focusing on what stories were told—or not told—about the riot and its impact on life in Tulsa thereafter. The evidence will provide scholars, teachers, students, filmmakers and writers with primary resources for scholarship—an intrinsic value itself. Also, this study does a comparative analysis with respect to the "economic value of racial reconciliation" using South Africa's Truth and Reconciliation process

that lead to the country hosting the 2010 FIFA World Cup. As Tulsa presents itself to the world as an economic power, racial reconciliation in Tulsa, OK must be a factor. As this project's primary focus is capturing the generational stories pertaining to the post 1921 incident on Greenwood the study will examine the characteristics of generational divide. The methodology for conducting the fieldwork includes photography, film/video, audio, and narrative writing to capture and convey contemporary memory life and the culture of a post 1921 Tulsa. The study will ultimately educate the public about the Greenwood community's resilience, the effects of the tragedy within both the black and white communities, and the power of memory to shape Tulsa's future.

2.7

Justin M. Randolph

Civil Rights Out in the County: One Mississippi Family's Part in a Rural Movement

A different kind of civil rights movement came to Clay County, Mississippi in 1965. Seventy air-line miles east of Delta communities like Greenwood or Money, on the same fertile Black Belt land shared by Selma, Alabama, black farmers joined northern activists of the Mississippi Freedom Democratic Party (MFDP) to seek social justice unique to a rural time and place.

Preserved in interviews conducted by Stanford University students, black and white activists told the challenges of rural community organizing. They also demonstrated the immense bravery of individual farm families—families like the Dayes of Pheba, MS. African American farm owners who donated property and other resources to the movement, the Dayes would pay dearly for their contributions. Almost fifty year later, the Daye family told their story as part of the *Breaking New Ground* oral history project.

The goals of the rural movement in Clay County diverged from the prototypical civil rights narrative. Black farmers sought access to the financial and educational programs of the USDA, and challenged the county's locally elected, all-white agricultural committee. For their part in challenging the privilege of white farmers, the Dayes endured physical and economic intimidation. Nightriders riddled the family home with bullets and cut fences reining in cattle.

Corroborated by MFDP manuscripts, and even the Mississippi State Sovereignty Commission's spy files, the Daye story is one of rural northeast Mississippi, of black landownership, and of the nation's unifying scuffle for social justice. It also speaks to the power of oral history. The Dayes rarely appear nominally in the public record, despite appearing implicitly in *The Congressional Record* and the *Washington Post*. Their story should inspire the profession to search out other rural actors of the long civil rights movement, to find just what civil rights meant out in the county.

2.8

Aynur de Rouen

*Dengê Kurda**: The Vera Beaudin Saeedpour Kurdish Oral History Project at Binghamton University

The Kurds have been living in southwest Asia for centuries. Today, about 40 million Kurds live in Turkey, Iraqi Kurdistan, Iran, Syria and parts of the former Soviet Union. Kurds faced physical pressure and violence, cultural assimilation, and ethnic cleansing in the nation-states they lived in, as well as countries like Syria and Turkey, which left an indelible mark on their memories and identities. The Kurds' deep-rooted and long-lasting sense of ethnic identity has allowed us to take a look into their world. Drawing on studies of individual memory, collective memory, and trauma, as well as oral testimonies, this essay looks at how Kurdish refugees living in the Binghamton area formulated their collective and individual memories post-conflict. This paper describes the ways in which we gather information pertaining to Kurdish history through personal life stories, narratives, testimonies, and memories of the local Kurdish population. Overall, this paper constructs a theme, stating that space and social life are crucial to the development and preservation of memory.

* *Dengê Kurda* can be translated as "Voice of the Kurds."

5.3

Yona R. Owens

Using Oral History to Enhance Special Collections

"Using Oral History to Enhance Special Collections" examines four projects completed between 2000 and 2012 by the North Carolina State University Libraries Special Collections Research Center (SCRC). While all four online projects include oral histories, there are a variety of ways in how the projects accomplished, and continue to accomplish, their goals. Ways to uncover hidden stories locked in collections are suggested.

Two of the projects originally came into existence as glass case exhibits featuring SCRC archives material. Current online presences were translated from the exhibits, the oral histories added to the websites.

The third project took a "current events" approach in order to document the building of a research campus. Events suggested the interviewees.

The fourth project was born digital and came to life during the years it took to process a donor's papers and drawings. The donor, as well as payroll sheets and student grade books in the collection suggested who to interview.

The projects' websites demonstrate simple methods of oral history delivery. Reviewing the design aspects of the sites provide reminders of the pluses and minuses of site design, and that using oral histories to amplify hardcopy collections can be a challenge.

The 20 minute presentation will include a 4 minute, oral history adaptation video describing "The Clarke Collection."

URLs for sites in the presentation are:

- "A Diamond From Coal Country: Lee Smith"
<http://www.lib.ncsu.edu/archivedexhibits/smith/>
- "Transforming Society: The GI Bill Experience at NC State"
<http://www.lib.ncsu.edu/archivedexhibits/gibill/>
- "NC Research Campus Archives"
<http://www.lib.ncsu.edu/specialcollections/nrcra/index.php>

- “The Lewis Clarke Collection”
<http://www.lib.ncsu.edu/scrc/lewisclarke>
- “Lewis Clarke Collection” video
<http://www.lib.ncsu.edu/scrc/lewisclarke/support>

5.5

Stephen Fagin

The JFK Assassination Half-Century: The Problem with Eyewitnesses

November 22, 2013, marks the 50th anniversary of the assassination of President John F. Kennedy. Since opening in 1989, The Sixth Floor Museum at Dealey Plaza—located in the former Texas School Book Depository—has recorded more than 1,100 oral history interviews with individuals from around the world who remember the tragedy.

Over the last half-century, assassination eyewitnesses have often changed their accounts slightly or dramatically—influenced by books and documentaries, eager to enhance the commercial marketability of their stories, or innocently misremembering minor details that are still important to an active community of assassination researchers. Additionally, controversial “new” eyewitnesses have come forward after remaining silent for decades. Drawing on several eyewitness oral histories, this presentation will explore examples of challenging testimonies that have prompted researchers to continually question what is known about the assassination.

Among those highlighted will be an Elm Street spectator who, more than twenty years after the assassination, expanded her eyewitness account to include “a flash of light, a puff of smoke from the [grassy] knoll” during the shooting. Another eyewitness, a Texas School Book Depository employee, told the Dallas Police Department in 1964 that she did not know co-worker Lee Harvey Oswald. Interviewed by the museum in 2011, however, this employee detailed a complex story in which she not only rode the bus frequently with Lee Harvey Oswald but was propositioned by the alleged assassin.

Oral histories such as these can be problematic and frustrating to researchers, now and especially in the future. They also raise a series of important questions for the museum to contemplate. Should oral historians

ever challenge stories that differ from earlier testimony? Should research transcripts include curatorial commentary? How should the museum handle oral histories with provocative “new” eyewitnesses who waited decades before coming forward?

6.2

Peter T. Alter, Chicago History Museum

Chicago Cold War Oral History Project

In 2012, the Chicago History Museum, under the auspices of its Studs Terkel Center for Oral History, conducted the Chicago Cold War Oral History Project. This initiative focused on Chicagoans with significant Cold War experiences. Among the thirty narrators, project staff interviewed Adriana Portillo-Bartow, Rev. Dan Dale, and Michael McConnell regarding the Sanctuary Movement and their work and experiences in Central America during the 1980s.

Adriana Portillo-Bartow was a Guatemalan refugee who came to the United States and eventually Chicago through the Sanctuary Movement. She worked with both McConnell and Dale. Her story, especially after arriving in the United States, is one of forthright and direct resistance to U.S. foreign policy, its support of the Guatemalan dictatorship in the 1980s, and the School of the Americas. Portillo-Bartow continues to lobby the Guatemalan government through the organization, Where are the Children, Guatemala.

Dale and McConnell used the United Church of Christ (UCC) as an instrument to expose the plight of everyday people in Central America, focusing on Guatemala. The Guatemalan government, for example, disappeared six of Portillo-Bartow's family members. Dale and McConnell made Wellington Avenue UCC on Chicago's North Side a sanctuary site and a leader in the Movement. With people like Portillo-Bartow, Dale, McConnell, and others living and working in Chicago, the city became a focal point for the Sanctuary Movement and protest against the Reagan Administration's foreign policy.

6.2

Eric Rodrigo Meringer

Hidden History of Liberation Theology and Nicaragua's Indigenous Miskito Contra Rebels

While liberation theology is synonymous with Nicaragua's Sandinista Revolution, it is largely absent from the related narrative of Nicaragua's indigenous Miskito rebellion and Indian rights movement. This is less a historiographical oversight as it is a consequence of Miskito identity politics in the 1980s. Not only was liberation theology present in history of the Miskito Indian movement that gained international renown as a consequence of its participation in the U.S. American-backed Contra War against the revolutionary Sandinistas, it was formative. Acknowledging the role of liberation theology in Miskito history, however, is to deny long-standing assumptions about Miskito history and ethnic identity as pertaining to Protestant religiosity, Anglo affinity, and a presumed degree of self-imposed cultural isolation vis-à-vis the Nicaraguan state and Hispanic culture in general. Consideration of liberation theology as a marginalized aspect of Miskito history consequently entails a reexamination of the complexities of Miskito identity politics and a readdressing of epistemological debates over constructed versus essentialist approaches to understanding indigenous group identity. This paper draws on oral histories of liberation theologians and Miskito Indians in presenting liberation theology among the Miskito as a history silenced by both the U.S. American-sponsored counterrevolution as well as a Miskito identity reformulated to conform to international expectations of indigeneity and historic Miskito-Anglo relations. The analysis presented here reinforces recent studies of Miskito ethnic identity by presenting self-conscious efforts of cultural revitalization as favoring "strategies, interests, and improvisation over the more static and homogenizing cultural tropes of rules, models and texts."* Additionally, by considering the international and regional advantage of promoting Moravian Protestantism over Catholicism, this essay further contributes to our understanding of strategic indigenous identity politics by considering Anglo affinity, a generally accepted Miskito cultural trait, as another element of a Miskito ethnic consciousness strategically constructed during the turbulent period of the 1980s Sandinista Revolution and Contra War.

*Baron L. Pineda, *Shipwrecked Identities: Navigating Race on Nicaragua's Mosquito Coast* (New Brunswick, N.J.: Rutgers University Press, 2006), 15.

6.3

Matthew Campbell, University of Houston

Contested Narratives and Contested History: Slavery, Memory, and Legacies in post-Civil War America

This paper will investigate how late nineteenth and early twentieth-century whites created an official story of African Americans in the post-Civil War era. Many southern newspaper and print sources created an image of former slaves where they lived out their lives in happiness and peace, and often erased the realities that blacks faced while enslaved and at the turn of the century. Using these accounts will show how whites used these "official stories" to force blacks into fitting a false narrative and become actors in a collective memory of slavery. Using oral histories, including the WPA narratives and other popular culture, the paper will show how whites and blacks contested many aspects of former slave life. In addition, African Americans began to challenge the accepted narrative that created many of the false stereotypes of the early twentieth century, as well as the society that misunderstood the true realities of slavery and the black fight for equality.

6.4

Roundtable: Campus Oral History Programs

Abstract: What started at Columbia University as an experiment has evolved to an age where practically every state now has a campus with an oral history research center. In this roundtable discussion, five leaders of programs from around the country—California, Louisiana, Oklahoma, Texas, and Wisconsin—will come together to discuss the wide-ranging features of their work as university based programs. Each presenter will offer brief remarks to provoke panel and audience discussion around key topics.

Troy Reeves, Oral History Program at University of Wisconsin-Madison, will discuss two recent collaborations: a statewide effort to collect farm oral history, the other a local attempt to document a Madison neighborhood's residents. While these two efforts seem, on their face, completely different, Reeves will focus on their similarities to present challenges faced when collaborating with any group to do an oral history project.

Mary Larson, Oklahoma Oral History Research Program at Oklahoma State University, will discuss OOHRP's experiences working with tribal organizations. Because issues of autonomy are so important in this context, Larson will address how projects have been developed with tribal groups to ensure that they have appropriate levels of control over the collection and archiving of their own materials.

Jennifer Abraham Cramer, T. Harry Williams Center for Oral History at Louisiana State University, will reflect on the history of her oral history program since losing state funding in 2010. Cramer will explore their work to navigate administrative challenges to reestablish the program and will illustrate the importance of endowment funding and collaborative partnerships to the longevity of the Center during financial hardships.

Teresa Barnett, Center for Oral History Research at UCLA, will address issues of confidentiality and liability in the digital age. What are we comfortable putting on the Web? To what extent is it our responsibility to protect interviewees from themselves? And, finally, to what extent has web access made for a more bland version of history with the controversies removed?

Stephen Sloan, Institute for Oral History at Baylor University, will discuss the pitfalls and promises of conducting oral history research of a host university. Drawing on the Institute's effort to capture the recent history of Baylor University, Sloan will discuss various dynamics of such an effort, including issues of research design, access, confidentiality, and inreach.

6.6

Lynne Simpson

The impact of segregation on African Americans has had a persistently negative image in the African American psyche. But, when one looks deeper into what segregation also meant and could mean we find that pre-integration African America had thriving businesses, challenging schools, and incredibly involved churches and civic organizations. These all-African American communities were vital, thriving centers of organization; it was out of this reality that the African American community movement was born in Oklahoma. More than 50 all-Black towns were founded in Oklahoma before the turn of the century. These African Americans rapidly

moved from the economic disparity of slavery to own businesses, own land, and establish townships. One of the most important of these all-African American community bastions was Boley.

Since that time, integration has meant the almost entire dissolution of many of these towns. The Boley of today is almost unrecognizable in comparison to the Boley of 50 years ago. Nonetheless, Boley citizens maintain ongoing and pervasive ties to this community with many former citizens having either reestablished residences there or continuing to take part in the business of the town with an eye to reestablish it to its former prominence. The interview process has given these former residents an opportunity to reassess the both negative and positive aspects of segregated America. And, it has given the listeners a more profound understanding of the impact of belonging culturally to a place and how that feeling positively influences those citizens.

6.7

Michael J. Hightower

The 89er Trail: An Interpretive Walking Tour of Downtown Oklahoma City

The 89er Trail Project, launched in March 2013, will commemorate the Land Run of April 22, 1889, when the Unassigned Lands of what became central Oklahoma were opened to non-Indian settlement. The centerpiece of the project is a self-guided walking tour of downtown Oklahoma City whose components include a brochure, maps, street signage, and an audio recording accessible by cell phone app. A history of Oklahoma City from its beginnings as a railroad depot in the 1880s through 1890 will be published in 2015.

When the dust settled from the Run of '89, urban pioneers did their best to put the frontier behind them. Lots were surveyed, tents and ramshackle structures were replaced by brick buildings, and cultural amenities from the East were imported as sure-fire antidotes to frontier scarcity. Seemingly overnight, tangible evidence of the Run of '89 was hard to come by. As the generations passed, it disappeared altogether beneath a skyline of glass and steel. A city that prides itself as "born grown" allowed the Run of '89 to vanish without a trace. Little more than heroic statuary and marketing slogans survive as echoes of the Big Bang of Oklahoma history.

Borrowing from models back East, the 89er Trail Project will illuminate Oklahoma's urban frontier. As project historian, I rely on early-day newspapers, pioneer memoirs, oral histories available on tape and in typed transcriptions, and the Indian-Pioneer Papers that date back to the 1930s, when the Works Progress Administration deployed researchers to interview senior citizens. In Oklahoma, interviewees included urban settlers who participated in the final act of America's westward expansion.

These sources represent forms of oral history, and they reveal Oklahoma City in its infancy from the perspective of opinion leaders as well as ordinary people who risked everything to stake claims to a new life.

6.8

Sarah Eppler Janda, Cameron University
Hippie Oklahoma: A Quest for Authenticity

Along the banks of the South Canadian River on April 6, 1969 roughly two hundred people gathered for an unconventional Easter Sunday celebration which was well underway by the time the sun came up that morning. It started on the evening of April 5th and went through the night, culminating with an eclectically religious sunrise service led by Oklahoma hippies, including a former Barry Goldwater Republican and son of a Nazarene minister. The hippie movement, so quintessentially identified with Haight-Ashbury and the Summer of Love, arrived late to Oklahoma. And when it arrived, young Oklahomans who embraced it did so within the context of their particular background and experiences. Indeed, the oral history of counter culture practitioners in Oklahoma reveals a hidden narrative, with both regional and national implications. An analysis of that experience yields a complicated and contradictory understanding of the role of religion as well as gender role expectations within the counter culture. Blended religious expression among hippies brought together such diverse elements as the I-Ching, the Bible, and Indigenous peyote practices but they often did so within a framework of Western Christianity. Moreover, a remarkable degree of conservatism characterized some aspects of male-female relationships, yet did so paradoxically, within a wider context of a fundamentally liberal challenge to the status quo. This in turn complicated both national hippiedom and gender role dynamics by introducing competing imagery that simultaneously included conservative and liberal impulses. Ultimately, a quest for authenticity in both spirituality and

relationships characterized the Oklahoma hippie experience in the great mid twentieth century counter culture experiment.

8.1

Yu Zhang, Facheng Lei, Liyun Hu, Guodong Jiang
Unveiling the Walking Horse Culture in the Hexi Corridor

The Tianzhu Tibetan Autonomous County, Gansu Province, China was the gateway to the Hexi Corridor, the hub of the Silk Road. The Chakouyi (Fork Stage) horse well-known for its flying pace* (a.k.a "walking horse") is an excellent local breed, whose high-spirited gait was captured by the Galloping Bronze Horse statue and known to the world, as the symbol of China's tourism. Over a long historical period factors including ethnic customs, trade and business, politics and military affairs have formed a rich walking horse culture of breeding, training, trading, and racing. However, because traditionally the related knowledge and stories relied heavily on oral transmission, the literature on this subject is acutely lacking

In 2012 the teachers and students from Tianzhu No. 1 High School started synthesizing the connotations and changes of the walking horse culture from the oral narratives of ordinary folks, to learn more about the human ecology in the northwestern highland. Through the study, we found that due to the politics, economic, and social changes since mid 20th century in China, the walking horse culture has changed greatly in the past six decades, and is currently faced with both crisis and opportunities. A revival of this culture would need collaborative efforts top-down and bottom-up.

* A flying pace is a two-beat lateral gait with a moment of suspension between footfalls; each side has both feet land almost simultaneously (left hind and left front, suspension, right hind and right front). It is meant to be performed by well-trained and balanced horses with skilled riders. (http://en.wikipedia.org/wiki/Icelandic_horse)

8.3

Jaycie Vos, SOHP, University of North Carolina
The Development of Shared Metadata Standards for Use in Oral History Collections

Oral history formally emerged as a field of study in 1948 and continues to expand through the present. Oral histories are primary sources with a focus on audio recordings of interviews, and many archives hold and provide public access to oral history collections. Because they present unique characteristics as archival objects, archival standards do not easily apply to oral history collections, and, despite the urges of those in the field, there are no widely implemented up-to-date cataloging standards. Specifically, there is a lack in metadata content standards, leaving each collection to its own practices and procedures. The author analyzed content of existing documents to explore how archivists and librarians use metadata and archival description to describe oral history collections containing both analog and digital materials. The findings related to locally implemented metadata standards were used to develop a metadata content standard that can be applied to oral history collections broadly.

8.7

Marcella De Veaux, California State University, Northridge
Hidden Stories of America's Great Migration

For several decades in the 20th Century, millions of African Americans migrated from the American South to the industrialized cities in the North -- representing one of the largest internal migrations in North America. Known by historians as *The Great Migration*, this movement has had an economic and sociological impact on every facet of American life that continues to be felt into the 21st century.

This presentation originates from an ongoing research project that creates oral histories by African Americans who lived the mass migration experience. Through the recorded voices of African Americans who fled economic impoverishment, racial segregation, and state-sponsored oppression in the southern United States, this presentation portrays one of the most undocumented and underreported phenomena in America's history.

Indeed, on the occasions when the history of American migration is told, focus is predominantly placed on states in the Midwest and West regions of the country. However, tales of *The Great Migration* by African Americans into the New England States—Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, and Maine — are mostly untold. Attendees will hear the digitally recorded voices of African Americans who tell their own story of migration from North and South Carolina into the New England states.

The creation of oral histories allows for those hidden stories that have remained in the margins of society to come forth. Recording stories as oral histories allows those who lived the experience to document their stories unfiltered and without interpretation. In that respect, an oral history creates a more equitable environment that can unearth those hidden stories.

9.3

Roundtable Discussion: Crafting the Core: Whose Voice Matters? Yours!

Do you participate in the creation of oral-history interviews? Do you have interviews in your care/possession? Are you, as a researcher, interested in ways to discover interview content? Or, do you believe that a person's story is worth sharing and that the world could be improved if more people paid attention to individual experience? If ANY of the above resonates, then your voice matters to this session.

As people who care about oral history, we must bridge the artificial boundaries that separate us as practitioners. The purpose of this session is to 1) bring together diverse individuals who represent the myriad perspectives surrounding oral history and 2) draw people into discussion about making oral history prevalent in and pertinent to our frameworks for sharing information. An oral history will be heard only if its existence is known, its content is described, it is available, and it exists in a format that can be used. The tools we employ to fulfill that lifecycle (search engines, databases, catalogs, digital storage) require information about the interview. This begs the question: What will that information be? **What is important to know?**

Inspired by original work from Nancy MacKay, roundtable participants (Natalie Milbrodt, Lauren Kata, Cyns Nelson) already have engaged

regional groups in collaborative brainstorming about core metadata specific to oral history, asking these types of questions: What must we know about a person to understand his/her story? What must we know about the setting of an interview? What of the relationship between interviewer and narrator? Reports from regional gatherings will be part of this session; the better part will be a call-to-action that puts a chisel in your hand and requests that you get to work, helping us **craft the core**. (P.S. This is the beginning of a movement.)

9.4

Marica Šapro-Ficović, Public Library Dubrovnik, Dubrovnik, Croatia
Oral history shows vibrant life in libraries under war conditions in Croatia 1991-1995.

The purpose of this research is to explore on the basis of oral history the life and work of libraries, librarians and users in cities that were under siege during the Homeland war in Croatia 1991-1995. Ten cities under siege throughout the country, involving 14 libraries, were included in this study. Interviewed were 50 librarians and 17 users from those cities, witnesses of that time - they provided records of oral history about their recollection of the events and library services and use under siege. Interviews were structured, tape recorded, and then transcribed for analysis. Altogether, there were some 54 hours of interviews, with some 435,000 words when transcribed. Results show that libraries were constantly working and that they were the only cultural institutions that were fully functioning in their communities at the time. Most librarians stayed in their communities and worked in libraries for a variety of reasons: job security - not to lose their job, professional obligation, feeling of duty, pride, and sense of resistance. The number of users increased during the siege, as did the borrowing of books. Many statements are dramatic instances of the lives of ordinary people. Included are examples of soldiers who were carrying library books to battlefields, mothers who have read and reread, after the loss of children, and librarians behavior under hazardous conditions. A number of tragic instances were reported – loss of colleagues, children of colleagues, friends, neighbors, as were miraculous instances of staying alive when bombs and grenades hit nearby. Through testimony of librarians and library users, through examples of continuing services under dire circumstances libraries proved their value to their community. Among others, the study contributed

evidence about the social role and value of libraries. Methods with extensive examples and quotes from results are presented in the paper.

9.4

Hannah Schmidl, Arizona State University Public History

This presentation discusses the importance of the contributions of individual Egyptians to the 2011 Egyptian Revolution which brought down Hosni Mubarak's 30-year regime through widespread collective protest. Oral interviews conducted in the summer of 2012 highlight the ways in which individual narratives personalize the meta-narrative of the Revolution. The interviews illuminate a very particular moment in time in the summer of 2012 which was hopeful for the future of the country while also not falling into naiveté. By framing the 2011 Revolution as an ongoing historical process, these interviews can be understood as representing a distinct moment in the narrative of the Revolution which is still unfolding today. Given the unfinished nature of the Revolution, these interviews are explored as a unique chapter in the history of the Revolution. Audio clips from the interviews will accompany the presentation.

9.4

Indira Skoric
Muslim Survivors of Sexual Violence and Memory (After the War in Yugoslavia)

The life stories of nine Muslim women—Bosniaks and Kosovars—survivors of sexual violence who became advocates provide a greater understanding of how these women have moved from victims to survivors as adult learners. For many international advocates and scholars, the legacy of these survivors is a legal victory. This research illuminates how advocacy can be a tool for genuine learning and historical justice that establishes formidable linkages between survivors and state and international actors. Official recognition of the heinous crimes raped women had suffered is an important element in the support of survivors of rape in war. Rape became a trauma that was dealt with as a community issue and was no longer silenced or treated as a taboo.

So far, this dissertation is the only oral history study with women survivors that looks at the impact of advocacy by women-led groups. Being an insider-outsider influenced how I framed my data instrument and, in addition, to understating of cultural setting. Prior to conducting this oral history study, I had assumed that rape and trauma were “trigger” events in survivors’ learning. In fact that’s what the literature on trauma suggests by making a sharp distinction between victimhood and survivors.

I want to move away from the pathological into understanding the process that has portrayed these women. The study participants were asked to tell their life stories, focusing on their learning, life experiences, and explaining the carnival of cultures for women as they experienced it—various roles in their life stories, jokes, laughter, the sense of belonging to a group, membership in an organization, and building trust—among other themes. Oral historians (Losi, Passerini, 2001) who have done similar work point to an “impulse of solidarity”, “the effort to use one's knowledge in a way which is not only academic” (Passerini, 2001) to engage in working with the memories of Kosovars after Serbian aggression. In their work these researches identified many problems “to conceptualize who the subject are that give rise to the inter-subjectivity experience” of the oral history interview in this situation. My participants made it clear that our encounter was based on their understating of my active and emotional role as an advocate for women who survived sexual violence.

9.5

W. Michael Ashcraft, Truman State University
The Study of New Religious Movements: Contrasting Narratives from Contrasting Sources

This paper examines the reasons why scholars have studied New Religious Movements (NRMs). I interviewed nearly one hundred NRM scholars. The oldest generation, who first began to study NRMs in the 1970s and 1980s, typically discovered NRMs by chance, and seeing these religious groups as fruitful research topics, pursued them. They also felt that NRMs, condemned by both the general public and various professions, deserved the same freedom of expression in the public arena as more established religions. Some of the younger generation of NRM scholars also chanced upon NRMs, while others had prior contact with an NRM before embarking on their scholarly careers. They all shared a willingness

to see NRMs as legitimate religions, no matter how marginal they were.

9.6

Aurelio Saldana
Officially “Othered” at the School

Pedagogical approaches in the early decades of the twentieth century followed Progressive Era ideology which found at its center the promotion of an American cultural ideal. Children, it was promoted, should be instructed in the American way so as to weed out unwanted cultural expressions while reproducing this preconceived American ideal notion. Problem was that not all children were fit to become “ideal” Americans. In order to shed light on this historical account the research endeavor will look at several issues centering on the topic of the educational experiences of Mexican-origin children in the US-Mexico borderland and beyond. First, oral histories from former students at US-Mexico borderland public schools are examined in an effort to elucidate the Americanization efforts promoted by the education systems in the early to mid 20th century; and second an analysis of the experiences of these students using John Dewey's and Homi K. Bhabha's theoretical frameworks will be presented. Utilizing pedagogical theory based on the frameworks brought forth by John Dewey will provide a framework from where the educational experience in the schools can be analyzed. John Dewey's critical perspective on education discussed, for instance, the inherent flaws in curriculum-centered approaches in schools which focused too much on the subject matter to be taught. Homi K. Bhabha's concept of the "Third Space" provides a strong framework from where to analyze groups undergoing a shift in cultural expression. Ethnic Mexicans residing in the US, especially in an era of rampant Americanization, are a prime example of such a group.

11.1

Roundtable: Visualizing Sound: Building New Ways to Interact with Oral History

Panelists:

Seth Kotch, Southern Oral History Program, University of North Carolina at Chapel Hill

Pamella Lach, Digital Innovation Lab, University of North Carolina at Chapel Hill

Elizabeth Lundeen, Department of History, University of North Carolina at Chapel Hill

Jessica Wilkerson, Department of History, University of North Carolina at Chapel Hill

Our roundtable will demonstrate “Mapping the Long Women’s Movement,” a digital oral history project that uses the DH Press platform to integrate multimedia into a map environment to suggest a new way of experiencing oral histories.

DH Press is a flexible, repurposable, extensible digital humanities toolkit designed for non-technical users. It enables administrative users to mashup and visualize a variety of digitized humanities-related material, including historical maps, images, manuscripts, and multimedia content. DH Press create a range of digital projects, from virtual walking tours and interactive exhibits, to classroom teaching tools and community repositories. WordPress’s plugin architecture allows for open and unlimited enhancement of features and functionalities. The underlying database allows admin users to create structured data to facilitate search and browse tasks. The tool supports photographs, video, and audio and user-generated content.

The DH Press pilot project, “Mapping the Long Women’s Movement” began in eastern Tennessee, where we conducted interviews with dozens of grassroots activists, labor organizers, and others. Their work was deeply inflected by space and place. These activists created new spaces where none existed; forged connections between communities; and sometimes labored in the absence of an organizing tradition or an activist network.

Our roundtable will describe the work we did to take those recordings and transcripts from eastern Tennessee to an interactive map that allows users to explore the region through story. We hope it suggests to oral historians and other scholars one way of moving from being producers of sources for future analysis to producers of sustainable scholarly products that are ripe for integration with library interfaces, enhanced e-books, and other types of digital scholarship.

11.2

Roundtable: The Changing Face of the American Hero: Using Oral History to Engage Students in the Discovery of Hidden Stories and Contested Truths

Throughout American history, acts of military heroism have been recorded during all wars and conflicts. In recent times, however, the *individuals* performing such acts of heroism have changed. Females and persons of color now serve in positions of combat leadership--a significant demographic shift creating a fundamental change in the composition of our newest American heroes.

The research conducted by Lanman and Wendling on behalf of the Distinguished Flying Cross Society documented this sociological transition. From 130 oral history interviews, a unique theme emerged: “The Changing Face of the American Hero.” Along with a book publication and documentary film pilot, this thematic focus became an ideal fit with the current need from schools and universities to provide curricula related to the military’s impact on families and the desire to publically recognize individual and collective heroism.

Part One of the session will focus on the content of the theme along with the “lessons learned” from interviewing unique individuals ranging from a kamikaze pilot, E. Yul Yoon, who became a U.S. hero, to Col. Charles McGee, a Tuskegee Airman, to Colonel Kim Campbell and Captain Armando Espinoza who demonstrated heroism in Iraq. The depth and richness of these accounts will be seen in a short documentary pilot hosted by actor Gary Sinese.

Part Two of the session will be an interactive seminar discussing creative educational strategies to explore concepts, ideas and suggestions relating to curricula supporting the session theme. Examples of discussion threads are: What it means to be a “hero,” teaching the “what” and the “so what” of history, and the integration of Common Core mandates as they relate to the hidden stories and varying interpretations of the accounts presented. The seminar will conclude with the development of a media network to support the continuation of this dialogue.

Members of the panel: Dr. Erin McCarthy – Session Chair, Dr. Laura M. Wendling – Presenter, Dr. Barry A. Lanman – Presenter and Alan Stein – Seminar Leader

11.4

Molly Graham

Continuing the Mission: Measuring Cultural Shifts in How Soldiers Navigate War and Memory

Oral histories capture the difference in attitudes and experiences between veterans of all wars and conflicts. Examining the accounts of World War II veterans and veterans of the Iraq and Afghanistan War, reveals distinctions in generations, combat and memory fragility. An important difference to explore, however, is why the oral history interview is often the first time World War II veterans are sharing their experiences and how that affects their story and their ability to tell it. Not only does the oral history interview capture the individual stories, revealing the various reasons for enlisting and detailing home front support, the interviews are beginning to measure a cultural shift in how soldiers navigate their war experience and the retelling of it.

There are differences in World War II veterans' accounts compared to Iraq and Afghanistan veterans that are due not just to differences in time, societal attitudes and purpose in combat, but instead can be attributed to what they did with the story of their experience when they returned home. The majority of World War II veterans I interviewed were telling me their story or parts of their story for the very first time. In interviews with WWII veterans, it's harder to extract the feelings associated with the events they participated in and that we're discussing because going to World War II often meant having to suppress your feelings about it. This contributes to how veterans are able to remember and the comfort level they feel in retelling their experiences with a stranger.

11.5

Gloria Lopez California State University, Fullerton

The Politics of Memory: Remembering the Holocaust

Oral histories provide a human element and a voice of the lived experience to one of the most secretive and violent moments in history, the Jewish Holocaust. In some cases oral histories can also provide insight into often-overlooked experiences or they can be the much-needed dissenting voices that put into context the standard narrative. Accordingly, this paper discusses how Bulgaria, a nation closely allied to the Nazi government, was able to protect its Jewish citizens from perishing in the Final Solution. Given that this paper is largely informed by an oral history with Rabbi

Haim Asa, a Bulgarian Jewish Holocaust survivor, gives us the opportunity to explore how and why the Bulgarian Jews were able to survive.

While the oral history with Rabbi Asa was conducted for the purpose of gathering information regarding migration experiences from Europe to California during and after World War II, we have come across a hidden story. Rabbi Asa's father is one of the unsung heroes in the Bulgarian story of survival. Given his experiences as a child, Rabbi Asa challenges us to question why the Holocaust is remembered in the United States the way that it is. The Holocaust narrative that we are presented today at the United States Holocaust Memorial Museum and at numerous other historical sites and museums nationwide tell us about the death and destruction of six million Jews during World War II. Therefore, this paper also explores the politics of memory in the United States and our historical consciousness of the Holocaust.

11.5

Rodolfo Ugelstad

The Language Barrier: Challenges and Barriers of Having an Accent after World War II

"The Language Barrier: Challenges and Barriers of Having an Accent after World War II" focuses on the role of language in the identity formation and daily lives of immigrants arriving from Europe to the United States. After World War II concluded, many immigrants found themselves with the dilemma of leaving their nationality and native language behind as it presented a horrific reminder of what had occurred during the war. Still others could not let go of their cultural ties to the native country in which they had once thrived. Through firsthand interview accounts, this paper focuses on the experiences of British and German immigrants coming to the United States after World War II. As this paper shows, those speaking the language of the winners of World War II were welcomed; even working-class British accents became vehicles for social mobility for British immigrants in postwar California. At the same time, those who spoke the language of the perpetrators faced challenges. Ironically, speaking German, or having a German accent, backfired for both the perpetrators and the victims of World War II. German Jewish Holocaust survivors, along with non-Jewish Germans, both faced slurs from fellow Californians, leading them to hide their accents as much as possible and expediting their

assimilation. The interviews not only give detailed accounts of the narrators' lives, but also an insightful look at their pride, fears, concerns, regrets, and their complex relationships to languages of their place of birth.

11.6

A.R. Lopez

Finding the Flexible Hybridity of the Original Rainbow Coalition of Chicago through Oral Histories

The Original Rainbow Coalition was a revolutionary alliance established in Chicago in early 1969 by the Illinois Chapter of the Black Panther Party, the Young Lords Organization, and the Young Patriots. The alliance connected one of the largest Black Panther chapters in the country with its headquarters in the heart of North Lawndale, to militant organizations in other outcast communities of the city. In Uptown, the Young Patriots were rooted in almost a decade of grassroots efforts that aimed to organize poor people in a community that featured a large population of southern whites who migrated to Chicago. And in Lincoln Park, the Young Lords had evolved from a street organization involved in the ethnic conflicts of the neighborhood to a political organization that defended against the blatant removal of the working-class Puerto Rican residents from the area. Witnessing harsh realities of poverty, police terror, and displacement, the Young Patriots and Young Lords were the first to embrace the Panther's politics of working-class solidarity and community service.

Contrary to most research that focuses on the Original Rainbow Coalition as a "multi-racial" alliance, this paper draws from oral histories with ORC activists to unveil that the alliance introduced a flexible hybridity that undermined racial politics in Chicago. Significantly, evidence of this oppositional politics is severely hindered by the limitations of historical archives but seeps through the oral histories of those who challenged cultural nationalisms to form the Original Rainbow Coalition.

11.6

Melvin Lewis

Living in English Community and Going to School/Work in Multilingual World

The working class communities of Chicago, during the 1950s -1970s met in the factories and school hallways. While housing patterns were often segregated, the workroom floor and dances were not. In union and non-union machine shops and meatpacking houses, working conditions and wages were universal and a unifying factor. White collar and office work was the racial and class division. People of color worked on the floor and the glass ceiling were the front office and managerial or executive level salaries.

My father was employed on the North Side of Chicago and we lived on the West Side. Spanish, Polish and German could be heard, as well as English were spoken in the shop. Most of the people were transplants from the Southern United States, the Caribbean and Eastern Europe. As teenagers, my brothers and I would work with our father from the age of fourteen until we finished our college studies, unless we had other employment.

When the families of workers come to the neighborhood businesses before or after picking their relatives up from work, the ethnic neighborhoods of the North Side of Chicago were linguistic and culinary tapestries. The cultures of the Europe and Latin America were on Damen and between North Avenue and Chicago Avenues. People looked at you wondering which language you were comfortable speaking and your background. In the early 1960s, my mother and I went into a chain grocery store and we were the only persons of color, and everyone became quiet. She later stated, "We just integrated that store."

At Von Steuben High School and the University of Illinois at Chicago, I met people who spoke languages, which, were not based on public perception. Africans of the Diaspora spoke Arabic, Spanish, French, Amharic and Creole to each other and on the telephone to their families. These lessons would become critical in understanding the world and into particularly, Puerto Rico. My initial steps in the North Side Puerto Rican communities were difficult, due to my lack of Spanish comprehension. Later, it all came together as I lived in an English dominated community and went to school and work in multi-lingual environments.

11.7

Amy Hedrick

Women in the Contemporary Military: Marginalized or Integral?

Since the First Gulf War, female service members have tremendously increased their visibility both within the military and within American society. Markedly, the media noticed the increased visibility of women in the military. Over the last few years, countless media stories covered topics ranging from the discrimination women face in the military, the debate over lifting the combat ban, and most notably the brazen proliferation of sexual assaults throughout the service. While the rampant sexual assault is a gravely serious problem and should in no way be overlooked, the choice of the media to focus on the negative aspects of women's service experiences creates a narrow view of women's military service, leading to uninformed opinions exemplified by John McCain's advice for a constituent's daughter not to join the military. The best way to gauge women's actual military experiences is to ask the women themselves.

The initial interviewees of the Women Veterans Oral History Project, designed to record the military experiences of female veterans, reveal a complex, multi-dimensional experience. While these women did indeed encounter discrimination in various forms and sexual assault in varying degrees, they also overwhelmingly treasured their military experience. The women felt accepted by their units, even if that acceptance was not immediate. They felt essential to the mission, and they bonded with other service members, so much so that many of the women not only participate in veterans groups but also work for veterans services. Although the initial project interviewees undeniably experienced negative aspects of being a female service member, many of which are still painful years later, they also overwhelmingly felt integral to their units and fondly recall their service.

11.7

Rebekah Heppner

The Lost Leaders – Stories Told by Female Executives

Business leaders are being lost - in a business world that so desperately needs leadership today. Although women now represent half of all managers, they still hold less than 10% of the top positions in U.S. corporations. Somehow, women are being lost on their way up. Much has

been written about women leaders; rarely do we hear them speak. In *The Lost Leaders*, we hear from the women themselves. The Lost Leaders are women who share a life experience: they were part of the first wave of women who joined the corporate workplace en masse and moved up the ranks - only to eventually become so discouraged that they abandoned their careers. Although their stories are each unique, when viewed together, they provide a fascinating glimpse of the culture that exists in the contemporary corporation. This paper is a summary of *The Lost Leaders, How Corporate America Loses Women Leaders*, recently published by Palgrave USA. The book is based on research conducted for a Ph.D. in Applied Anthropology. For that research, career stories were collected to construct an oral history of the first generation of executive women in corporations in the United States, a history created by the intersection of ten individual lives around a single topic. Although there have been tremendous changes since the careers depicted here began, the environment that led these women to leave is still prevalent. It's time we stopped pretending that the barriers that kept women from reaching the top of America's corporations no longer exist. Women cannot solve this problem for themselves. The environment of the corporate workplace, the culture that is revealed here, needs to change. In the struggle to "have it all," everyone is losing: Women. Men. Families. Corporations. Society.

12.5

Roundtable: The Effects of the Interview Experience on the Interviewer: An Area Less Explored

In this session, the reactions of the interviewer in the interview situation will be explored. Early in the history of interviewing, oral historians began to realize that their reactions to the interview experience were important to understand because these could affect what next transpired in the session and how the interview material later was interpreted. For example, Theodore Rosengarten described the impact on him of interviewing an Alabaman sharecropper for the book *All God's Dangers*, in "Stepping over Cockleburs: Conversations with Neb Cobb" in *Telling Lives: The Biographical Art*, 1979. More recently, Valerie Yow described the personal interior journey she found necessary when researching the life of Betty Smith ("What Every Biographer Should Know", *Journal of Media Practice*, 2010). In this session, there will be a continuation of the exploration of interviewer reactions by carefully examining moments in the interview

experience that are associated with emotional and cognitive changes within the interviewer and between the dyad. Julie Meranze Levitt will look at the reactions of interviewers in response to narrators who have had grim experiences as Jews in Eastern Europe during World War II. Alan Wong will discuss how a previous relationship with the narrator affects the interview experience. He will draw on examples from several oral history projects in which he has participated as an interviewer. Under what circumstance does material become emotionally different, how does the interviewer recognize these conditions, and how does the interviewer handle her/his interior reactions will be considered by both presenters. A third presenter, Erin Jessee, will reflect on the emotional and ethical challenges of conducting life history and thematic interviews with government officials, survivors, returnees, and convicted genocidaires in post-genocide Rwanda since 2007. Chair will be Julie Meranze Levitt.

12.5

Alan David Wong

The Interviewer's Response to Horror: Impacts of Interviewing WW II Survivors

In this paper, the researcher will focus on the interview and how the oral historian responds to interviewing narrators who have experienced horror as part of their past by looking at interviewer responses to bearing witness to such pain. Ten-twelve researchers, who participated in a study, *Transcending Trauma*, (see Hollander-Goldfein, B., Isserman, N. & Goldenberg, J., 2012) by interviewing WW II Jewish Holocaust survivors using an in-depth, open-end interview protocol, will themselves be interviewed by this researcher to understand the reactions of these interviewers to experiences associated with horror. There will be a focus on identifying the assumptions of these interviewers prior to their Holocaust survivor interviewing: both their assumptions about what the interview experience generally is about, including what role(s) they expect to play as interviewers, and what they anticipated they would experience when interviewing survivors of holocausts. In addition, interviewers' memories of the actual interview experience and their perceptions regarding how the experiences affected them during the interview experience and in the post-interviewing phase will be explored. Questions, such as to what extent they entered the story-teller's reality, either with intention or without being aware and why and whether this loss of distance was warranted and useful

in further their understanding of the narrators, also will be examined. In addition, pre-interview histories of interviewers, their number of interviews within this survivor study, and age of interviewers will be examined in order to further understand the reactions of the interviewers to their narrators and their stories.

Implications for oral history training and practice will be considered.

12.6

Michael Moffett, New Hampshire Technical Institute
From Afghanistan to Hollywood and Back (with the Marines): Fahim Fazli's Odyssey

This book is a first-person narrative by Fahim Fazli recollecting his many and varied experiences as a child of privilege in 1970s Kabul, as a refugee from Communism, as a legal immigrant to the USA, as a Hollywood actor, and as an interpreter who returned to Afghanistan with the Marines---where he was so successful at bringing together Americans and Afghans that the Taliban put a price on his head. Fahim's account is rife with cultural conflict (Soviet vs. Afghan, secular vs. fundamentalist, immigrant vs. native, assimilator vs. non assimilator, military vs. non-military) and his story is one of accommodating cultural conflict in order to survive---and indeed thrive. Readers of Fahim's story should gain insights into a land which has had such a disproportionate influence on America and the world over the last thirty years. The role of women in traditional Islamic Afghanistan receives considerable attention---indeed, the book is dedicated to women. But Fahim addresses many other cultural issues, such as the Code of Pashtunwali, which helps the reader to better understand an alien land. The book is a product of taped interviews with Fahim, which are presently archived at Marine Corps University in Quantico, Va. The project reflects the standard operating procedures of USMC's History Division and my own studies in qualitative research as a doctoral student at the University of San Diego. As co-author of the published work, I did have license to "flesh out" Fahim's story with relevant statistics and background information to hopefully enhance the overall narrative.

12.7

Katherine Bischooping, York University
Markus Gerke, State University of New York at Stony Brook
A Cautionary Tale of Hidden Truth in Oral History

This paper is a case study of a naïve family history inquiry the first author undertook in the late 1970s and 1980s, when she travelled to Germany and Austria and asked about her father's eldest brother, Hermann. The stories she gathered from multiple family members were romantic and sad, depicting a young man from a working class family who had been a brilliant student, who had married a wayward daughter of the bourgeoisie, and who had been cut down by war. Last summer, though, we discovered that before Hermann went to war, he had been employed by, and writing articles for, an Italian fascist-funded cultural institute in Cologne.

Our study sets forth possible arguments for the difference between the storied Hermann and the Hermann found in historical record. Such arguments lie both in the particulars of identities, personalities, family dynamics and loyalties that coloured the early inquiry, and in the broader tendencies of the German past to be selectively forgotten and romanticized, such that an entire genre of "discovered Nazi" stories can be said to have developed. This project is significant in that it strikes a cautionary note about unequivocal celebrations of oral testimony as a source of hidden truth. Further, it highlights how realist and constructivist ontologies of history may not be polarized so much as messily entwined, in that our attention and our arguments became ever more constructivist even though what most interested us were the "real facts" of the past.

13.1

Rosalie G. Riegler
"Next time I'll go to prison, and you'll get the kids": The Effects of Serious Resistance on Families and Communities

Civil disobedience in the cause of peace has always been part of the American tradition, with members of the traditional peace churches and others, both faith-based and secular, choosing prison over combat. During the Vietnam War, draft refusers, draft card burners, and draft file destroyers served long prison terms, sometimes with heart-wrenching damage to personal relationships. Using various tactics of nonviolent direct action,

resisters continued to engage in civil disobedience throughout the last years of the 20th century and to suffer the consequences of arrest and imprisonment. The Plowshares movement, which symbolically marks nuclear weapons as the "taproot of violence," nationwide campaigns against Trident submarines and other nuclear delivery systems, and actions to stop the training of foreign soldiers at the School of the Americas in Georgia, all continue to occasion arrests and prison terms.

What motivates nonviolent war resisters to commit acts of civil disobedience for which they must leave family and community? And what happens to those who remain at home? To address these questions and to learn what prison is like for these mostly white, mostly college educated, mostly faith-based, peaceworkers, I conducted 173 oral history interviews between 2004 and 2007, with the results published in *Doing Time for Peace: Resistance, Family, and Community* (Vanderbilt, 2012) and *Crossing the Line: Nonviolent Resisters Speak Out for Peace* (Wipf and Stock, 2013).

This paper looks critically at what parents and children told me about living in a resistance family. Nettie Cullen describes how the strains of Vietnam activism almost jettisoned her marriage; Michele Naar-Obed recalls the trauma surrounding her participation in a Plowshares action while her daughter was a baby; Ollie Miles and Phil Berrigan's children recall growing up in families where one parent was frequently in jail. Professor Harry Murray explains how he combines an academic career with resistance, and Catholic Worker mothers and fathers speak of the discernment and planning necessary to live a resistance life. Their stories contextualize and complicate our definition of resistance and the seeming sacrifices it entails. The paper concludes by inviting questions from the audience about both motivation and effectiveness.

13.2

Rose-Marie Mukarutabana
Heritage Site Management in Rwanda: A Struggle with Oral History

A National Government culture policy paper clearly states that these properties are to be protected and promoted, but progress has been slow, although some activity is planned for next year.

While the Policy paper attributes this slow action to a lack of qualified staff and insufficient funding, progress may also have been hampered by other factors, including priority given to development and socioeconomic modernization. Indeed, while the authorities have made a determined effort to implement “homegrown solutions” inspired by cultural heritage, it has been difficult to strike a satisfactory balance between desirable modern infrastructures and historically and culturally significant traditional landscape, such as a former royal residence or burial grounds.

Worry over a possible resurgence of the “genocide ideology” has also been an obstacle to heritage development. The general feeling among Rwandans is that a history distorted by the Hamitic theory and a misuse of oral narratives, has played a role in the country’s troubles. This has led to the suspension of history teaching, pending “the production of non-divisive version”, and also to a need to control oral history work, especially in the current difficult geopolitical climate. These appear to be the major contributors to a cautious handling of Rwanda Heritage properties.

Consequently, the 400 pre-colonial properties on record have been largely ignored, and attention has been given to the management of properties deemed to elicit the least controversy as regards history, such as parks and other natural heritage; genocide memorials, with four submitted last year for inscription on the UNESCO World Heritage List; and colonial and post-colonial sites, with several buildings of this period have been turned into museums, while a 1915 German-Belgian battleground is currently being developed into a “World War I Heritage Park.”

13.3

Roundtable on Oral History for Social Change

Sponsored by Oral Historians for Social Justice and Groundswell: Oral History for Social Change, this roundtable will allow for a facilitated open conversation, with very brief opening statements by the facilitators.

While the content of the discussion will be shaped by those who contribute to it, we would like to focus our conversation around these two questions:
- Narratives of all kinds have become critical in advocacy and activism. What, if any, is the particular value of oral history in processes of social change?

- We have conventionally valued "giving" voice and "empowering" others through oral history work. When and how have these constructions been challenged in social change work? With what implication or outcome?

Co-Facilitators:

Amy Starecheski, Malinda Maynor Lowery, Mary Marshall Clark

13.5

Bina Gandhi Deori, Dept. of Ancient Indian History, Culture and Archaeology, Visva-Bharati, Santiniketan, West Bengal
Oral Tradition and the Genealogy of the Galo tribe of Arunachal Pradesh

Arunachal Pradesh, the North-Easternmost part of India bordering Bhutan in the west, Tibet in the north-west, Myanmar in the east and China in the north is one of the least explored territories in India. Its inaccessible topography has made the movement of the people difficult, therefore, till now Arunachal Pradesh has remained a mystery land to outsiders.

The region is inhabited by several hundred tribes and its sub-tribes. Galo is one of the main tribe in the region. The Galos have a very rich oral tradition.

As Galo material culture is mainly based on bamboo which is perishable in nature; therefore, the oral history of the tribe plays a significant role in reconstructing its past. In the absence of any scripts and any written documents, the indigenous knowledge, traditions and customs of the tribe have been passed orally to the next generation. Unfortunately, the oral tradition of the Galo tribe is under threat of extinction as with the older generation, the tradition is also fast disappearing from their society and very little work has been done so far for its preservation.

Another significant feature of Galo tribe is their system of genealogy. The Galos have the practice of using the last syllable of the father’s name as the first syllable of his children’s name which helps them to trace their origin very easily to their ancestral father.

Therefore, through this paper an attempt will be made to understand the Galo oral tradition and its significance for the reconstruction of their

history. An attempt will also be made to highlight the genealogical system of the Galos which is highly scientific and relevant in the present day for the people of this indigenous community to relate them to their ancestors.

13.5

Nancy H. Dewey

Rural to Urban **PERU**: Surviving Transition *with audience participation*

Sometimes, not to forget, a Story is about real lives. My presentation concerns one family who survived a transition during the 1980s from rural to urban Peru. Photographs and recordings document my first and second visit after thirty-four years (1979 and 2013). Audio and visual methodology supports my perspective of the Mercado family living in the High Andes when we first met and after they moved to various cities along the coast where they live today. I will encourage audience participation specifically regarding two questions about relocation: who made the decision to leave, and have any traditions survived? A *symbolic empty chair* will represent unheard voices.

The craft of oral history is based on trust, which may be challenging inter-culturally. My documentation of the Mercados' courage then and today is made hoping to honor and to learn from them. Even when there are obstacles, such as distance across continents, difficult terrain to travel, three languages to contend with - other mishaps can occur as well, making personal contact both the opportunity and indispensable glue between us.

13.6

Kelly Crager, Texas Tech University

Never Let the Truth Get in the Way of a Good Story: The Intersection of Myth and Memory in Oral History Interviews with Vietnam Veterans

This paper examines the many stories told by Vietnam veterans in oral history interviews that, while possibly not factually accurate, hold a much deeper meaning to narrators regarding their Vietnam experiences and reinforce the bonds of what it means to be a Vietnam veteran. These stories, and the veterans' retelling of them, are significant indicators of the strength of the cultural values shared within the Vietnam veteran community.

13.6

Dr. Lisa Bunkowski

Conceptualizing Valor

This presentation begins with an overview of our process, the theory and methodological foundations of our collaborative and reflexive approach to examining the soldiers' experiences and their views about honor, courage, and valorous awards.

Perspective also played an important role in how the interviews were conducted and analyzed. These interviews were carried out by a team of interviewers: Lisa M. Bunkowski, assistant professor of History at Texas A&M University Central Texas, and mother of an Afghanistan veteran; and Allen K. Lowe, recent graduate of the Texas A&M University Central Texas History M.A. program. Mr. Lowe was also a combat soldier in the Vietnam War, and later served as chaplain in the U.S. Army, most recently in Iraq. It is clear that our backgrounds played a very important part in establishing rapport with the subjects, guiding the way we asked our questions, and our ability to obtain candid responses. In addition, due to the sensitive nature of the events, we were concerned that our questions not exacerbate any existing trauma. Our National Institutes of Health, Protecting Human Research Participants training was helpful; Mr. Lowe's experience as a chaplain was invaluable.

We approached the analysis from our different perspectives. Dr. Bunkowski viewed the interview responses through the additional lens of her specific areas of research: gender and violence. Mr. Lowe viewed the responses through his additional experiences as soldier and chaplain. When we combined our perspectives, we greatly enhanced our understanding of this event and the soldiers' experiences.

One of our primary goals with this project was to explore the soldiers' ideas about valor in combat and the meaning of valorous awards. We encouraged the soldiers to discuss (only to the point that they were at liberty to discuss) the events that led up to them receiving an award, and how they felt about the awards they had received.

This part of our presentation shares portions of their individual and collective responses. The overwhelming reaction, although significantly not unanimous, was that they were just doing their jobs, and therefore not truly

deserving of a valorous award. Most expressed regret that the many others in the field who had support them, and participated in the firefight had not received any awards or commendations.

13.6

Dr. Al Lowe

Visualizing the Firefight

This oral history project examines the experience of the 1st platoon of the 2/38 Cav during a firefight in Southern Afghanistan, in the rugged mountains along the border with Pakistan. The original mission was to inspect a cave, to discover the use or non-use of the cave by the Al-Qaida military.

The mission was held intact through the planning and initial movement. However, as the first team approached the mouth of the cave, the point soldier heard an enemy soldier charge his AK47 with a round. The point soldier and his assistant “hit the dirt” began firing their bullets at the suspected enemy, and the original mission became obsolete. The interview covers the change in mission with this initial contact through the end of the firefight.

The stories told by the soldiers who experienced this firefight gave the impression of an organized chaos, each soldier accomplishing his unique element of a mission for the edification of the whole. Examples would be the retreat to a safe location of the first wounded soldier; the suppression fire administered by team 1-5; the forward observer’s interface with the JTAC and use of the Apache helicopter; the establishing of a HLZ [Hot Landing Zone] and medivac of the wounded soldiers.

These interviews highlight the highly trained individuals who knew their individual tasks in the mission of the unit. They were well trained and responded to the threat as professionals. While it would be impossible to train for every mission splinter, the fact that these soldiers were prepared for such an incident is evident in their reaction to the situation at the present.

With each interview, we uncovered more details about the event. Each soldier added a layer to the greater narrative of the firefight, which included the rescue of two wounded soldiers. One soldier was seriously wounded with a rifle shot in his chest; another soldier was rendered incapable of

moving because of a severely broken leg. We also gained a deeper insight into each soldier's point of view concerning his experience.

This presentation demonstrates, in a surprisingly clear manner, the importance of multiple points of view and the multiple interviews necessary to gain a robust conceptualization of what had occurred.