

12-2018

Experiences of Upstate South Carolina Historical Preservationists: Wisdom for Cultivating Future Advocates

Steven Clay Pruitt

Clemson University, scpruitt8@gmail.com

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EXPERIENCES OF UPSTATE SOUTH CAROLINA HISTORICAL
PRESERVATIONISTS: WISDOM FOR CULTIVATING
FUTURE ADVOCATES

A Dissertation
Presented to
the Graduate School of
Clemson University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
Curriculum and Instruction

by
Steven Clay Pruitt
December 2018

Accepted by:
Dr. Bea Bailey, Committee Chair
Dr. Lienne Medford
Dr. Ryan Visser
Dr. Alan Grubb

ABSTRACT

Current literature has suggested that despite scholars in other fields gleaning vast amounts of experimental data to use to hone curriculum decisions and support their disciplines, researchers in social studies education have failed to look at Significant Life Experiences (SLEs) of Historical Preservationists (HPs) for the same benefit. The American Historical Association (AHA) cited a twenty-one percent dip in history majors since 2012 (Townsend, 2017), historic sites like Colonial Williamsburg have been hit by a lack of interest and visitation from the public (Tiedemann & Marsico, 2017), and many local historical associations and community museums have uncertain futures due to potential problems recruiting volunteers (Birck, 1998). The purpose of this transcendental phenomenological study was to examine the experiences and perceptions of current HPs in their lifelong advocacy of various types of historical work. The research questions for this study focused on the lifelong lived experience that these individuals deemed as significant and influential. Purposeful (criterion based) sampling was employed to identify sixteen participants who were seen as influential in different areas as HPs. Data collection included open-ended interviews, artifact collection, and reflexive journaling. The data were analyzed using traditional phenomenological methods such as bracketing (Epoche), horizontalization, coding clusters of meaning into themes, textural descriptions, structural descriptions, and the building of the Essence (Moustakas, 1994). The study revealed that the themes of (1) Family, (2) Sense of Place, (3) Historical Empathy, (4) Offering Historical Education, and (5) Career and Achievement were relevant in HP's lives.

Keywords: Historical Affinity, Historical Preservationist, transcendental phenomenology, history education, significant life experiences

DEDICATION

I dedicate this dissertation to my Lord and Savior, Jesus Christ. Without you being “a shield around me...the one who holds my head high” (Psalms 3:3 NLT) during the struggles and dark places of life, I would have never made it this far. You are the true creator of history, the Alpha and Omega, and my friend.

ACKNOWLEDGEMENTS

First of all I would like to thank my wife, Rachel. Completing this study has truly been a team effort, and all the love and support that you have given me is overwhelming. We both can appreciate how tough this process has been with life, kids, and all that comes with that. Thank you babe; you are truly my love and my Ezer.

To my kids, you have and continue to be my inspiration. Kaitlin, you were my original exploring and reading buddy. The memories we have made in our special places as you have grown up will always be cherished. There will be many more days like the river with the “Cheetah Chub,” finding “Heffalumps” at Cowpens, Jack finally making it back to Laura, and us tracking with Little Ann and Old Dan. Brantley, I love learning, exploring, and talking history with you. The Titanic will always be an early source of fascination for both of us. I am grateful for the common bond of history between us, and I look forward to us finally “chasing” Lewis and Clark up the Missouri soon. Lilly and Clayton, much of our story is yet to be written, and I am excited to see what individuals you will become. I will strive to provide the love and support that will allow you to pursue your interests to the maximum. My hope for all four of you is that you never stop exploring, learning, and just appreciating this fascinating world in which we have been placed.

To my parents, I cannot tell you how much I appreciate all the help you all have been with the kids. That time allowed this study to be possible. Mama, your love of the past and of South Carolina, and being an eager ear for me to relay what I have learned have always been a motivating force for me. Daddy, your willingness to help me pursue

whatever interest I had at the time was a significant force in my life. All the trips, such as finding Red-Cockaded Woodpeckers in the Sandhills, documenting clear-cutting in Laurens, or hiking in the snow at Jones Gap for my photography class, you were always up for an excursion to feed my curiosities. This freedom and encouragement of my intellectual interests from both of you was truly important. For this, I thank you both.

To my brother Jamie, thanks for the continued support and going along on many of my excursions growing up. We will always remember getting “lost” at Landsford Canal State Park.

I want to thank my committee members for all of the time, travel, and support to help me make it through this dissertation process. Dr. Bailey, thank you for being my chair and for all of the encouragement through the years. When I almost gave up—several times—you brought me back around and would not let me quit. I really appreciate you believing in me and helping me persevere when times got tough. Dr. Medford, thank you for your willingness to be on my committee, being a sympathetic ear, and giving me valuable direction on which way my study should go. Dr. Visser, thank you for the perspective that you brought to my study and the suggestions that you provided of how it could be better. I look forward to hopefully putting some of your ideas of technology in conjunction with my study to use one day. Dr. Grubb, thank you for the advice and help, especially your ideas on participant selection and gaining those individuals who would give me the richest data possible.

Dr. Fleming, I thank you for working with me through all the craziness of life and helping give me the time I needed to complete this program. I am grateful for your understanding and flexibility.

I also give a thanks to the Vice President of Research, Tanju Karanfil, and the Dean of the Graduate School, Jason Osborne, for the opportunity to apply and be selected for a dissertation completion grant. This was such a great help and allowed me to finish my dissertation on the timeline that I needed to. This appreciation goes to all of those individuals working in conjunction with those offices, in particular Meghan Mullaney.

I would also like to thank my participants; hearing your lived experiences was the most enjoyable part of this study. I feel like I have gotten to know each of you in a deep way, and I am in awe of your love and devotion to history. I could not have completed my dissertation without you. Thank you for all of your time, rearranging of your schedules to fit me in, and your willingness to participate.

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CHAPTER I

INTRODUCTION TO DISSERTATION

Background of the Study

Despite the fact that scholars in other fields have gleaned vast amounts of data that they have used to hone curriculum decisions and grow or enrich their pool of disciplinary participants, researchers in social studies education have failed to look at Significant Life Experiences (SLEs) of Historic Preservationists (HPs) for the same benefit. In the field of environmental education (EE), Chawla and Derr (2012) argued that, “it is essential to understand why people take actions that impact the environment for better or worse, for it is human action that creates problems or contributions to solutions” (p. 527). These studies which have looked at SLEs have revealed how important “time spent in nature, within or outside of formal Environmental Education (EE) programs, [is] in influencing later choice of profession, as well as positive attitudes toward nature” (Liddicoat & Krasny, 2013, p. 295). The insights gained have allowed the EE profession to augment curricular practices to incorporate the findings from these research studies. Techniques and settings have also been adjusted or increased/decreased in frequency due to these findings. Case in point, the dramatic increase in outdoor preschools and unstructured play areas at nature centers and EE facilities is in direct response to the research that illuminated their benefits. By looking at the research on what formative experiences early in life impacted environmental professionals and activists, modifications have been made to incorporate these findings and cultivate the traits that were influential in these leaders or environmentally conscious individuals.

Similar projects have also been conducted in the field of Museum Studies (MS).

Knowledge of past behavior holding insights into an individual's development and future behaviors is not new, though. Industrial and Organizational Psychologists have also used this type of data to make and assess decisions for years. They have claimed that this "biodata (past behavior and experiences, background, biographical or autobiographical data) are...excellent sources of information for understanding the person and predicting likely future outcomes" (Hough, 2010, p. 109).

Problem Addressed by the Study

Much discussion has occurred since the early twentieth century about the state of social studies education, its curriculum, and the future path that it should take in the United States (Kliebard, 2004, p. 236). Unfortunately, this has coincided with a decrease in interest, both in students entering college as history majors and in the public through their volunteerism with local historic organizations and visitation habits to historic sites.

The American Historical Association (AHA) cited a decline in history majors, which has included a twenty-one percent dip since 2012 (Townsend, 2017). The AHA has been stumbling in an effort to attract new students. Elizabeth Lehfeldt, Vice President of the AHA's Teaching Division, has stated that "we need to rethink the recruitment question and recognize that at least some of the future of enrollments in history courses lies in the hands of the faculty" (Townsend, 2017). The AHA is in need of the knowledge of what significant experiences have influenced the current generation of historical professionals to make, alter, or enhance curriculums or recruitment efforts to promote interest in historical studies. If these changes can be made, this will help to ensure that

educators and organizations can cultivate the next generation of history professionals to replace the current one.

History museums and sites like Colonial Williamsburg have been hit hard financially trying to keep their programs alive due to a lack of interest and visitation from the public (Tiedemann & Marsico, 2017). Colonial Williamsburg is not alone in this problem. The American Academy of Arts & Sciences found that, “in 2012, 24% of Americans age 18 or older had visited a historic site in the previous year. This was 13 percentage points lower than in 1982, with the bulk of the decline occurring from 2002 to 2012” (Humanities Indicators, 2016). Historic sites and parks need information about what piqued the interest of today’s HPs, so that they can make use of these same experiences and components to hopefully create a larger population which is passionate about history, historic artifacts, and historic preservation.

Many local historical associations, community museums, and other local historic organizations are composed primarily of volunteers. Many of the individuals who are active in these organizations are from older generations and are reaching a point of age where they will be unable to continue to help (Birck, 1998). This, partnered with changing societal norms—including many starting new careers after retirement to supplement income, has led to a shrinking pool of potential volunteers. Future generations do not appear interested in replacing this older generation. Information is needed to find out what experiences were significant for these current amateur historians and volunteers to enable formal, non-formal, and informal history educators, and

historical preservation groups to use these experiences/ideas to ignite the flame of interest for the next generation and replace them in these essential roles in the community as HPs.

Purpose of the Study

The central purpose of this study was to seek to understand the SLEs of HPs in Upstate South Carolina who are actively working to maintain the interpretation and protection of our historic past and its resources for future generations. From this data, information can be transmitted to educational stakeholders, empowering them to assess their own curricula and recruitment efforts to better represent these experiences which had a significant impact in the lives of current HPs. Based on the essence of these lived experiences, potential models can be created from these data, in the same vein as data gathered from EE that led to a models such as that of environmental socialization (James, Bixler, & Vadala, 2010)

Significance of the Study

The results of this current study have allowed us to add to social studies education researchers understanding about what experiences are significant in the development of a selected group of current HPs from the Upstate of South Carolina. This new understanding can be used to seek to interpret how the broad spectrum of history education programs are or are not implementing these components in their programing. These results can help formal, non-formal, and informal history educators, and historical preservation groups to make curricular decisions to promote life-long historically engaged individuals with a willingness to preserve historic landscapes and relics for future generations. EE researchers have seen in the area of Environmental Education, a

long history of SLEs studies that have been the basis of the incorporation of certain elements of programs that could be linked to retention of content and lasting impacts (Liddicoat & Krasny, 2013, p. 295). If some of the trends that have been found in SLEs studies, as well as coinciding longitudinal studies, continue to show these results, it could cause a substantial rethinking of environmental education programs in terms of design and location (Liddicoat & Krasny, 2013, p. 295). A well understood consensus has been noted among studies that suggest positive experiences in nature during childhood are significantly associated with action to care for the environment later in life. Comparable assertions could hold true for history professionals and volunteers, but formal, non-formal, and informal history educators, and historical preservation groups need to hear the stories of current HPs to try and understand if so and how.

Research Questions

Central Question:

What is the essence of the Significant Life Experiences that affect the development of historical affinity in Historical Preservationists?

Subquestions:

1. Which experiences do the participants deem significant in promoting Historical Affinity?
2. What meaning do current Historical Preservationists ascribe to the significant formative experiences of their life as it has been lived regarding their Historical Affinity?
3. Are there any recurring experiences that the participants share?

Organization of the Study

The present study employed a qualitative, phenomenological design and sought to understand the lived experiences of the participants (Van Manen, 1984, p.44) in order to explore the associations that SLEs and influences had on the development of their Historical Affinity and Advocacy. Data collection occurred in the Upstate of South Carolina, as well as East Tennessee, during the summer of 2018. Data was collected through interviews, gathering of participant-provided artifacts, CV/resume submissions, and a reflexive research journal maintained by the researcher. Data collected was analyzed using the systematic reductive process of coding and recoding to describe textural and structural descriptions as well as the overall essence of those experiences (Moustakas, 1994).

Chapters Two and Three detail why this study is important to the field of social studies education, organizations, and outreach, and provide justification for the methods used to complete this study. Chapter Two is divided into several sections to link together cross-disciplinary bodies of literature. These sections include a background on research with experience studies of EE professionals, museum professionals, museum/historic sites visitation, aspiring historians, and teachers, as well as, an overview of autobiographical/biographical methods and data in research. These were not meant to be mutually exclusive but provided a framework to view these broad fields' connections to the research questions of this current study.

Chapter Three of this study presents a comprehensive assessment of the methods and designs used to conduct the research. The philosophical underpinnings, research

design (including setting, participants, context, and methods) and basis of data collection and analysis are all described and justified in this chapter. An overview of phenomenological thought and variance within the field is also reviewed. Further, the ideas of “validity” and “reliability” of the data within qualitative research, and phenomenology in general, are presented and followed by an overall summary of the chapter.

Chapter Four presents the themes and descriptions that were revealed from the participants’ shared stories and lived experiences. Key themes that developed during data collection are presented in addition to their descriptions in an attempt to help the reader feel that they “understand better what it is like for someone to experience that” (Polkinghorne, 1989, p. 46). Chapter four is arranged initially based on the several themes to arise from analysis, but it also transitions to the textural and structural descriptions and essence that is so characteristic of phenomenological thought. The combination of these descriptions provided an opportunity to understand both the individual experiences and conceptions of each participant, but also to see broad themes seen across the selection of participants.

The Fifth, and final chapter, provides for a discussion of the study’s themes and descriptions as well as implications for the fields of formal, non-formal, and informal history education, and historical preservation groups within their respective communities. In turn, this chapter sought to revert back to the original overarching questions to gain clarity of how this study helped us understand better these experiences of these particular participants and situations. Gaining this new understanding provided insights and

descriptions regarding how these SLEs of HPs can be viewed to help the fields of formal, non-formal, and informal history education, and historical preservation groups within their respective communities, to nurture the next generation of historical advocates. These implications and justifications are drawn from the data and supported through the empirical evidence presented in this study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Many fields of study have sought to understand the experiences of individuals for various purposes. All of these can be labeled “experience” studies and all involved various perspectives on voices and purpose. Some of these studies sought to understand the experiences of professionals, others how individuals have interpreted events or visits, and still more provided information on the lives of interesting or important individuals. This current study sought to understand the SLEs of HPs in the Upstate of South Carolina and from this provide formal, non-formal, and informal history educators, and historical preservation groups’ enhancement methods to better utilize the descriptions of the participants’ lived experience. Based on this new understanding, a frame of reference was gained to seek insight on how to best design curricula and develop models that can nurture this same love and appreciation of history in current and future k-12 students, non-formal education participants, and in community members.

Definition of Terms (Arranged Alphabetically)

Environmental Education (EE) is an educational field that transcends issues of nature study and provides a path that educates and empowers individuals, communities, and organizations to seek more knowledge about the environment, develop skills and understanding, and critically think about how to address global challenges (Chawla and Derr, 2012).

Essence refers to the data analysis narrative focused on the experiences that the participants had in common or significant differences. The essence paragraph explains and synthesizes the “what” that was experienced and the “how” this was experienced by the participants (Creswell, 2013).

Formal Education is the structured, graded, curriculum that runs from approximately preschool through post-secondary education (Smith, 2002).

Historical Advocacy in this study will be represented by a modified usage of the term consumer advocate. Consumer advocates use “information, legal action, and political influence to protect and empower consumers” (The National Museum of American History, 2017). Thus, Historical Advocacy will be defined as when an individual uses information, legal action, or political influence to save “something” historical (as defined by Montgomery, 2015, p. 35) and empowers other individuals and communities to do the same.

Historical Affinity draws inspiration from an attempt by Kals, Schumacher, & Montada (1999) to define what they perceived as “emotional affinity towards nature.” In their study they define “emotional affinity toward nature” as “a concept embracing various inclinations toward nature such as the love of nature. Intuitively, this construct seems to be apt for explaining nature-protective behavior” (Kals, Schumacher, & Montada, 1999, p. 180). The term Historical Affinity will be defined as the interest, connection, and love of history to motivate individuals to protect these resources as historical preservationists (as defined in this section).

Historical Empathy (also known as 'perspective taking' and 'historical imagination') refers to the ability to perceive the past on its own terms by trying to use a diversity of historical evidence and activities to try and understand the values, beliefs, intentions, and frames of references of past historical agents without superimposing the values and standards of the present (Yilmaz, 2007).

Historic Preservationist in this study, is defined using Montgomery's (2015) definition of historic preservation. She stated that historic preservation is based on the idea "of 'saving' something, whether a building, place or landscape; or, in its wider applications, a story, cultural practice or tradition associated with a place" (Montgomery, 2015, p. 35). She elaborated on the variety of actions included as "continued use, continued practice, revival, restoration, rehabilitation, reuse, interpretation—can in its own way fall under the rubric of historic preservation." Thus, Historic Preservationist is defined as someone who saves "something" historic as defined by Montgomery (2015).

Informal Education refers to the everyday, lifelong process in which individuals gain skills, knowledge, attitudes, and values from influences, experiences, and resources within their environment. Informal education could take many forms, from work or play, the library to television, or from family and neighbors (Smith, 2002).

Non-Formal Education refers to any other organized and structured activity outside the realm of the established formal educational system (Smith, 2002).

Sense of Place is the relationship that individuals have with a place and is defined and expressed in many different dimensions of life including stories, emotions, biographies, and personal experiences (Kudryavtsev, 2016). Sense of Place provides a

lens through which individuals view, experience, and make meaning in and with a place (Adams, 2013). The resultant connection can vary in history, among different people, and over a person's life. In such, sense of place changes through experiences that are personal and real, and determines how people interpret, view, and interact with their location (Russ, Peters, Krasny & Stedman, 2015).

Literature Review

SLEs Research of EE Professionals

In the field of EE, many have taken on this task of looking at influential or SLEs in environmental professionals or environmentally active individuals (Arnold, Cohen & Warner, 2009; Bixler, James, and Vadala, 2011; Chawla, 1999; Chawla, 2009; Hsu, 2009; Furihata, Ishizaka, Hatakeyama, Hisumoto, and Ito, 2007; James, Bixler, & Vadala, 2010; Liddicoat & Krasny, 2014; Lohr and Pearson-Mims, 2005; Sivek, 2002). The studies that looked at SLEs have sought to understand how and why people have positive attitudes toward nature and later chose a profession related to these interests (Chawla and Derr, 2012). These studies have allowed EE researchers to see how important time in nature during the early years of an individual's life is to establishing these positive attitudes and career choices (Liddicoat & Krasny, 2013, p. 295). These understandings and results have allowed professionals in the EE field to make decisions to incorporate these findings into their day-to-day practice. Educational settings and methods have been adjusted directly due to this. For example, outdoor preschools and unstructured play areas at nature centers have greatly increased in frequency over the last 20 years as suggested by the research. In examining what formative experiences

environmental professionals and activists cited as significant early in life, strategies have been changed to incorporate these components of the findings and promote the traits that were influential to those environmental leaders who participated in the studies.

Most of these studies in EE research were qualitative in nature and consisted of narrative or phenomenological designs. Some were mixed-methods but based in some form of survey or questionnaire which is quantitatively analyzed in addition to the qualitative methods. Many researchers have been able to take their findings and turn them into working models to influence best practices in their fields (Bixler, James, and Vadala, 2011; Chawla, 2009; Clayton, 2003; James, Bixler, & Vadala, 2010).

General Biographical Methods in Educational Research

Research studies analyzing how humans experience the world have grown more common as constructivist methodology has gained more credence. Typically, these have involved some form of qualitative research—such as narrative or phenomenology—that can become valuable tools. The use of qualitative methodology has been strengthened by the increasingly popular view that “education and educational research is the construction and reconstruction of personal and social stories” (Connelly & Clandinin, 1990, p.2). Connelly and Clandinin (1990) went on to say that the main objective of qualitative research is obvious when researchers come to the conclusion that individuals are both “living their stories in an ongoing experiential text and telling their stories in words as they reflect upon life and explain themselves to others” (p. 4). They claimed that this is part of the complexity of research with narrative, in that it involves retelling and inadvertently attempting to relive these stories because “a person is, at once, engaged in

living, telling, retelling, and reliving stories” (p.4). Within this context, the researcher and participant’s narrative become shared through construction and reconstruction during the inquiry. These narratives and autobiographical opportunities can provide valuable insight into the motives and ways of constructing experience of the participants (Conle, 1989). These practices can be linked to the best that oral history has offered us through the ages of meaning making and thinking of the past. These insights and descriptions that Connelly and Clandinin (1990) spoke of form the basis and focus of this current study to understand the SLEs of HPs.

Kirby (2008) suggested that the application of phenomenological thought allowed all the benefits of oral history that humans have seen through the eons but with the added ability to bring to light problems—such as researcher bias and unreliability of participants—and can renounce the claim that oral history is “less reliable than history taken from documents” (p. 23). He goes on to describe Edward Casey’s 1987 work, *Remembering: A Phenomenological Study*, in which he stated that the study supports the premise that our access through memories to the past is variable, subjective, but “yet as true as any form of human consciousness” (Kirby, 2008, p. 32). Thus, this work supported the general trend in phenomenological thinking. Kirby (2008), provided an honest interpretation of how phenomenology can be utilized with oral history to provide for a more systematic and robust data set to allow better understanding of phenomena, as designed and implemented in this current study of SLEs of HPs.

SLEs of Teachers in Educational Research

The use of life history in the realm of educational researchers has become increasingly popular in recent years. The topics of teachers' perceptions and experiences of different areas of their lives and careers, curriculum and subject development, pedagogical practice, and managerial concerns have been of particular interest. Life history research in education has been shown to have major and unique contributions to educational researchers' understandings of schools, schooling, and educational experience. Within this, Goodson (2014) looked to study the intersection of life and work of teachers in its fullest social context. His point was to develop understanding into how teaching was socially constructed. Thus, the stories of teachers were not to be passively lifted up as the trite rehashing of teaching but transitioned to understand the political and social construction of their lives (Goodson, 2014, p. 33). From studying the social construction of the teacher's life, researchers gained a lens for viewing new ways to reform and restructure schooling (Goodson, 2014, p. 33).

Sikes and Goodson (2003) also took this at a different angle and looked at how this applied and benefited educational researchers themselves as well. They looked to elucidate the influence that lived experience had in the construction of "educational researchers' professional values and the practice of educational research communities" (p. 33). Many other educational researchers have looked for similar insights into the lifeworld of teachers and the implications of these (Ball & Goodson, 2002; Brown & McNamara, 2011; Goodson & Sikes, 2001; Goodson, 2003, 2014; Goodson, Biesta, Tedder, & Adair, 2010; Sikes & Goodson, 2003). These educational researchers,

especially Goodson & Sikes, have provided further support to the significance of understanding the lifeworlds of individuals in particular populations. Researchers want and need to know more about underrepresented populations to be able to honestly describe their words in order to make interpretations and recommendations for their respective fields—such is the case with this population of HPs in this current study.

Experience Research in History Related Fields

The experience research from history related fields has extended from a variety of sources. The following sections are provided for the purpose of connecting this current study to this particular literature base. The research that introduce this includes that of autobiographical/biographical traditions in history, as well as that of the experiences of aspiring historians and historians themselves. Then this review moves to the largest amount of supporting studies, which are from the area of Museum Studies (MS). MS research is composed of both SLEs research of professionals in the MS field and also the experiences of visitors to museums or historic sites. The concluding—and most connected—study looked at the usage of history by the general American population.

Autobiographical/Biographical Tradition in History

Autobiography and biography both have long been used in the field of history. Humans have always been instinctively drawn to stories of interesting or esteemed individuals. Some more recent studies have sought to bring this area into a more interpretive light and refocus this field as more intellectual. By doing this, it has attempted to give these sources increased informative academic focus as opposed to mainly being seen for their entertainment value. One example was the collection of

memoirs in *Becoming Historians*, edited by Banner and Gillis (2009). Banner and Gillis' (2009) book is a non-interpreted collection of life history memoirs. Banner and Gillis sought through this collection to allow the contributors "to tell the truth about their lives and careers as they recollect that truth at this particular time of writing" (Cohen, 2012, p. 283). Cohen stated that through this work researchers can see, through the generation of historians he studied, "the diversity of their social class origins and formative experiences" (p. 283). He continued that a small minority of these were "born" historians, and that for most, the route to becoming a historian was "indirect, unforeseen, gradual, and serendipitous—the result of a series of decisions due to chance, luck, experiences abroad, or the influence of a special teacher" (Cohen, 2012, p. 283). In this work by Banner and Gillis (2009), readers see an attempt to capture the memoirs of various historians in their paths to becoming invested in the profession. Their study lacked the rigors of social science methodology, but the attempt to understand and tell the SLEs of history related professions is deeply connected and provides a springboard for this current study.

Marty (1994) questioned what exactly it was to be considered a historian in a special issue of *The Journal of American History*. He found this label hard to define due to the diversity of interests and pursuits in the field. Near this same time, Anne Scott brought attention to an otherwise unheard group of southern women historians in her 1993 book *Unheard Voices*. McCurry (1995) stressed how important this work of biographies was, and it helped to provide the recognition denied them during their lifetime. These works both provided an avenue to hear voices from the historic profession

that had not been heard before. Marty (1994) and Scott (1993) are both important for the current study, as it sought to provide a voice to HPs which has not been made available before.

William Palmer's (2001), *Engagement with the Past*, looked to document the significance of the World War II generation of historians. In this work, he provided a chronological account of the individuals using biographical information including their family origins, social backgrounds of the group, and the training that they undertook at the undergraduate and graduate level. He also provided the readers with insights into how these individuals also faced the challenge of finding a niche in academic life, including the problematic job market of the 1930s and the disrupting impact of the Second World War and the postwar world this created (Perry, 2002, p. 705). Palmer's (2001) study similarly analyzed the attempt to understand various aspects of historians' SLEs but endeavored to connect components out of convenience and failed to provide a complete picture. Palmer's attempt and lessons he learned in trying to understand the SLEs of historians is still valuable research for this current study.

Popkin (1999) stressed his concerns for some autobiographical works to be considered as academic endeavors but also highlighted that they could also increase our knowledge of how events impact the sensitivity of historians to events based on the circumstances of their own lives (Popkin, 1999, p. 746). Popkin expanded on this in his 2003 article examining first-person narratives and the memory of the Holocaust. He stated that "Autobiographies are individual stories, not collective enterprises, and they are based at least in part on evidence that is not available to examination by anyone except

their author—namely, personal memory” (Popkin, 2003, p. 50). The assertions of this in and of themselves fly in the face of the “objectivity” that historians try to stress in their interpretation of the past. In the traditional view of doing history, the creative work of interpreting the documents falls on the historian, highlighting their importance. Thus, when historians write up their interpretations in narrative form, this “take[s] the place of the past,” and their words “rather than the events themselves, will be remembered” (Popkin, 2003, p. 53). Further, autobiographic writing as scholarship does challenge the status quo by giving the voice to the individual participant. Thus, “Autobiography has the potential to illuminate parts of that penumbra, and even to persuade historians that the spotlights of their discipline need to be redirected” (Popkin, 2003, p. 78). By refocusing the benefits of the autobiographic method, it becomes not only a source of historical material, but an alternative way to narrate the past, and has the capacity to teach historians meaningful lessons (Popkin, 2003, p. 78). These works by Popkin are significant because he placed an emphasis on the words of the participants, and in turn, challenged the status quo of the interpretations historians form as the standard. As a study that analyzed the lived experiences of HPs in their own words, this current research study continued the challenge presented by Popkin and aimed to place the spotlight on the participants, allowing them to tell their stories.

Experience Studies of Aspiring Historians

Another area of research that received some attention in the 1990’s was that of hearing the voices and experiences of aspiring historians. Booth (1997) stated that student perceptions and responses are conditioned by previous experiences of learning history,

and they powerfully influence students' performance. (p. 205). His aim was to examine students' perspectives at their entry into a history degree program. The purpose of this was to help university personnel have a better grasp of the interest of this group of students and their rationale for studying history, their preparedness and motivation, and the students' viewpoints on what makes effective teaching and learning (Booth, 1997, p. 205). These findings were based on responses to a questionnaire given to 201 entering first-year students over a period of three years. The questionnaire Booth used consisted of two parts: the first consisting of a series of 72 rapid-response questions, the second of 30 closely related open questions. The results were quantitatively analyzed, open questions were loosely read, and quotes were taken from these data. The results of the study led "to some practical suggestions for constructing a learning context which can act as a springboard to effective learning in the subject" (Booth, 1997, p. 205). In exploring the SLEs of HPs, this current study sought to understand as a component of this, the education and career path of each participant. Booth (1997) provided an example in which to view how aspiring historians use their resources, experience the college history course, and utilize their prior experiences coming into the class.

In 1999, *The Historian* sought to help its readers understand how historians entering the field started their careers, how these individuals selected graduate schools, how they sought financing to enhance their education, the process by which they determined a dissertation topic, and how they found teaching positions when they were finished with school (Johnson, 1999, p. 264). The author conducted interviews with three graduate students from different backgrounds and at different stages of their careers.

Johnson's (1999) article ended with the assertion that these apprentice historians entered the field for the love of history but then left the topic unresolved by not exploring or explaining how this love for history developed or what exactly they meant by the phrase. This study by Johnson (1999) provided a first attempt to understand the experiences of historians entering the field. While it left many questions unanswered, the attempt was made to try and understand a range of historians in different parts of their careers, which made this research significant to the current study.

Experience Research in Museum Studies (MS)

Included in this section will be the research and literature base that is specific to the area of MS. Both the SLEs of professionals in the field as well as the research accomplished on visitor experiences of museums and historic sites will be described.

Significant Life Experience and Museum Professionals

In museum studies (MS), several projects have been undertaken to look at specifically what experiences in museums were significant to individuals who would later become professionals in the field. In 1995, this line of research began when Spock, Perry, Jensen, Leichter, and Paterson started an exploratory study to establish what SLEs in museums were recalled by their colleagues. The researchers used video cameras to record the responses of 75 museum professionals at both the Association of Youth Museums' and the American Association of Museums' (now the American Alliance of Museums) annual meetings. As they were both held in Philadelphia, this gave the project its name "The Philadelphia Stories." The group recorded over 22 hours of video that included approximately 200 narratives (Spock, 2000a). After transcription and analysis, the

researchers classified between 30 and 35 of these accounts as truly life-changing museum experiences (Spock, 2000c). While some of the recalled stories had an occurrence in the participant's adult life, largely these narratives provided evidence of the impact of early museum experiences and the impact these had on the individuals ultimately becoming museum professionals themselves. Spock's (2000) ground breaking study provided the first attempt in the field of MS to connect SLEs research to how they impacted future museum professionals. Spock's study had some comparable components and provided one of the foundational pieces for the development of the current study.

Others MS researchers have now branched out to specific areas of research, such as early experiences of art museum professionals. Reid (2013) claimed that only a very small amount of studies place the personal histories of museum professionals in the forefront and that none of these focus on museum educators specifically. She found that what was lacking from previous studies was a failure to explore the connections between the personal and professional experiences of practitioners, particularly with a focus on the narratives of museum educators (Reid, 2013). She sought to rectify this by conducting narrative accounts of four art museum educators in addition to herself. Reid's study consisted of two life history interviews with each participant. In this study, she participated as both a researcher and participant. Thus, her research examined the personal and professional identities of five museum educators through their life histories and then explored the implications of how this data impacted the professional development of museum educators (Reid, 2013). The significance of this research for the current study is that Reid (2013) brought to the forefront a void that existed in MS

literature by trying to understand the voices and experiences of museum professionals. Other MS researchers have also studied the connection of amateur and professional historians and their interplay at museums (Kean, 2010; Starn, 2005). These have significance in the current study as well because they provided further support for giving a voice to populations that have been unheard—such as that of HPs.

Experience Research in Museums/Historic sites

Research in recent years has been undertaken to examine how people have interpreted and internalized transformative experiences in museums or sacred/historic sites. Andriotis (2009) analyzed sacred site experiences at Mount Athos in Greece by employing phenomenological methods. He visited Mount Athos three times, in visits that lasted from four to eight days. During these trips, the researcher initiated conversations with visitors, observed participants and reviewed narratives on visitor books kept in monasteries. Andriotis' study resulted in 27 conversations that were noted and documented in a pocket notebook to be used as the data source. His analysis produced “five core elements of authentic experience”: spiritual, cultural, environmental, secular, and educational (Andriotis, 2009, p. 64). The current study sought to understand the SLEs of HPs including what and how they experienced visits to museums or historic sites. Research of sacred site experiences provided further examples to analyze and compare that component of this current study.

Chronis and Hampton (2009) sought to understand how different individuals interpreted a battlefield experience at Gettysburg. They used ethnographic methodology and collected data through in-depth personal interviews that were supplemented by

photo-elicitation and personal observation. The data of this study included 76 interviews, 238 photographs, hundreds of hours of observations, and resulted in 430 pages of transcriptions from interviews. They came to infer that the different ways that visitors interpret and experience authenticity impacts how they connect to the Civil War narrative at the site (Chronis & Hampton, 2009, p. 111). Their study highlighted how different individuals interpreted and experienced their encounters at Gettysburg. Chronis & Hampton's (2009) study provided vital background information for this current study by supplying an understanding of how past researchers have described the way individuals have experienced places such historic sites and battlefields.

Many MS and historic site researchers have also considered the specific area of “numinous experiences” within museums. Numinous experience research in this context began with Cameron and Gatewood in the early 2000's in a series of studies that worked to understand the spiritual component of experience some have during visits to museums and historic sites (Cameron and Gatewood 2000, 2003; Gatewood & Cameron, 2004). For many participants, historic sites were able to produce “a visceral or emotional response to an earlier event or time, one that could allow them to achieve a connection with the spirit of times or person's past” (Latham, 2013, p. 4). Several others have evaluated this concept from various angles (Maines & Glynn, 1993; Latham, 2007, 2013, 2016). These studies which looked at numinous experiences provided support to the design, final understanding, and recommendations of this study because of the strong connection and similarity this construct has with aspects of Historical Empathy (HE) and experiencing sites deemed significant by participants.

Soren (2009) claimed in her study with the evidence presented that museums have a profound impact on visitors through the collections, exhibits, objects, programing, and websites they utilize. She employed case study methodology to examine personal growth and transformation of participants during summer professional development programing. She collected data in the form of a wide variety of methods including focus groups, pre- and post- program questionnaires, reflective journals, participant observation, photo and video documentation, portfolios, and classroom observations (Soren, 2009). Soren (2009) found the results promising in that the program being evaluated not only helped facilitate the acquisition of skills in participants for making and presenting artwork but also helped build efficacy in talking and discussing art as well. Soren (2009) provided the current study with another model to look at and understand the process that other researchers have gone through to understand participants' experiences in a historical setting.

Other MS researchers have specifically analyzed different aspects of the transformative and significant nature of museum experiences on a variety of participants (Falk & Dierking, 1995, 1997; Falk, Scott, Dierking, Rennie, & Jones, 2004; Jensen, 1994; Lemelin, 2002; Rose, 2015; Spock, 2000b). These studies all elaborated on the topics previously mentioned and give further connection and relevance to the current study.

Experience Research in Historical Experience of General Populations

Another related area of research was that established through the work of Rozenzweig and Thelen (1998). Their work through numerous data collections was collectively published in the book entitled, *The Presence of the Past: Popular Uses of*

History in American Life. Within this work, they sought to understand the process of “popular history-making” and examined how samples of the general population of Americans understand and use the past. Their study incorporated the sample size of approximately 2,000 individuals. Rozenzweig and Thelen make the case that through the stories of the participants, they painted a picture of school history as boring and lacking a connection to the past. They went on to report that other activities were voiced which were productive in building this interest including going to museums, pursuing hobbies, and other endeavors. They stated that “people pursue the past actively and make it part of everyday life” (Rozenzweig & Thelen, 1998, p. 18). The methodology used involved a variety of surveys including a structured phone survey, and supplemented this with interviews of 645 African Americans, Mexican Americans, and members of the Sioux tribe in South Dakota. The data collection tools combined both close-ended and open-ended questions, with the majority being open. The questions were concentrated in five different areas: participation in activities related to the past, trustworthiness of sources of information about the past, sense of connection to the past people felt on various occasions, the importance of various pasts (for example, family; a racial/ethnic group; community of residence; nation), and demographic characteristics. The most important conclusion formulated that formal, non-formal, and informal history educators, and historical preservation groups can draw from this work is that populations tended to place family and personal experiences at the forefront of history. In Rozenzweig and Thelen’s descriptions, they concluded that relation to their family afforded the strongest connection and made it important to their lives. They also showed how this sample of

Americans made use of the past as part of everyday routines and utilize this to struggle with the profound questions about living life (Rozenzweig & Thelen, 1998, p. 18). The implications of this were that the impact for everyday life was in “maintaining family and community ties and trying to deal with family health problems” (Rozenzweig & Thelen, 1998, p. 18). Rozenzweig and Thelen’s collective work over the course of a decade provided the closest link to the current study from relevant research. Their study sought to understand—from a broad perspective of Americans—how they viewed and used the past. Rozenzweig and Thelen’s study was more general in nature than the current study, as it looked to sample the entire American population. The current study just sought to look at HPs in the Upstate of South Carolina. The depth was also disparate, for whereas Rozenzweig and Thelen sought larger participant numbers, this current study was concerned with depth and understanding of a specific population in a deep and personal way.

Application of SLEs Research for HPs

Based on the research foundation and benefits shown in other fields, SLEs research was easily modified and applied to research those individuals dedicated to history related fields. Many of the components and philosophical assumptions from these other areas of experience research were combined with proven rigorous methodology to gain a deep and rich understanding of the lived experience of HPs in the Upstate of South Carolina. Based upon this body of literature, a rigorous phenomenological study was deemed most appropriate, with purposeful sampling, a well thought out interview process, systematic data analysis using phenomenological protocol, and an honest

description of the essence of the participants' experiences. By taking these into consideration, this study has been allowed to be an unbiased construction of the participants' own words and the formulation of educational recommendations and the possibility for future models to be created.

Conclusion

Life writing can come with many different labels, including the following: memoirs, life stories, life histories, case studies, profiles, autobiographies, diaries, journals, and other similar studies. All of these give us a subtly different viewpoint of the participant/individual's experience. Recent studies have shown us that these writings and data sets have much to offer invested individuals in each respective field, in understanding experiences and how individuals interpret these. Understanding this point and seeing the success that experience research has had in other fields (environmental education, museums studies, education, teacher education, and biographical research) makes research, specifically SLEs with HPs, an unexplored and fruitful area of research. With this firm theoretical backing and inclusion of rigorous methodology, this research study of how life has been experienced by HPs in Upstate South Carolina has helped initiate the process of rethinking and reshaping how to view the methods used by formal, non-formal, and informal history education, and historical preservation groups.

CHAPTER THREE

RESEARCH DESIGN AND METHODS

Introduction

Based on the research questions of this study and the stated aims to understand the formative experiences of HPs, qualitative methods were chosen. These qualitative methods allowed the study “to understand some social phenomena from the perspectives of those involved” (Glesne, 2006, p. 4). These perspectives are vital to understanding the participants’ lived experiences in a deep enough way to be able to truly gain the essence of their experiences. Thus, methods were designed that allowed the researcher to focus on “in-depth...interactions with relevant people” (Glesne, 2006, p. 5). Looking at the formative experiences of multiple participants, the researcher was able to gain a deeper understanding of how these events were influential and gained a thicker description from which to draw interpretations. Using these allowed this study to “make the world [of the participants] visible” and gain a sense of their lifeworld. (Denzin and Lincoln, 2011, p. 3).

Research Design

In qualitative research, the philosophical assumptions (ontology, epistemology, axiology, and methodology) are key components of how and why interpretive frameworks are used by the researcher (Denzin and Lincoln, 2011, p. 21). All researchers see the world with certain assumptions that determine what questions are asked and how they are examined (Denzin and Lincoln, 2011, p. 21). In this, researchers are “bound within a net of epistemological and ontological premises” (Bateson, 1972, p. 314). These

underlying paradigms or interpretative frameworks are the “basic set of beliefs that guide [our] actions” (Guba, 1990, p.17). With this being the case, it is important for the researchers in any endeavor to position themselves to better reveal this underlying paradigm that guides their actions in their research (Creswell, 2013, p. 21). The next sections seek to disclose the researcher’s underlying philosophies that guided this current study.

Ontology

Ontology can be summarized as our belief in whether the world exists and, if so, in what form it is represented. In terms of this belief system, the researcher of this study believed, as does the typical qualitative researcher, that reality is “socially constructed, complex, and ever changing” (Glesne, 2006, p. 6). Glesne’s (2006) words underlie the ontological point of qualitative research, which is to report these multiple realities through different perspectives gleaned from the actual words of various individuals (Creswell, 2013, p. 20).

Epistemology

Epistemologically, qualitative research is discerned through subjective explorations and interactions with regards to participant perceptions of their experiences (Glesne, 2006, p. 6). Qualitative researchers vary widely in how they perceive the world, and this impacts their methods and ideas of “validity.” Regardless if their view is postpositivist, social constructivist, etc., it is not the research type that makes it quality, it is whether or not the research is grounded and true to its stated philosophical assumptions.

The epistemology that the researcher of this study adhered to was postpositivism. Postpositivism brought in complementary elements that emphasized logically related steps which examined multiple perspectives by using rigorous methods of qualitative data collection and analysis. The components of this line of thinking, even though it is considered more of a “scientific” line of thought, add to the intellectual diversity in both the social sciences and educational research. Interpreting research by looking at elucidating human actions can be benefited by “scientific” methods allowing for the researcher to gather evidence in a competent manner to back up this process of description and interpretation (Philips & Burbules, 2000, p. 79). In this there is a certain “pluralism of method,” but it is not the research type that makes it scientific, it is whether or not the research is “based on seeking appropriate and adequate warrants for conclusions, on hewing to standards of truth...” (Philips & Burbules, 2000, p. 86).

Philosophical Tenets & Qualitative Discovery

The use of methodology which systematically gathers, organizes, and analyzes data that is inductive, emerging, and shaped by the researcher can lead to some valuable understandings of the world and the lived experiences of individuals. By gleaning inductively, from the ground up, this allowed for better understanding from the participants themselves. Due to this, however, the researcher has disclaimed that this study is value-laden and has engaged to report the researcher’s biases and the nature of the data being collected in the field (Creswell, 2013, p. 21). Due to this analysis, some of the questions of this study changed in the middle to better reflect an understanding of the main research goal. In response to this, the way that data was being collected or analyzed

slightly changed as well. The flexibility of this allowed for the analysis of the data of this study to “develop an increasingly detailed knowledge of the topic being studied” (Creswell, 2013, p. 22).

Phenomenology

Phenomenological methods provided this study a rich textual interpretation of life as it was lived. Phenomenology also allowed this study to piece together a “possible” interpretation of a certain phenomenon or human experience (Van Manen, 1984, p.44). Phenomenological methodology also provided a platform to “allow...the subjects to speak for themselves and to reveal the logic of their experience as lived” (Dukes, 1984, p. 197). By collecting data from participants, all of whom have experienced the phenomenon, this allowed for the development of a description of the essence of this experience for all the participants. This resultant description then provided the common meaning for the participants of their lived experiences with the particular phenomenon in which this study was interested. The phenomenon in question can include any “object” of human experience though (Van Manen, 1990, p. 163). This methodology allowed the researcher to “reduce individual experiences with a phenomenon to a description of the universal essence” (Creswell, 2013, p. 21). By doing this, this current study gained a handle on the uniqueness of being HPs in the Upstate of South Carolina (Van Manen, 1990, p. 177). The researcher then developed from this a description of “what” the participants experienced as well as the “how” the participants experienced it (Moustakas, 1994). In this current study, this method provided the best opportunity to gain an honest understanding of the participants’ lived experiences.

All veins of phenomenology trace their origins back to the philosophical ideas of mathematician Edmund Husserl. Through the years, others have expanded on his foundational underpinnings and these fall into two camps today, one from a psychological setting: psychological phenomenology (Moustakas, 1994), and the other from human science: Hermeneutic phenomenology (van Manen, 1990). Even though they do have differences, both groups adhere to the criteria that they study the lived experiences of persons, that the view from individuals of these experiences are conscious ones (van Manen, 1990), and that they are looking for the development of descriptions of the essence of these experiences and not for explanations or analyses (Moustakas, 1994). Moustakas (1994) provides the most systematic and transparent method for conducting a phenomenological study. The methods used to conduct this study were constructed based off of Moustakas (1994) assertions and the interpretation of these by Creswell (2013).

Bracketing (Epoche)

In qualitative research, it is imperative for the researcher to position him/herself in the study to reveal underlying philosophies and biases that could impact the interpretations and findings. Bracketing is this form of reflexivity in phenomenology. Richardson & St. Pierre (2005) stated that qualitative researchers “do not have to try to play God, writing as disembodied omniscient narrators claiming universal and temporal general knowledge” (p. 961). Researchers all bring their individual interpretations based on the social, cultural, class, gender, and personal beliefs which often can cloud their findings. Researchers positioning themselves in the study is one of the hallmarks of a good qualitative study (Hammersley & Atkinson, 1995). By stating the researcher’s

position, this allows researchers to acknowledge their own “undecidability” and discover in their writing the “subtexts” that “situate” or “position” the information in its proper context specific to time and place (Richardson, 1994, p. 518). A qualitative study then becomes a co-construction between the researcher and the participants through an interactive process of storytelling and interpretation (Gilgun, 2005).

Due to the importance of bracketing myself out from this current study, the next several sections address my personal story and relation to the topic, research, and participants. These sections include: my biography, self-disclosure information, and my position within the history profession/education. Including these have allowed me as the researcher to discuss how my interpretation of the phenomenon has been shaped by my past experiences related to the topic at hand. By revealing these common experiences with the research topic, the disclosure of how these experiences potentially could have shaped the findings, the interpretations, or the conclusions of this current study has been allowed for.

Role of Researcher

As part of the process in which I reflect and understand with my participants about their background and experiences, I feel that I need to give a brief summary of myself as well. This process allows me to bracket myself out for my own research purposes but also allow for transparency with the readers of this study. The first person stories of life experiences are what make phenomenological research valid. With this being the case, to reach the Epoche (the freedom from preconceived notions),

transparency is essential as things cannot be assumed to be known without internal reflection and meaning.

My Biography

I was born and raised in the Upstate of South Carolina. After graduating from college, I obtained a job teaching at the same high school that I had attended, as well as my father. My family lineage goes back in this region to the late eighteenth and early nineteenth centuries. Before this, the different branches of my family all migrated south, mostly from Virginia, but a few family members came from Maryland, Delaware, and Pennsylvania. Growing up I did not know much about my family's genealogical story but I knew that my family had been in the Upstate of South Carolina as long as anyone knew of. As a child, I remember gravitating to both history and science. I specifically recall a project in which I was free to choose the topic of study as part of the fifth grade "challenge" program, and not surprisingly, selected what any good boy from South Carolina would have: the Swamp Fox himself, Francis Marion. In particular, South Carolina history, but really anything about South Carolina, interested me. I grew up camping with my family across the state. I also had an aunt who lived in Charleston, and there had extensive exposure to the Lowcountry as well as my native Upstate. My family entertained ourselves with excursions that involved both the natural and cultural world through parks and historic sites. This continued as I went through high school where I became more involved with hiking, backpacking, and gained an interest in woodcraft. These all connected in a perfect attraction to "place" that encompassed both the natural, cultural, historic, and geographic aspects of an area. I was able in my early twenties to

gain a foothold in conducting my own personal genealogy with the help of a former high school English teacher. This help and the discovery of Ancestry.com provided avenues for me to learn for myself about my family's path in time and landscape. Since this start, I have been able to document in my family many war veterans and many pioneering settlers in several regions, and that one of my four main lines go back to approximately the year 1608 and are among the earliest settlers of Jamestown, Virginia. This appreciation for history and more broadly of "place" has expanded even more as I have enhanced my knowledge of my genealogy, been accepted into several lineage organizations, and learned more of the natural history of South Carolina and the Southeastern United States.

What that being said, based on DNA testing and a written paper trail, I am 100% of Northern European decent, including genes from the British Isles and Sweden. I was born in the late seventies in the Southeastern United States into a middle class family. I am of the Christian faith, non-denominational but with Baptist roots. All of these factors have obviously impacted the lens through which I have viewed the world.

As a researcher, my unique worldview sets the stage through my own thoughts, experiences, and objectivity (Kincheloe & McLaren, 2008). I have strived to manage the influence of this bias by complete transparency in this study and critical thinking to increase the intentionality of my actions in the process. As a researcher, I am committed to representing the lived experiences of my participants authentically and providing them a voice to express their journey in developing this deep affinity and devotion to history in various ways. There are six categories that Lutrell (2010) suggested as considerations for

the qualitative researcher as he or she organizes self-disclosure. These included disclosure in terms of research relationships, research questions, knowledge frameworks, inquiry frameworks and methods, validity, and goals. I have used their model to craft my considerations as I look to further bracket myself out of the study.

Self-Disclosure

My Relationships with the Participants

I had no prior contact with the majority of the participants that were included in this study. They were chosen due to recommendations of other well accomplished individuals in historical preservation, advocacy, or education, or due to demonstrated leadership or volunteer experience with particular groups or organizations and/or obvious success documented through media outlets. There were three that the researcher had former relationships with before the start of this dissertation. Jane was a former college professor of the researcher but this study was the first contact with her in 19 years. John and Andrew were both known to me due to their association with former colleagues. These two individuals are family members of former co-workers who the researcher has had only distant contact with over the years.

My Research Questions

The research questions for this study stemmed from the underlying philosophical frameworks that best suited the task to understand the SLEs of these HPs that have driven them to devote so much time and energy toward history-related pursuits and preservation. Phenomenological research methods were then determined through objective reasoning to be best suited to answer these particular research questions.

My Knowledge Frameworks

As I sought to establish my study, I reflected upon and wrestled with what philosophical framework underpinned how I viewed the world. The resultant frameworks for this study were developed based on what makes the most sense to me based on the seminal works of research methodology and how these researchers interpreted the world. The assumptions I have outlined in Chapter Three, based on my understanding, afford me the best chance to conduct a systematic and intentional study that helps best represent the true stories of each individual participant and the collective group as a whole.

My Inquiry Frameworks and Methods

As I sought to establish my methods of inquiry, I intentionally designed these with authenticity at the forefront. I went to great lengths to design my study to honestly provide a voice to my participants so as to gain their unfiltered story. These details are described further in Chapter Three.

Validity

“Validity,” as stated in Chapter Three, is a difficult term to define in qualitative research. I have attempted to take as many measures as possible to ensure that the data that I have collected is the most honest representation of the true lived experience of my participants. The methods that I have intentionally used are discussed further in Chapter Three.

Goals

My goals for this study were to create a platform to hear and understand in the most honest way possible the lived experience of my participants and their journey

toward participating as HPs. The current research study was designed to dually quench my own personal curiosity of factors that impact a person gravitating toward history and also for the greater good of others to learn from these experiences. As I often reflect back on my own life and try to understand how and why I do certain things, it was very enjoyable to hear others discuss similar discoveries in their own lives. I found great comfort and familiarity in many of the interviews as I heard their individual stories and experiences.

My Position within the History Profession/Education

My position within the field of history/education is multifaceted. I am a certified teacher by the State of South Carolina of social studies at both the secondary and middle grades level. I have degrees in both history and the natural sciences. These two degrees have given me a broad perspective, and I have taught in both disciplines at the secondary level for twelve years. I have also taught college level courses aimed at increasing practicing teachers' ability to incorporate the history, geography, and the natural/ecological history of their state into the curriculum. Further, following a special interest of mine, I donate both time as a volunteer and financially to history-related organizations that focus on Genealogy/Lineage, the preservation of historic land and buildings, and history education.

Participant Selection and Sampling

The selection of sources of your data is something that needs to be well thought out as it can make a large impact on data and conclusion validity. There is no set formula aside from a variety of different suggestions depending on purpose (Van Manen, 2016).

A balancing act is needed that blurs the line in qualitative research between art and science. On the one hand, as the diversity of participants increases, the more difficult it is to find “common experiences, themes, and the overall essence of the experiences for all participants” (Creswell, 2013, p. 150). On the other hand, one of the benchmarks of a solid qualitative study is that it exhibits multiple viewpoints that span the entire spectrum of broad perspectives (Creswell, 2013, p. 151). Research needs an equilibrium between participants who are homogenous enough to provide a robust essence of the experience but diverse enough to provide perspectives across a broad spectrum.

Based on these considerations, the researcher decided to use a purposeful sampling method which intentionally chose a sample of participants from a group of people who best informed and spoke to the research questions of this current study. Under this purposeful sampling umbrella, the researcher employed criterion sampling which has been shown to be an effective means of representation in situations where all participants have experienced the phenomenon (Palinkas, Horwitz, Green, Wisdom, Duan, & Hoagwood, 2015). The criterion used in this study was that the individual has had an impactful position or role as a HPs in the Upstate of South Carolina. This study utilized the loose categories of: Archives and Libraries, Academia (with historic non-profit involvement), Museum and Historic Site Interpretation, Genealogy/Lineage Organization Volunteers, Local History Volunteers, and lifeway historians (living history, re-enacting). Approximately two to four individuals were selected from each category by the researcher. The list of potential participants was ever changing and was a challenge due to perspective participants either failing to return responses,

notwithstanding repeated attempts at communication, or officially declining to participate. Sixteen total individuals completed data collection. The number of participants used in this study is in line with Polkinghorne (1989) who suggests interviews involving five to twenty-five participants for phenomenological studies.

These numbers allowed for a balance of diversity and homogeneity to be reached. They are varied enough to see an “entire spectrum of perspectives” but similar enough find “common experiences, themes, and the overall essence” as mentioned earlier in this section. The diversity of participants allowed the researcher to analyze for themes among each subgroup, as well as look for overall themes among all sixteen preservationists. The region of selection of participants was limited to a connection to the Upstate of South Carolina. Due to the goals and aims of this study, the participants were also selected due to a connection to a focus on historical preservation in South Carolina. The only outlier here was Daniel, who lives in East Tennessee and was selected due to his significant role in the preservation of a key component of the Revolutionary War history of South Carolina, The Battle of King’s Mountain.

Several minority candidates were recruited both initially and throughout the study. All attempts to communicate and/or gain access for the purposes of this study did not materialize. The cause of this was mainly due to the initial communication not being returned. This population was already limited due to the smaller population of minority citizens in the Upstate South Carolina region. So due to the smaller population and inability to gain contact, no minorities were included in this study.

Setting and Access

The setting for data collection was varied depending on the location and schedule of participants. Participants were recruited due to their impactful position or role in historical preservation in the Upstate of South Carolina. Those selected were contacted by researcher, either by email or phone, and asked to participate. Participation in this study was completely voluntary and each participant freely decided to participate and was provided the appropriate consent and disclosure forms.

Table 1: Summary of Participant Demographics

Category	Participant	Age	Gender & Race	Birthplace	Current Residence	Profession
Archives and Libraries	William	46	Male White	Northeast Pennsylvania	Upstate of South Carolina	University Librarian and Special Collections Archivist
	Eliza	45	Female White	Shenandoah Valley of Virginia	Upstate of South Carolina	Director of Local History at County Library
Academia (with historic non-profit involvement)	Jane	71	Female White	Upstate of South Carolina	Upstate of South Carolina	Retired Professor of History
	Septima	41	Female White	Upstate of South Carolina	Upstate of South Carolina	Professor of History and former Museum Historian
	Francis	77	Male White	Piedmont of North Carolina	Upstate of South Carolina	Distinguished Professor Emeritus of History
Museum and Historic Site Interpretation	Thomas	64	Male White	Michigan	Upstate of South Carolina	Curator of History at a Museum
	Kate	31	Female White	Foothills of North Carolina	Upstate of South Carolina	Executive Director of a County Historical Association
Genealogy/ Lineage Organization Volunteer	Wade	69	Male White	Upstate of South Carolina	Upstate of South Carolina	Retired Production Supervisor
	Mary	61	Female White	Upstate of South Carolina	Upstate of South Carolina	President of Family-owned Insurance Company
	Susannah	77	Female White	Lowcountry of South Carolina	Upstate of South Carolina	Retired Physical Education Teacher
Local History Volunteers	Martha	78	Female White	Upstate of South Carolina	Upstate of South Carolina	Retired Science teacher/Guidance Counselor; President of City Historic Society
	Emily	78	Female White	South Central Kentucky	Upstate of South Carolina	Retired English Professor and Librarian; Former Director of City History Museum
	Edward	84	Male White	Upstate of South Carolina	Upstate of South Carolina	Retired Marketing Research Director
Lifeway Historians	Andrew	66	Male White	Upstate of South Carolina	Upstate of South Carolina	Retired HVAC and metal fabricator
	John	65	Male White	East Tennessee	Upstate of South Carolina	Landscaper
	Daniel	60	Male White	East Tennessee	East Tennessee	Native Art Artisan and Historic Interpreter

Table 1 describes the demographics of the participants selected for this current study. Table 1 includes the participants' pseudonym, age, gender and race, birthplace, current residence, and current or former profession.

Data Collection Methods

The process of collecting good, usable data is essential to any research project. If you do not have suitable data collected, you will not have a trustworthy account of the participants lived experience to form lucid descriptions that represent the views of the participants in the most honest way. A good study begins with coherently laying out a research plan and obtaining approval from the Institutional Review Board (IRB). Once this current study was approved by IRB, data collection began almost immediately. During the approval process, the IRB was provided with the preliminary methods for data collection. Since this is a phenomenological study, interviews made up the bulk of the data collected. The participants were also encouraged to bring to the interview artifacts (mementos, keepsakes, etc.) connected to their pertinent experiences to further elaborate on their story. These items were photographed and included with the interviews as a supplemental data source. Written data such as biographical information sheets and CV/resume information were also collected to allow me to have a better analysis and to paint a more accurate picture of the participant for this study.

Data Sources

Interviewing

The interview questions for this study were purposefully left open-ended and allowed the participants to express themselves and to focus on their SLEs in a

chronological fashion (Creswell, 2013, p. 163). These interviews were conducted in person, one-on-one, with the exception of one participant due to distance. Due to the distance in that particular case, the telephone was used as an alternative collection method since direct access to the participant was not available. Interviews were recorded using two recording devices which allowed for the best quality audible recording. An interviewing guide was created based on the recommendations of Kvale & Brinkmann (2009). The resulting tool consisted of a guide of about four or five pages in length with desired open-ended questions listed with space to write any notes or observations. The interview guide and procedures were tested and refined before the start of this research study. Sampson (2004) suggested the use of refining and developing these procedures by pilot testing them. By pilot testing the interview procedures, the researcher was allowed to detect observer bias, consider how the questions were framed, and adapt research procedures. These piloting procedures were selected and executed based on access and convenience. The researcher also used preliminary phone pre-interview “meetings” to make introductions, describe the study in more detail, and discuss what would be requested in the interview to give the participant more time to process his or her responses. Preliminary meetings have been shown by some (Englander, 2012) to allow for a thicker description and richer data set to be gained from participants during the actual interview process. The participants were instructed to construct, if possible, a chronological list by decade of significant events or influences that they deemed important in the development of their interest and love for history. Participants were

given several days between the pre-interview “meeting” and the actual interview to give them time to better reflect on their lived experience.

Interviewing Content

The strength of interviewing in qualitative research is that it allows us to “learn about what you cannot see and to explore alternative explanations of what you do” (Glesne, 2006, p. 81). Maxwell (1996) provided a helpful explanation of connection between research questions and interview questions, in that you formulate your research questions based on what you want to understand and then provide the interview questions to provide an avenue for the participants to help you gain that understanding (p. 74). Thus, the questions of this study were specifically designed to seek out responses that illuminate the phenomena in questions of SLEs of HPs. The interview was a very open-ended process and allowed for the participants to lead the conversation chronologically through their life and describe fully the events and influences they deemed significant in terms of developing an affinity towards history. The researcher tried “to capture the unseen that was, is, will be, or should be; how respondents think or feel about something; and how they explain or account for something” (Glesne, 2006, p. 164-165). The open-ended interview process provided an avenue for the participant to describe the phenomena in their fullest possible complexity, and also allow me to gain the “elaborated responses” and to capture the “affective and cognitive underpinnings” of my respondents’ perceptions (Glesne, 2006, p. 164-165).

Table 2: Artifacts Presented by Participants that Offer Insight into their Historical Affinity

Category	Participant	Artifacts presented
Archives and Libraries	William	Curriculum Vitae and Biographical Data Sheet;
	Eliza	Resume and Biographical Data Sheet; Old family photographs of ancestors, Examples of her weaving work, An old hymnal from her collection.
Academia (with historic non-profit involvement)	Jane	Curriculum Vitae and Biographical Data Sheet;
	Septima	Curriculum Vitae and Biographical Data Sheet; Photographs from significant periods of personal life, Program from the Biltmore Estate, Change purse from Mexico, Photographs of personal world travel, Photographs with significant family members.
	Francis	Curriculum Vitae and Biographical Data Sheet; Photographs of books either authored or edited, Photographs of books he has helped publish.
Museum and Historic Site Interpretation	Thomas	Curriculum Vitae and Biographical Data Sheet;
	Kate	Resume and Biographical Data Sheet.
Genealogy/Lineage Organization Volunteers	Wade	Resume and Biographical Data Sheet; List and description of educational programs that he is available to conduct.
	Mary	Resume and Biographical Data Sheet; Old family photographs of ancestors, Old family bible, Photographs of participation in Scottish Games with the family clan, Photographs of early childhood, Photographs of participation with local "Pioneer Day," Copy of "Friends of the Cemetery" at local church newsletter that she co-edits, Photographs of trip to Scotland to visit ancestral land and property.
	Susannah	Resume and Biographical Data Sheet; Photographs of books co-authored, Newspaper clippings of successful historic road marker dedications, Introduction to several historic works documenting the history of local churches, Copies of Governor's award from the State of South Carolina, Award recognitions from teaching career, Professional organization membership, Newspaper clippings of further historic preservation successes, Old family photographs of ancestors, Chart from family reunions showing the six lines of the family, Photographs of historic family properties, Old photographs showing connection to place.
Local History Volunteers	Martha	Resume and Biographical Data Sheet.
	Emily	Resume and Biographical Data Sheet; Old photographs of former career at library, Old photographs conducting storytelling programs, Photographs of volunteering as a docent, Photograph of book co-authored, Photograph of early days at the city Heritage Museum.
	Edward	Resume and Biographical Data Sheet; Photographs of the books he has authored or edited, Newspaper clippings announcing speaking engagements, Old family photographs linking to history of place, Old photographs of significant periods of personal life, Old family photographs of ancestors.
Lifeway Historians	Andrew	Resume and Biographical Data Sheet; Cases of arrowheads and Native American artifacts collected, Civil War Musket, "Worm" off of his grandfather's old still, Old photographs of family and reenactments, Examples of his blacksmithing work.
	John	Resume and Biographical Data Sheet; Family genealogical book written by father, Old photographs of ancestors, Toy lead soldiers, Relics (Minié Balls, Roman coin turned into necklace, Corn shuck doll, Cavalry Saber).
	Daniel	Resume and Biographical Data Sheet;

Table 2 is a summary of the documents and artifacts that each participant chose to present the researcher. These artifacts varied from the minimum requested of a resume and biographical data sheet, to elaborate “show and tell” sessions in which participants felt very strongly about showing meaningful artifacts to discuss. A biographical sketch of each of these participants is presented near the beginning of Chapter Four.

Reflexive journal

Vicary, Young, and Hicks (2017) stated that reflexive journaling by the researcher has been able to create and engage validity criteria in the form of enhancing a more transparent audit trail (Vicary, Young, & Hicks, 2017, p. 550). They argued that this is enhanced even more if it is performed within any software packages utilized in the study. This method increased the dynamic components of quality and validity and more intimately linked the researcher to the learning process (Vicary, Young, & Hicks, 2017, p. 551). They contended that journaling, in the sense they used it, was used to enact bracketing and provided transparency. Another suggestion they make was maintaining annotated transcripts as part of an audit trail (Vicary, Young, & Hicks, 2017, p. 553). This audit trail, in which all of these components are a part of, is what they saw as the key to enhancing validity and transparency. These components have been supported by many researchers including Cypress, 2017 and Vagle, 2009. Due to these current findings, the researcher maintained a journal throughout the research process that is disclosed and analyzed to better understand the research process and provided for increased transparency.

Data Storage

In this age of technology and with the large amounts of data that qualitative researchers compile, storing data for retrieval and use is paramount. Information collected should always be backed up (Davidson, 1996). Measures were taken to prevent the loss of irreplaceable data that could ruin this project. Measures that the researcher took included: always backing up computer files; using several high-quality recording devices during interviews; and developing lists of information gathered and when it was gathered.

Data Analysis

Qualitative Data Analysis

In general, all qualitative data follows the same format with each specialization area (e.g. grounded theory, ethnology) having their own nuances for their different specific purposes. These general steps include organizing the data, analyzing this data, then reducing this through coding into themes. Typically, this leads to the identification of five to seven general themes from good data. These themes are then represented in some way that can make the findings known to readers, such as a narrative, figures, or tables.

Phenomenological Data Analysis

Data analysis for phenomenological research all follows the same basic steps. For this study, Moustakas' (1994) approach was used to provide more structure in systematic steps. Moustakas' approach also suggested guidelines for putting together both textual and structural descriptions. As the researcher collected data through interviews, the

transcriptions of these data were produced using a reliable professional agency. The researcher then followed the steps laid out by Moustakas (1994) and first labeled the “horizontalization.” After this, the transcripts were read completely several times to immerse the researcher in the data and from this, the researcher obtained a holistic picture of the interview before breaking it into smaller pieces (Agar, 1980, p. 103). By reading and re-reading the transcripts, this allowed the researcher to highlight “‘significant statements,’ sentences, or quotes” as understanding of how the participants experienced the phenomena was sought (Creswell, 2013, p. 82). Second, these “significant statements” were then grouped into clusters of meaning called themes. These clusters of meaning served a dual purpose. First, these themes allowed the researcher to write the textural description of what the participants experienced. The textural description is the “what” that happened. Secondly, the researcher used the themes to write the structural description; this is the “how” and involves any way to explain the setting and context that impacted how the participants experienced the phenomenon. (Creswell, 2013, p. 82). From both descriptions, the researcher was then able to write a synthesis description that provided the essence of the phenomenon in question. The essence provides a narrative focused on the experiences that the participants had in common or significant differences. The essence paragraph explains and synthesizes the “what” that was experienced by the participants and then “how” this was experienced by the individuals (Creswell, 2013). The essence provides the researcher’s readers with the feeling that they can “understand better what it is like for someone to experience that” (Polkinghorne, 1989, p. 46).

Data Representation

The representation of the data should be to create what Strauss and Corbin (1990) call a “spatial metaphor” (p. 231). For this study, it meant using every possible means necessary so that readers could gain the full essence of the experiences discovered during the study. This spatial aspect is like trying to fully see a three-dimensional object such as a new car. You have to look at and represent all the angles—under the hood and undercarriage, bumper to bumper, etc., to get the full picture. The researcher has attempted to do this very thing through the words and visuals in the following chapters. Tabular and figure form are included to provide clarity such as the tables of abstraction found in Asmussen & Creswell (1995).

Audience

In full disclosure that represents the foundations of qualitative research, one must reflect and acknowledge the impact of their intended audience on their research and writing. Many claim and acknowledge the potential impact that this has on how and in what way findings are presented (Clandinin and Connelly, 2000; Giorgi, 1985; Richardson, 1990, 1994; Tierney, 1995). Clandinin and Connelly (2000) embraced this and suggested that researchers should write findings with “a sense of an audience peering over... [their] shoulder” and “needs to pervade the[ir] writing and the written text” (p. 149). There are four audiences that researchers write for: Colleagues, participants, policymakers, and the general public (Tierney, 1995). Writing for an audience, like our own personal biases, is something that the researcher of this study has attempted to bracket out for academic honesty.

Table 3: Summary of Measures to Enhance “Validity” and Quality Control Methods

Measures to Enhance “Validity” and Quality Control Methods	Research Cited
Phenomenological Methods	Moustakas, 1994; Polkinghorne, 1989; Van Manen, 1990.
Epoche; Bracketing	Moustakas, 1994; Richardson & St. Pierre, 2005; Van Manen, 1990, 2016; Vagle, 2009.
Self-Disclosure	Kincheloe & McLaren, 2008; Lutrell, 2010.
Use of Prolonged Engagement and Thick Description of Participant’s Data; Reflexive Journaling	Cypress, 2017; Vagle, 2009; Vicary, Young, & Hicks, 2017.
Collaboration with Other Researchers in the Review of Transcribed Materials	Rodham, Fox, & Doran, 2015.
Use of Preliminary Meetings	Englander, 2012.
Intentional Transparency in Documenting and Sharing of an Audit Trail	Vicary, Young, & Hicks, 2017.
“Validity” (negative case analysis; Clarifying researcher bias (bracketing/epoche); Rich, thick descriptions; and external audits	Creswell, 2013.
“Confirmability” (detailed field notes, good-quality taping equipment, accurate transcription of data, “blind” coding, and inter-coder agreement)	Silverman, 2005
Holistic Evaluation Guidelines	Creswell, 2013; Howe and Eisenhart, 1990; Polkinghorne, 1989; Richardson & St. Pierre, 2005; Silverman, 2005.

Table 3 is a visual representation of the measures taken during this qualitative research study to control for quality. These methods were designed and implemented to provide the greatest amount of transparency and openness in describing the participants’ own lived experiences, the process to obtain these descriptions, and any potential bias in that process.

Validation and Reliability

The following section will review the conflicting views of “validity” and reliability between the qualitative and quantitative worlds. This section provides context to view the parameters of this current study.

Validation

There is some debate among qualitative researchers on terminology that represents what the substance and quality of their research is. Many continue to use positivistic terms such as “validity” in an attempt to provide continuity and common ground between the two worlds of qualitative and quantitative research. Because of the philosophical gulf between the two camps, these terms do not and cannot mean the same thing though. Others have created their own words that better represent the specific aims of qualitative research. These researchers look for confirmability of their data and results rather than objectivity. They also seek dependability rather than reliability. So, the closest to “validity” a qualitative researcher can get is “an attempt to assess the ‘accuracy’ of the findings, as best described by the researcher and the participants” (Creswell, 2013, p. 246). Lincoln and Guba (1985) used words such as credibility, authenticity, transferability, dependability, and confirmability to establish “trustworthiness” (p. 290). These were an attempt to find equivalents for positivist terms like internal validation, external validation, reliability, and objectivity.

Regardless of terminology, qualitative research aims to assess the process of obtaining “accuracy” of the data and findings, not an objective reality that is generalizable. Qualitative philosophy is all dependent on both the researcher and the

participants as they co-construct the description (Gilgun, 2005). Thus, “Ethical validation” insists that researchers establish “practical, generative, possibly transformative, and hopefully non-dogmatic answers to the questions we pose” (Angen, 2000, p. 389). Polkinghorne (1989) described “validity” as research that is well supported and grounded and studies that researchers can have confidence in (p. 57). He stated that this confidence is based on how well the argument has been made to support it. Certain techniques have been suggested to compensate for validity issues including: negative case analysis; clarifying researcher bias (bracketing); rich, thick descriptions; and external audits (Creswell, 2013, p. 251-252). Then extending from this, “confirmability,” in the sense that the data is a confirmable account of an individual’s own lived experience, can be enhanced by detailed field notes, good-quality taping equipment, accurate transcription of data, “blind” coding, and inter-coder agreement (Silverman, 2005). Based on these recommendations, the researcher kept these factors in consideration and incorporated these when appropriate to enhance this study.

Reliability

Reliability is another term that draws some debate in qualitative research. The researcher used this term in this study to represent the transfer of honest information between those being studied and himself. Another name for this is “confirmability” in the sense that it is a confirmable account of an individual’s own lived experience. Silverman (2005) claimed that reliability has several ways of being addressed in qualitative studies: detailed field notes, good-quality taping equipment, accurate data transcription, “blind” coding, and intercoder agreement.

Measures to Enhance “Validity” in Phenomenological Studies

Phenomenology is a valuable research methodology and can provide us with an understanding of people’s lived experiences like no other. There are measures that can be implemented to safeguard against bias and help ensure a quality and “valid” study. Söderhamn (2001) stated that the first and most critical step for obtaining reliability and validity is to choose the most appropriate method of research that adheres to the philosophy of phenomenology. Obtaining this critical step entails establishing rigorous procedures that allow the researcher to gain the detailed descriptions that summarize the two elements in a phenomenological question: the “what” the individuals have experienced and “how” they have experienced it (Moustakas, 1994). Since this understanding is participant constructed, bracketing (Moustakas, 1994), or bridling (Vagle, 2009), is essential to position the researcher’s biases and personal beliefs out of the findings. Many of the other measures are, just like the subjective nature of phenomenology, dependent on the particular study and questions being asked. So in many ways, a quality phenomenological study comes down to intentionality and documentation. These include using methods that are intentionally true to the philosophical underpinnings of phenomenology (Moustakas, 1994; Van Manen, 1990), bracketing (Moustakas, 1994; Van Manen, 1990, 2016), bridling (Vagle, 2009), use of prolonged engagement and thick description of participants’ data, reflexive journaling (Cypress, 2017; Vagle, 2009; Vicary, Young, & Hicks, 2017), collaboration with other researchers in the review of transcribed materials (Rodham, Fox, & Doran, 2015), use of preliminary meetings (Englander, 2012), and intentional transparency in documenting

and sharing of an audit trail (Vicary, Young, & Hicks, 2017). With the use of these quality control measures, researchers have demonstrated the potential to gain an enhanced understanding of the participants' life-worlds. Phenomenological researchers must remember, though, that based on the philosophical underpinnings inherent to phenomenology, validity in terms of making existential claims is not possible. The understandings that researchers gain from participants "are just examples of a range of possible examples, and in phenomenology, the possible grounds the actual" (Söderhamn, 2001, p.16). These recommendations have been incorporated into this study to allow the researcher to be as intentional and transparent as possible.

Holistic Evaluation of Qualitative Studies

Several studies have evaluated and suggested criteria for the overall holistic evaluation of qualitative studies (Creswell, 2013; Howe and Eisenhart, 1990; Polkinghorne, 1989; Richardson & St. Pierre, 2005). Researchers can also infer criteria to judge research by examining studies looking at different methodological assessments such as Giorgi (1985) or the seminal work by Moustakas (1994), examining what he considers the core features of psychological phenomenology. Of these, the researcher of this study finds more use in the suggestions stated by Howe and Eisenhart (1990). These included: valuing research questions and allowing these to drive methodology and research, competent application of data collection and analysis, appropriate review of previous literature and explicit acknowledgement of researchers' own subjectivity, assessing overall warrant of study and links in with respected theoretical explanations,

and does the study have value in theory and improving “educational practices” (Howe and Eisenhart, 1990, pp. 6- 7).

Conclusion

Based on the research questions of this study, the methods the researcher selected support a solid qualitative study in regard to current research and commonly agreed upon standards (particular by those espoused by Howe and Eisenhart, 1990). The study’s research questions drove the need to use phenomenology to better understand the lived experiences of those associated with an impactful position or role as a HPs in the Upstate of South Carolina. In this study, features were designed and implemented that also allowed the researcher to competently collect and analyze this data. The literature on the topic of SLEs of HPs is sparse and there is a need for this void to be filled. These new resulting understandings and insights are presented in later chapters, to provide access to impact the practice in formal, non-formal, and informal history education, as well as with historical preservation groups. Implications of this study could also expand into theoretical models of how connections to history are created and maintained. Lastly, as a hallmark of qualitative research in general, the researcher has provided ample opportunities to bracket himself out of this study to gain an unbiased view of the participants’ experiences as they see them.

CHAPTER FOUR

THEMES AND ANALYSIS

Introduction

In this chapter, the researcher displays a robust treatment of the themes that presented themselves from the clusters of meaning obtained during the interviews. As much as possible, the researcher has used the direct words of the participants themselves. The use of this large data set is to provide a “thicker description” which allowed the study to “make the world [of the participants] visible,” and present this for the readers so as to be as transparent as possible (Denzin and Lincoln, 2011, p. 3). Thus, the researcher sought just to connect participants’ statements that made up the different themes together with transitional phrases. In doing so the participants’ significant statements were edited for clarity and linked the ideas presented during the interviews. The linking of participants own words was an attempt “to capture the unseen that was, is, will be, or should be; how respondents think or feel about something; and how they explain or account for something” (Glesne, 2006, p. 164-165). By creating this link, this chapter provided the means for the participants to describe the phenomena in their fullest possible complexity. The large amount of data of this chapter presents the reader with as much of the relevant raw words of the participants as possible. The non-essential elements not related to the topic at hand were pruned by the researcher to provide a more condensed and compelling display of the lived experiences of the participants. The act of editing and assembling the words of the participants by the researcher provided an opportunity to

form a co-construction between researcher and the participants through an interactive process of storytelling and interpretation (Gilgun, 2005).

The arrangement of this chapter is meant to provide the reader with options. Firstly, this “thick description” of the participants’ responses is visible for the reader through the inclusion of large amounts of the participants’ own words. The large amount of data has provided the reader with an opportunity to interpret for themselves and serves to enhance transparency and the “audit trail” of the study (Vicary, Young, & Hicks, 2017, p. 553). Secondly, theme introductions, advanced organizers, suggested enhancing measures, and summaries are included with each thematic section. These are to aid the reader, and provide the reader an abbreviated route to make their way through the dense descriptions presented in this chapter. Embedded in each theme section are enhancing measures, based on the data, that can be utilized to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. Concluding this chapter are the textural and structural descriptions, the essence, the analysis of the researcher’s reflexive journal, as well as a summarizing conclusion.

Table 4: Participant Shorthand Descriptors

Category	Participant	Shorthand descriptor
Archives and Libraries	William	Academic Librarian
	Eliza	County Librarian
Academia (with historic non-profit involvement)	Jane	Teaching Professor
	Septima	Public History Professor
	Francis	Manuscript/Editing Professor
Museum and Historic Site Interpretation	Thomas	Museum Historian
	Kate	Historical Association Executive Director
Genealogy/Lineage Organization Volunteers	Wade	Cannon Enthusiast
	Mary	DNA Genealogist
	Susannah	Family Reunion Organizer
Local History Volunteers	Martha	Historical Society President
	Emily	Heritage Museum Director
	Edward	Local Storyteller
Lifeway Historians	Andrew	Colonial Reenactor
	John	Civil War Reenactor
	Daniel	Living History Interpreter

Table 4 provides a shorthand descriptor for each participant to provide the reader a way to better keep track of individual participants through the thematic descriptions of their words.

Categorized Biographic Information of Participants

The next section supplies a biographical description of the participants in each category of HPs, to provide context to interpret their descriptions of their lived experience.

Archives and Libraries

William

William is a forty-six year old white male. He was born and raised in a medium-sized town in Northeast Pennsylvania. The area he grew up in was a historic town and had many local parks and museums associated with his past. He moved to Upstate New York for college and received a B.A. with a double major in Philosophy and Peace Studies, and a minor in Asian Studies. William was able to take several trips to Europe and India as part of his studies to better understand the regions and cultures. After his undergraduate years, he worked in Northern Ireland for approximately a year. William thought about a Ph.D., but after a year of working in academic administration, he decided that he did not want to go the traditional route in academia. At the urging of some colleagues, he ended up in Illinois where he gained his M.L.I.S. in Library and Information Sciences. Completion of this degree led to a half-librarian/half-archivist position at a private university library in Connecticut. This opportunity provided a great experience handling materials and special collections. William then enrolled at a local college in its American Studies program. The curriculum of this discipline was roughly half English/literature and the other half made up of a combination of history, art history, architecture, and planning. After a couple of years, he received his M.A. in American

Studies and was able to focus his research on the history of letterpress printing. The American Studies program gave him an interest in and additional background in eighteenth and nineteenth century America. William then gained employment at a large state university library in South Carolina. He was employed there for ten years and during this time, he started his Ph.D. in Colonial and Nineteenth-Century American Literature with a minor field of History of the Book and Authorship. William was able to focus his dissertation on the practice of stereotyping and electrotyping in America in its early inception and introduction into this country. He completed his dissertation while working in a new position in Special Collections and Archives at a private university in the Upstate of South Carolina. William's shorthand descriptor is 'Academic Librarian.'

Eliza

Eliza is a forty-five year old white female. She was born and raised in a small town in the Shenandoah Valley of Western Virginia. Her roots run deep in this area, and the region and its culture are very dear to her heart. Eliza is very much interested in her family history and in genealogy in general. She left the region to attend a public university in Eastern Virginia where she received a B.A. in Music. Eliza added many history courses to her curriculum due to her interest and almost had enough for a minor in history. She then moved to Boston, MA to obtain a M.A. in Clinical Pastoral Education and an M.A. in Sacred Music. Eliza used the latter degree for the next decade to be the music minister at several churches throughout the Southeastern and Midwestern United States. While in the Midwest, she started volunteering with a local library offering genealogical help. She soon transitioned to a paid position in the library's local history

department and started library school. Eliza was able to complete her M.I.L.S in Library Science a few years later. Since she wanted to be closer to her family and her birthplace, she started looking for jobs in the Southeast. She was able to obtain a position as a local history librarian and then became the Director of Local History at this same library system of a medium-sized town in Upstate South Carolina. In that position she has been able to build a genealogical curriculum and offer classes for community members wanting to learn how to trace their family history. Eliza has also continued to volunteer through a living history capacity and has served as a board member for the local county historical association. Eliza's shorthand descriptor is 'County Librarian.'

Academia (with historic non-profit involvement)

Jane

Jane is a seventy-one year old white female. She was born and raised in a small town in the Upstate of South Carolina. She currently resides in the neighboring county of the one in which she grew up. She remembered loving history from an early age and choosing school projects based on local historic topics. Jane went on to get her B.A. in history from a local college. She then moved to North Carolina and received her M.A. in history. Jane then got a job as a professor at a small junior college, and this is where she decided that was what she wanted to do as a career. She was afforded the opportunity to go back to college in South Carolina to receive her Ph.D. in History. Both her master's thesis and doctoral dissertation covered South Carolina history topics. After completing her Ph.D., Jane obtained a job as a professor at a small college in the Upstate of South Carolina. This is the school where the researcher studied under Jane as one of his history

professors. Jane taught history at this same school for thirty-four years until her retirement three years ago. As professor, Jane also maintained a presence in the community through various roles with local historic organizations. She has been in elected leadership positions with the county historical association, the local writers' association, and The South Carolina Historical Association. Jane has authored two books on the local community and co-authored two more. She remains active in the history and promotion of the Revolutionary War heritage of the Upstate of South Carolina. Jane's shorthand descriptor is 'Teaching Professor.'

Septima

Septima is a forty-one year old white female. She was born and raised in a medium-sized town in the Upstate of South Carolina. She was born into a family that was involved with academia from before her birth. Septima stated that she had no affinity to history to speak of from birth on through to college. She attended a private university in the Upstate of South Carolina where she earned her B.A. in History with a concentration in Women's Studies. During her childhood she grew to appreciate "power women" and this had a great influence on her pursuit of a focus in the area of women's and gender studies. Septima moved on and obtained an M.A. in history from a large public university in the Midlands of South Carolina, and then went on to receive her Ph.D. at this same institution in the field of Modern United States History. In her research, she continued to focus on a topic that she had focused on as an undergraduate and garnered some notoriety for: the desegregation of undergraduate colleges and universities affiliated with Protestant denominations. Once she had completed her Ph.D., Septima was able to return to her

undergraduate school as a visiting assistant professor. After several years there she was offered a joint position as an assistant professor in the history department and as the museum historian for an affiliated regional history museum. After seven years, she became an Assistant Professor in the history department of the university. Septima has also been director of the university's oral history project, a volunteer in the local community, and published many articles and two books on the local history of the surrounding area. Septima's shorthand descriptor is 'Public History Professor.'

Francis

Francis is a seventy-seven year old white male. He was born in a medium-sized town in the Piedmont region of North Carolina. Francis moved to a large public university in Eastern North Carolina where he obtained a B.A. degree in journalism. Within this program, due to his personal interest in history he was able to take numerous electives in history. He then proceeded to receive an M.A. in communications at the same university. After graduation, he worked for several newspapers in the Piedmont of both Virginia and North Carolina. The experience of covering local stories as a reporter ignited his interest in history and government after gaining an insider's view covering stories for the paper. After several years as a reporter, Francis went back to his alma mater and received his Ph.D., this time in history. While earning this degree, he was able to gain valuable experience working with the historic manuscript collection. The experience working with historic manuscripts would later prove invaluable in his work as editor of the papers of famous South Carolinians. After graduating, he gained employment at a large public university in the Midlands of South Carolina. He was in this

position as professor for well over thirty years and now is presently a Distinguished Professor Emeritus of History of the university. Francis has been in leadership roles in many history-related academic organizations, many that he helped found. He has written over six hundred articles and authored or edited more than a dozen books. Francis' shorthand descriptor is 'Manuscript/Editing Professor.'

Museum and Historic Site Interpretation

Thomas

Thomas is a sixty-four year old white male. He was born in Michigan, but his family moved about frequently because his father was a professor in anthropology. His family moved from Michigan to Ohio while he was in elementary school, and during this time, he spent a year in Africa while his father conducted field research. Thomas then ended up on the prairies of Western Canada during his middle and high school years. He was able to work as an archeological technician in Canada during the summers in the 1970's, digging pits, putting up tents, and other entry level tasks. Thomas finished high school in Nova Scotia and started and completed his B.A. in history while he was there. During this time, he was able to spend some months abroad in Europe when he toured sites connected with the First and Second World Wars. He had thought of a degree and career path toward archeology, but due to the shaky career prospects of that discipline, he chose to follow a traditional history degree. Thomas moved to South Carolina and completed his M.A. in history from a large state University. After this, he was able to gain employment with the Alabama Historical Commission and was stationed at several of their historic sites for management/interpretation. After three years, Thomas went to

work in a private museum that focused on pioneer life and traditional farming artifacts from the local community. This position was short-lived and was not a good fit. The next year, after several odd jobs, he joined the staff of a large museum in South Carolina. He has remained in that position or in related branches of the museum for thirty plus years. During this time, Thomas was able to go back and obtain his Ph.D. in history and focus his study on the Homefront during World War II in Charleston, SC. Thomas's shorthand descriptor is 'Museum Historian.'

Kate

Kate is a thirty-one year old white female. She was born and raised in a small town in the foothills of North Carolina and now makes her home in the Upstate of South Carolina. Kate expressed that she did not gravitate toward history as a young child. When she was in eighth grade, she did have a spark ignited for civics and government though, and she had always been interested in family-related objects and the placement of these things in family houses. Kate decided to major in interior design in college, and in the process, discovered the field of historic preservation. She decided to seek out a program with this focus, but with the newness of the field, she was unable to find exactly the right fit. However, Kate later obtained a certificate in historic preservation, and then subsequently a Master's degree in Interior Design with a focus on Historic Interiors. Further, in the course of her education, she was able to take several internships involving actual structural preservation work and to work with the funding organizations that provide the financial resources for historic preservation prospects. After a short stint with a lobby group in Washington, D.C., she was able to gain employment with a historic

preservation group in the Midlands of South Carolina. Kate currently divides her time between being the Executive Director of a county historical association in the Upstate of South Carolina and being a Director with a statewide funding organization in South Carolina. Kate's shorthand descriptor is 'Historical Association Executive Director.'

Genealogy/Lineage Organization Volunteer

Wade

Wade is a sixty-nine year old white male. He was born and raised in a small town in rural part of the Upstate of South Carolina. The community and place he grew up in would continue to mean something special to him throughout his lifetime. He first moved to a small junior college in the Upstate of South Carolina but finished his higher education at a larger public institution in East Tennessee. While at this school, he was able to obtain his B.S. in psychology and take several electives in history. After graduation, Wade started a long career in management. He worked for several companies over the next thirty years as a purchasing agent, materials analyst, and production supervisor. In later life he moved to a position with a lineage organization developing new chapters and promoting team building. During adulthood, Wade has also served in many leadership roles with both a diversity of lineage organizations and local museums. He was also heavily involved with historical reenacting which stemmed not only from his interest in history, but the early technology of warfare, specifically cannons. Wade has constructed several replica pieces and organized an artillery reenactment group to provide living history experiences at local events. Wade's shorthand descriptor is 'Cannon Enthusiast.'

Mary

Mary is a sixty-one year old white female. She was born and raised on the outskirts of a small town in the Upstate of South Carolina. Mary currently lives about forty minutes away from where she was born and grew up. The impact of both family and community had a significant impact on her life. She attended a large state university where she received her B.A. in Early Childhood Education. Many of her electives were taken in history because of her great interest in the subject. She taught elementary school for four years after graduation, in the same town where she grew up. After this, she went to work for an insurance agency owned by her family so that she would be able to have her children near her during the week. She used her interest in her family and in local history to become involved in many history and lineage organizations. Mary has served on the boards of many of these local history groups. She has also been very active in helping others trace their family genealogy and in giving presentations/talks to local groups on how use their DNA to dig deeper into their family history. Mary's shorthand descriptor is 'DNA Genealogist.'

Susannah

Susannah is a seventy-seven year old white female. She was born and raised in a notable Charlestonian family. During her childhood, family was a big component of her life and remains so to this day. She had access to her extended family's two thousand plus acre plantation which was very meaningful to her. In fact, outdoor activities were an important part of her childhood, both in Charleston and in visiting her mother's side of the family in the Upstate. In college, she majored in Physical Education but filled many

of her electives with history courses. Susannah went on to teach elementary physical education in the Upstate of South Carolina where her husband's and mother's side of the family lived. As Susannah dove further into her family history, she joined many lineage societies and organizations. Since retirement, she has been an influential member of her community in preserving both the history of the place, and that of her family. She has volunteered and served in leadership roles with many local history related organizations, helping to organize a local historic preservation society, developing a local historic education site, and petitioning to establish many historical markers across the state; she has also co-authored three books on the county she resides in. Susannah's shorthand descriptor is 'Family Reunion Organizer.'

Local History Volunteers

Martha

Martha is a seventy-eight year old white female. She was born and raised in a small town in the Upstate of South Carolina, where she still currently lives. She has a background in science/medicine and taught middle and high school for fourteen years. Martha then became a high school guidance counselor for seventeen more years before retiring after thirty-one years in education. She did not gravitate early towards history as a young child, or for most of her adult life for that matter. It was through participation in the town's bicentennial celebration in 2008 that got her interested in history, by which point she was already over sixty years of age. As a result of this experience, she helped establish and became president of the town's historical society. This society grew, and over time, they were able to restore an old store building and establish it as a town

museum. The historical society now displays collected items of local historical significance and offers programming at various times throughout the week. Martha was also involved in the society's publication of an "Images of America" book about the town. All of this activity has brought about an interest in her own family history and she has been able to document and commemorate several of her ancestors' gravesites.

Martha's shorthand descriptor is 'Historical Society President.'

Emily

Emily is a seventy-eight year old white female. She was born in South Central Kentucky but moved in sixth grade to Ohio. Family was a big part of her life growing up, especially her closeness to her grandmother who lived well into Emily's adulthood. This grandmother was very influential in Emily gaining an appreciation for history and the stories she was told of the family. Emily obtained her B.A. in English, with minors in both history and Spanish, at a small historic college in Kentucky. She then went on to gain her M.A. degree in English, at a large state school in Ohio and moved to the South Carolina Upstate to teach English at a small religious college. While at this facility, she was able to become the "school historian" and put on a pageant celebrating the history of the institution. Emily taught at the college for four years before moving out of state for approximately ten years for her husband's employment. After this, they moved back to the same small town, and she realized that if she was going back to university teaching, she would need to have a Ph.D. When this opportunity did not present itself, she took a job at the local library which allowed her flexible hours for her children. She enjoyed the work and became the town's main librarian for twenty-seven years. During this time she

was also involved in other community functions such as the city's architectural review board and as a local storyteller. After retirement, she took over as director of the city's heritage museum for the next six years while continuing as the town's historian and program planner until the present day. Emily's shorthand descriptor is 'Heritage Museum Director.'

Edward

Edward is an eighty-four year old white male. He was born and raised in a rural community in the Upstate of South Carolina. Growing up, family and community were important for Edward. Although he majored in Speech and Political Science in college, he took many electives in his favorite subject of history. Edward also had an interest in drama and theatre which has continued throughout most of his life, during which he has been affiliated with or in many local productions. As part of his college ROTC program, he entered the Navy after graduation. He had been promised an opportunity at flight school, but when this did not happen quickly enough, he was able to secure preferred shore duty instead. That resulted in a position in which he could use his writing ability and became assistant editor of *Our Navy Magazine*. The opportunity and experience led to various jobs throughout his career as a copywriter, administrative director, and marketing research director. He maintained his love of history in all of the different locations that he has lived. Edward learned the local history and lore enough in all of the various places he lived, enabling him to offer historic tours for clients in his non-working hours. In his retirement, he has become a columnist with the local paper, taught local history at regional colleges and universities, and authored or edited five books on the

history of the region. Edward also offers driving tours of the region and is a volunteer with several community history groups. Edward's shorthand descriptor is 'Local Storyteller.'

Lifeway Historians (Living History, Re-Enacting)

Andrew

Andrew is a sixty-six year old white male. He was born and raised in a rural community in the Upstate of South Carolina. He learned early of his family's long settlement in the area since the early nineteenth century. Also, Andrew spoke of an intrinsic affinity with Native American artifacts from an early age, and this fascination with Native Americans has continued throughout his life. After high school, he went to work in construction, his schedule affording him three-day weekends to travel to historic sites. During his twenties, he got into historical reenacting and participated in groups affiliated with living history of the Civil War, the American Revolution, and The French and Indian War. During this time, he also became interested in blacksmithing to produce some of the items he needed for his reenactments. He continued in construction and worked in HVAC/metal fabrication the rest of his career. He continued with blacksmithing through the years and currently produces historical period items like high end rifleman's knives. He also currently keeps at least one blacksmith apprentice on for the purpose of giving back to the field. Andrew's shorthand descriptor is 'Colonial Reenactor.'

John

John is a sixty-five year old white male. He was born and lived briefly in a medium sized town in East Tennessee but with family roots in the Upstate of South Carolina and Texas. His family moved in early childhood to a medium-sized town in South Central Tennessee. The historic nature of these towns and the part his family played in them resulted in his early interest in history. During elementary school, John's family moved back to the Upstate of South Carolina. He lived in Upstate South Carolina through early high school, when once again the family moved, but this time out west to California. While in California, John got involved with historical reenacting. John attended Junior college in Southern California but then soon moved back to the Upstate of South Carolina. Once back in South Carolina, he became involved in reenacting with local groups, and over the next twenty years, participated in numerous reenactments. During this time, he also experimented with music, and after a trip to Scotland to further explore his family's roots, he was drawn to Celtic music. John now continues to dig deeper into Scottish studies and Celtic music and plays in numerous local bands dedicated to keeping alive the songs of the Isles. John has made several pilgrimages to Cape Breton in Canada to enhance his knowledge of the Gaelic language. John's shorthand descriptor is 'Civil War Reenactor.'

Daniel

Daniel is a sixty year old white male. He was born and raised in a small town in East Tennessee. Daniel grew up as an outdoorsman and avid hunter/fisher. He left home when he was thirteen and apprenticed to a traditional Cherokee tribesman. During the two

years he was away from home, he learned traditional skills and learned of Cherokee medicine. After this, Daniel lived a primitive lifestyle and produced most of the items that he used in daily life. He was, and still is, deeply connected to his home region of East Tennessee. In his twenties, he found the frontier rendezvous events which provided a market to sell many of the items he produced. In his thirties, he started his own Native art gallery in Western North Carolina with his wife. Daniel's gallery soon grew into an internet based company which cut his overhead and provided a more flexible schedule. Daniel started participating in many of the local frontier and Revolutionary War historic sites in his native East Tennessee. Given his background, he was able to start teaching primitive skills classes and participating in many of the living history events at these facilities. Daniel's company now has a contract with many of these historic sites to produce art work and artifacts for the galleries and lobbies of these park facilities. During this time he has also become involved with a Revolutionary War organization that documents the journey of the frontier men of Western Virginia, East Tennessee, and Western North Carolina on their march to the great Patriot victory at Kings Mountain in South Carolina. Daniel is now an important component of the education structure of this organization and has become its Director of Interpretation. During the recreation of the journey each year, they are able to program for over 17,000 people, including a large section aimed at elementary age school children. Daniel has also in the last several years secured a position as an interpretive ranger at one of the local historic sites. He has most recently received a lifetime achievement award for historical interpretation by a historical society in East Tennessee. Daniel's shorthand descriptor is 'Living History Interpreter.'

Table 5: Explanation of Coded Clusters of Meaning and Related Themes from Data

Coded Clusters	Theme
<i>Family Influences</i> <i>Parents</i> <i>Grandparents and Extended Family</i> <i>Family Reunions/Gatherings</i> <i>Family History/Genealogy</i> <i>Lineage Organizations</i> <i>Family Activities/Trips</i> <i>Family Heirlooms</i> <i>Family Stories/Storytellers</i>	Family
<i>Sense of Place</i> <i>Historic Places/Sites</i> <i>Community</i>	Sense of Place
<i>Literacy and Libraries</i> <i>Teachers</i> <i>State History Classes</i> <i>Field Trips</i> <i>Interest-based Assignments</i> <i>Research/Detective/Investigative Attributes</i> <i>Negative view of School History and Concerns</i>	Offering Historical Education
<i>Traditional Skills</i> <i>Emotional Memories</i> <i>Direct Experiences</i> <i>Relics/Artifacts</i> <i>Historical Context</i> <i>Cultural Comparisons</i> <i>Reenacting</i>	Historical Empathy
<i>Career Path</i> <i>Historic Preservation</i> <i>Education Promotion</i> <i>Volunteer Ethic and Demonstration</i>	Career and Achievement

Table 5 provides an explanation of the coded clusters of meaning that led to the themes of this study. The subsequent sections are arranged based on these resultant themes and the descriptions of the participants themselves of their lived experiences.

Family

The first theme that emerged was that of the influence of Family. The components of this theme varied in the participants' descriptions to include the impact of specific family members, family reunions, family history/genealogy, family activities/trips, family heirlooms, and stories/storytellers of the family. The following section presents a thick description of each of these topics in the participants' own words. This section will conclude with suggestions for enhancement measures and an overall summary

For shorthand descriptor identification of participants used in this section, refer back to Table 4: Participant Shorthand Descriptors or the Categorized Biographic Information of Participants descriptions on page 60.

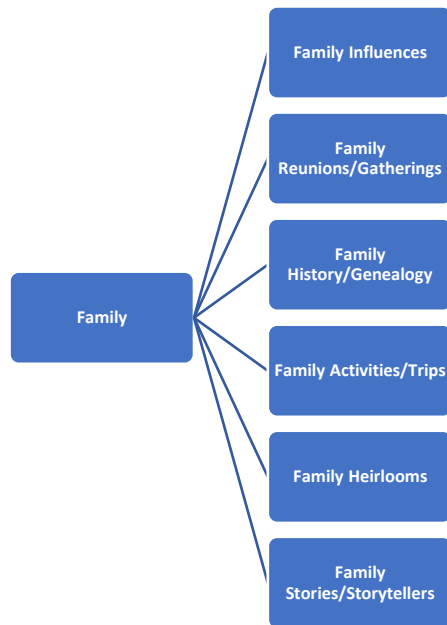


Figure 1: Clusters of Meaning Leading to Theme of Family

Figure 1 provides a visual representation of the coded clusters of meaning that went into the construction of the theme of Family. A full description of each of these is presented in the following section and provides a rich description of each cluster using the participants' own words.

Family Influences

Parents

Participants emphasized the role that their parents had in their path towards a love of history. Sometimes there was overlap with family trips and activities, but these are broken down further in another section later in this chapter. This section will focus just on direct influences that participants felt and expressed. Susannah (Family Reunion Organizer) mentioned stories that included her parents several times:

My daddy and mother both liked history, and Daddy was forever taking us somewhere. Daddy enjoyed taking us and showing us to these places as well as introducing us to his family. That was part of it.

She extends this statement in the example of her getting distracted from the task of a high school class project at a local library to peruse the deed and will records. She describes her underlying motives that facilitated this:

I was trying to find something that my daddy didn't know. Cause everything else, he already knew it, he'd already read it, and I was always trying to find something he didn't know. Even when I was in college I was still trying to find stuff he didn't know. And see, he died when I was 21 so my library closed and I didn't have that communication and that's why I stayed in this thing. I wish now I could have an adult conversation with my parents and grandparents just to show up what we have found...

Thomas (Museum Historian) also sees the quality time he spent with his father and his father's interest in history as influential:

Well, my father was interested in history and as a youngster we read a lot. Each of my parents would read to me and that would really...It galvanized my interest in the past...I remember my father, in his early career, he was teaching...and I was going to this little primary school that was an experimental school for the university. So he had his office a building away, so at lunch, I would go to his office, have lunch, and he would read me these stories. I particularly remember him reading me this story about the train heist, The General, from Adairsville, Georgia up near Chattanooga. I was a youngster in the midst of the centennial of the Civil War. So that story of the Civil War was intriguing to me and those stories about the war were fascinating.

Eliza (County Librarian) recalled seeing her father diligently working on family artifacts and this modeling always stuck with her:

My father had very carefully spent time labeling the back of the photo[graphs] and dad, throughout my childhood, worked very diligently on trying to identify [all the] photographs that we inherited...

For Kate (Historical Association Executive Director), the emphasis was more on her dad's interests as influential in the selection of family activities:

I mean, when I was thinking back on what were my strongest influences in my early childhood, I think my dad's interest in kind of influencing our family vacations and really that sense of tradition because it was steeped in our family history. Those two things, I think just early on really set a tone for me. I think

really in my childhood my dad was my biggest influence, very subliminally. He's very introverted and bookish.

In others like Septima (Public History Professor), seeing how successful her father was and the respect that he obtained through his academic career was influential. She saw this influence and her father's background in research as prompting her to eventually move toward a career of preserving the past and pursuing academia:

I will say I do think my parents, like most people, actually do have a very strong appreciation of history, it's just not in that traditional, obvious, explicit, labeled kind of way. My father studies human nature and human motivation, and understanding why people make the choices they do and helping guide them and think about things differently and from different perspectives. I realized that my father was a very significant influence. He has a Ph.D. in clinical psychology...So he was an inspiration to me in terms of I saw the respect that having a Ph.D., having Dr. beside someone's name or Ph.D., garnered from people. I wanted to be considered smart. I wanted to be considered accomplished...but just the idea that I wanted to go as far as I could in my chosen field and explore it to the limits of what was offered from an educational standpoint was cemented in that first decade for sure...I also loved researching and writing, and that came from my father. Really loved it, and still do love it. I've spent a good chunk of my career writing local history articles

For others this influence was more indirect. Daniel (Living History Interpreter) recalled his dad instilling in him an appreciation of the outdoors and self-reliance. These traits

both would manifest into his passion for how he has interpreted history through traditional native and frontiersman's interaction with his natural landscape and survival:

Well, my dad, he was always an outdoorsman. We was always fishing and hunting. And I grew up kind of following him on hunts. And we'd spend weekends on the river catfishing...So it's just always been that way with my family...I was always exploring. I was always outside, so my mom used to have to make me come in when it actually got dark. But I was always exploring the woods all around...

Mothers also played a prominent role in the path that participants took. Septima (Public History Professor) mentioned how it was actually her mother who saw her interest in history before she saw it herself and pushed her to decide to major in history in college:

My mother said to me, "Well, when we're on these trips you remember every detail of what our tour guide is saying, or what the person on the bus is saying driving us to these places. You retain this information and you seem very interested in it." So she was really the first person who saw through, even though she's not a historian, she saw through this idea that history is everywhere. It provides a context for everything. Everything has a history, everything is a result of some particular choice, whether it's the landscape, or the cityscape, or anything really. And saw that I really did love history, I just maybe didn't love it in the classroom.

Septima (Public History Professor) also mentioned the role that the women she saw who showed strength and power, were influential to her career and interest in social history, particularly women's studies. In particular she mentioned her paternal grandmother and that through her own career she felt she was fulfilling some of the dreams her grandmother could not:

I also have a grandmother, still alive, who...is an extremely intelligent woman and had high aspirations for herself. Met my grandfather, and married, and had children, and never really fully explored what she could have attained from an educational perspective or from a career perspective. So she was a strong motivating and guiding force. Established a very high set of personal and professional expectations for the members of my family. So she encouraged me to always do my best and always go as far as possible. And I always felt, and she tells me, "You're doing what I would have loved to have done perhaps in another day and age or another life." So that was a motivating force.

She went on to mention and discuss the role models her mother had growing up, as well as her aunt, and how this added to the influence of strong women:

My mother...looked to national media, international media for role models of women that she wanted to emulate. And I certainly have retained an interest in a lot of those women that she was looking up to in the 1960s.

Then within the context of her aunt, Septima (Public History Professor) identified this as a motivating and influential force:

I think I'd always been motivated by strong women. My father's sister...had a very impressive career with business education partnerships...one of my two best friends in high school...came up with this phrase "power woman" for my aunt, so just this idea of a strong career minded woman was also motivational to me. I ended up doing a concentration...in women's and gender studies.

For others it was parents that gave them breathing room for intellectual curiosity. Eliza (County Librarian) elaborated on what this meant to her:

My mother was known for taking me and one of my best friends, and my brother and his best friend, and my brother is about two years older than me, and turning us loose on the mall in DC to visit the Smithsonian museums...I've been a card-carrying member of the Smithsonian Institution since that time frame. The family subscription to the Smithsonian was in my name and the family subscription to National Geographic was in my brother's name. So yeah. I mean, having parents who support intellectual curiosity is not a bad thing, and again, not always typical.

Still some saw this as a process of osmosis where they seeped up an interest through just being in places and being exposed to family. Wade (Cannon Enthusiast) recalled the visits he would take with his mother:

I always liked history. I always liked old things and studied old things and I'm not sure why that is. But she [my mother] would go and visit cousins and aunts and I kind of caught, was not taught, but caught a lot of history, a lot of heritage, and a lot of the things of old and things that have gone on now that I wish I could ask them now...

Grandparents and Extended Family

Participants also cited extended family members having a significant influence on their affinity toward history. One of the most telling examples of this is Emily (Heritage Museum Director) who spoke of the influence that her maternal grandmother had on her life and career:

The biggest influence in my life was my maternal grandmother...my grandmother was a storyteller and keeper of the family history, and she told me stories that her grandmother told her, and these went back to them after the Revolutionary War making the trek from Virginia to Kentucky and claiming lands. And she told me stories through the Civil War, when Kentucky was neutral, and the fact that they lived near the Green River and that soldiers from both sides would use the river and come through their farms. All the way up through the Great Depression, she gave me a sense not just of my family history but American history, and I loved it. We had no television in our home, it was evenings in the porch swing in the summer time. It was too hot to be inside listening to her stories. And she said to me in so many words, "...you're my oldest grandchild." I was her first grandchild. "You're the keeper of the stories." And I have kept them, and have passed them on, and I think that was my greatest influence of childhood, was the fact then that history is stories and they're fun.

Other participants also found the stories of their grandparents influential. Edward (Local Storyteller) recalled the influence his grandparents had on him:

Well, from the time I was, I guess, three, I always loved sitting on the knee of my [maternal] Grandfather... and some other grandparents and older people, and I was always delighted by their stories. Consequently, I guess that's how I developed my own [historic] storytelling.

Some of this sentiment was reiterated with Francis (Manuscript/Editing Professor) as well. He described growing up with his grandmother and the memories he retained of her:

Well, you might say it [my love of history] started at grandmother's knee. My grandmother was the daughter of one of the last Confederate veterans in North Carolina who passed away around- oh, just before the World War II, I think. I spent a lot of time with her and she was always interested in history and politics. Had opinions about it and I was with her the day that well, all three of sons were in service in World War II, my mother's brothers and uncles and so forth. I was with her the day she got the telegram that her son had been killed in the Battle of the Bulge. I guess I was maybe four years old, but I remember that very vividly.

John (Civil War Reenactor) also thought his family's history influenced him. He elaborated on how influential this was on him, especially in his younger life:

Of course that was coming up right to the Civil War centennial, and I was living on a battlefield. My grandmother and her half-brother on my mama's side moved in with us for a spell. So I had two people in the house whose fathers were Confederate soldiers, and used to tell me their stories. Her [grandmother's] father, my direct line great grandfather, was in the 41st Texas Cavalry, had two

companies of Choctaw Indians in that outfit. So I'd have loved to have talked to him, would have been interesting stories. I heard a lot of his exploits, it seemed like firsthand when you're a little boy at grandma's knee and hearing those stories. I was older before I realized that we'd lost the war. That was a shock to the system I believe.

For Daniel (Living History Interpreter) his love of history was more of an active process and was rooted in his strong regional identity:

Well, my grandfather, he was really interested in history. Me and him spent a lot of time walking through the cornfields, picking up arrowheads. And he would talk to me about the family coming over here and settling [in East Tennessee]...

Aunts and uncles were mentioned as well, but with less frequency. Mary (DNA Genealogist) felt she was significantly influenced by her Aunt and Uncle due to her staying with them while her mother was at work. As she recalled this relationship, she discussed how they were both early mentors to her in terms of her interest in history:

I stayed with my Aunt...that was my mother's sister, a lot because my mother worked...my Aunt...was our family historian. She enjoyed genealogy and she enjoyed history very much. And very much kept alive the stories and the connections. We knew who our cousins were, we knew who our second cousins were, we even knew who our third cousins were. She made it a point that we knew who we were related to and who we were and that we had come from good stock, good, sturdy stock...Aunt's husband, my Uncle..., and he was a great historian too, they were very much my mentors, and they just sort of instilled in

me that sense that I needed to always remember who I was. And where I came from.

Family Reunions/Gatherings

Another area of family influence that the participants recalled were family reunions. This was not always the case since some families have or attend family reunions with greater frequency than others. The impact of these influences varied as well among those that had families that participated in them.

One of the participants for whom these events were most influential was Susannah (Family Reunion Organizer). Reunions and seeing family came up often in her story. As she discussed this, she mentioned a particular incident that shed some light on part of why this experience was so influential and she connected it to her extended family in a tangible way:

So, I was with [maternal] cousins a lot and then when we would have a reunion, the first reunion down at [my uncle's plantation], one of my great uncles... decided he would go around and make a chart...[from our oldest paternal ancestor] and then bring it on down to himself. So we have this wonderful chart that has all this family. It's hundreds of people and so if people can tell me who their great-grandfather is, we can match it up and put it all back and give them the genealogy...So when they [the family members attending the reunion] came in and told us which of those six children they descended from, we had a little name tag for everybody and told them how they fit on the chart.

The importance of events like this was replicated by Edward (Local Storyteller). He elaborated on how he viewed reunions in his early childhood and how he repeated the experience for his own family later in life:

Yeah...And family reunions or clan gatherings. [My paternal family] had clan gatherings. The [maternal family] were family reunions...we didn't do it every single year when I was growing up, but at least every two or three years. You always, of course, gathered when there's a funeral or there's a big wedding in the family, something like that. But the clan gatherings, we reached a point after I was about 10 years of age...that we stopped getting the clan together other than funerals and weddings and so forth. But 1973, I took three weeks off, and a friend of mine and I came cross country. I had my sister to get my one name in each part of our clan and we rented the school building, which is the community center here, and we said on July 8th, I think it was, we're getting together for our first clan gathering in years. We don't have no idea how many are going to be there, but we will furnish ice and everything. Just bring a covered dish. We had anticipated 75 maybe. 187 showed up. They loved it so much that we have met every year since 1973. The third Sunday in September is our [paternal family] clan gathering. Nobody else can have the building...We give a silver dollar to the person who is the oldest blood relative, to the youngest person, and boy they bring them when they only are like three or four months old, and the person who travels the furthest.

Other participants, such as Andrew (Colonial Reenactor), also remembered these meetings but he remembered them in a different light and spoke of family strife and why they didn't always occur:

Mom's side...had family reunions and we would go to those as a kid. My dad's side didn't necessarily always get along that well to do that. Don't ever remember anything like that with dad's side of the family. Mom's side there was some sense of history...

Others, such as Eliza (County Librarian), recalled fondly these gatherings and lamented that they have dwindled as older generations faded away:

We lived near my mother's family. So about an hour away and so we did more family reunions and those types of things with that family. It's a much larger family, my mother is one of 27 first cousins on her mom's side and one of seven on her dad's side. So there were family reunions for both sides in...[our] County fairly regularly, at least when I was small. As I hit teenage [years] and the older generation, my mother's grandparents' generation died out. We just didn't get together as often.

Family History/Genealogy

Family history and family genealogy had a strong representation in the statements of most participants. This quality was stronger in some, but all had some connection and appreciation of their family's history, especially the connection with it gave them to the broader scope of historical events. Some of these were elaborate tracings of their family's part while others were more focused and recounted specific events in their past.

As Edward (Local Storyteller) discussed, he linked in the history of his family in to the context of why one side had family reunions and one side had Clan gatherings:

Well you see, [my maternal side], of course being from England, they were born in England. They had family reunions, family gatherings. But my [paternal family], who were... Yeah, they were Scots from Argyllshire, in the low lands of Scotland, they went across the Irish Sea to Dairy, and then came. The funny thing is, the borderline English people and the Scots-Irish both came to Philadelphia and Chester, Pennsylvania. The Scots-Irish, being Presbyterian, were getting away from the Catholics and the Anglican Church in Northern Ireland. The borderline English people were Calvinists, Baptists, and Methodists trying to get away from the Anglicans. When they got to Pennsylvania, they couldn't go down to Tidewater, Virginia, because that's where the Anglicans settled. They couldn't go to Maryland because that's where the Catholics settled. They went with the Quakers to the mountains of western Pennsylvania. Then came the Great Wagon Road down through the Shenandoah Valley. But the [paternal family], you see, we always have clan gatherings.

Edward (Local Storyteller) then mentioned how these Clan gatherings had prompted him to do a more complete history of the family and expand what he was doing within the local community:

Actually, we decided to do it in September. That's when we started doing the [paternal family] thing. The first thing they wanted me to do is to research our part of the clan. I published a book called The [Paternal] Family: The [Town]

Connection, which is a genealogical book. While I was doing that and working with [my former employer], that's when I started taking time off on the weekends, Saturday or a Sunday, and just conducting tours with people. I started doing a local class just in the neighborhood...

Others such as Emily (Heritage Museum Director), described how her grandmother's command of the family genealogy further cemented her influence in her life:

Oh, yes. The genealogy. She [my maternal grandmother] sat down for my cousin who was doing a study on family genetics when she was in high school, and my grandmother sat down and listed these people back I don't know how many generations and told if they were fat or slim, what they died of, what age they were when they died, any moles or...I mean, it was amazing. That woman knew things. She knew all about the family...

Emily (Heritage Museum Director) then went on to discuss some of the regional differences between her maternal and paternal sides, in regards to family history:

My father was very interested [in history]. His mother would never talk about family. My Ohio grandmother was the very opposite of the Kentucky [grandmother]. It was just like...no stories, nothing. So my father was quite interested and he talked to some of his uncles, my great uncles, and learned my grandmother's family came from Germany back in the 1870s...So I know very little of that family, what little my father could put together. But whereas my southern family, they were keepers of stories.

Many of these accounts of family history, seemed to tie the participant to their region and give them an identity within it. Daniel (Living History Interpreter) discussed his ancestors and their roots within the settlement of East Tennessee and how this shaped his identity and his historical interpretation of the past:

Like I said, my great-grandmother was Anna. Anyway, it wound up being my fourth great-grandfather. His name was Thomas, and he was actually a scout for Colonel John Sevier here on Nolichucky Settlement...And of course, if you read history, Greene County here originally was the state of Franklin for four years. And people don't realize how rich the history is in this area...It's just been a burning passion my whole life...That's who I portray [in living history]...A lot of the guys that do these stories, they always portray the well-known figures, John Sevier, Isaac Shelby. I always portray my fourth great-grandfather. I've read his war pension. The Cherokees stole some horses out of a settlement here. So Sevier sent him and a guy named Henry Reynolds to retrieve the horses from the Cherokees. So they tracked them up the French Broad River, tied their horses off on the north side of the French Broad and waded the river. And when they went into the creek, the water was hot. They were the first two white men to find the hot springs. And then they tracked the Cherokee back down the French Broad. And my fourth great-grandfather shot one of the Cherokees, and they scattered, and they brought the horses back. That's on his war pension. When your roots go that deep in a place...and that's what I told my kids, because they all live pretty much out in the cities and stuff now. I told them, I said, "Just remember. You

cannot put roots down on concrete and asphalt. Sooner or later, you've got to come home.”

We see this same “rootedness” in Eliza’s (County Librarian) story as she discussed her family and their relation to Virginia:

The more I have researched my family history, the more I understand how deeply my family has been embedded in that history in most cases. The most recent brick walls I'm hitting are about 200 years ago and some family lines I have back in Virginia, primarily, back into the early 1600s. So yeah. So there's just this very strong sense of place...and because mom's family was so large and in part because dad's family was so small, we talked about family history fairly regularly. My father was working very diligently to try to connect our [paternal name] with any others [of the same name]...because his grandfather had died when my dad's dad was one.

Eliza (County Librarian) went on to mention how important this connection and continuity of this tradition is:

I've gotten a chance in the last four years to visit some ancestral land from the 1700s in the northern neck of Virginia on one of the lines that ended up in the mountains...Didn't get a chance to go in either of them, but it was just kind of cool to know that land is still in the extended family. That's just cool. Now we didn't get any of it, but, you know, it's just the continuation of tradition is important.

This regional identify to family history also gave John (Civil War Reenactor) a strong sense of connection to a state, in Texas, but unlike the previous examples, he has never lived there. For John (Civil War Reenactor), this is purely a connection due to ancestors and family lore. He was able to gain a lot of these stories from his maternal grandmother:

Lots of stories though. One that I like, actually this is pre-war...my [grandfather's] father was one of the first, we have a plaque celebrating him as one of the first settlers of Texas, "Texas First Families." And he had come down through the Black Hawk War, and decided Illinois wasn't the place to be. They had come from South Carolina...having children along the way.

In others it was more of a general sense of background and place and the benefit of knowing about it. Francis (Manuscript/Editing Professor) stated how this general knowledge was personally beneficial to him:

We were mostly poor, red hill farmers. So there certainly wasn't any fancy genealogy, but we knew the history and where our people had lived you know, the various counties and areas. How they'd grown up, mostly in poverty and then they transitioned to the city and those sorts of things...That was a benefit. A couple of generations of history.

Other ways that people connected with family history were through friends or acquaintances of the family. In the case of John (Civil War Reenactor), it was in being able to meet and hear the stories of his father's former service members and hearing his father's story late in life:

Yeah, you know, it all is sort of relative to different things. The World War II one, my father was taken with cancer and was in bed. And we found out that there was going to be a reunion of his unit in Scranton, Pennsylvania. He was in [the] Artillery. He was sick so he couldn't go, so I went. And getting to meet men that he went through the war with was just a thrill for me. And hearing their stories, some of them including my father. And it helped me put some of his stories that I'd heard, put faces with them, connect the places where they were, very worthwhile...My dad's reunion. My father never talked about the war to me, other than camp stuff. Well, it [this reunion] put faces and places together. Because you've got to remember, when I started, if you saw the movie "Flags of Our Fathers," there's a scene where the fellow is by his father's deathbed hearing the stories for the first time. That's exactly what I did. I cried when I saw that, because it was just too fresh. I had just done that with my father. And the last year of his life, that's all he wanted to talk about. And he would remember stuff, but you couldn't interrupt him to ask a question. He could tell you, almost 90 years old, he would totally lose his thread so you couldn't interrupt him. And if you weren't quick to scribble it down, you may not get it again, because five minutes later he couldn't remember what he said. So it came rolling out in little spurts.

Other participants noted how they enjoyed the problem-solving or detective qualities involved in family history and genealogy. Susannah (Family Reunion Organizer) talked of it as a puzzle:

When I started doing the genealogy...I think that it became just like putting all the puzzles back together to see how they work.

Mary (DNA Genealogist) also mentioned this detective quality with her account of helping her husband, who was adopted, trace down his genetic family using genealogy, both through a paper trail and DNA techniques:

But my husband is adopted. And one other...thing that he said in that first conversation [in elementary school] I had with him...and looking back on it, I just think that's what touched my heart so, is he told me - I was telling him about my parents, you know? And I said "My Daddy was an orphan." And he interrupted me and he said "I'm an orphan too." And I said "You are?" And he said "Yes," he said "I'm adopted." And I thought "Aww." That's so sweet. And so anyway, he loves history too. The biggest impact that has had on me is just a yearning to help him find his bloodline and his roots. That is literally what has driven me in my research for the last 10 or 12 years, in a big way.

She continued, and in this, discussed the emotional component of her husband not having any information about his genetic family history:

A lot of my energy has been devoted now to the genetic genealogy. And I've done that in order to identify my husband's biological family for him. Now he has always wanted to know where he came from...And so it has just become my passion. Especially, well especially when you know, our children came along, I'm like you know "Who does he look like?" And the grandchildren come along, I'm like "Where did that come from?" And so when his, my husband's, father died in

2006 and his mother died in 2011, well in 2011, we really amped up the search. He told me, he said, "You've just got to find them." And I know that every time we would go to Scottish Games and somebody would ask him, you know, "What clan are you with?" That's got to hurt. And every time we even go to a S.C.V. [Sons of Confederate Veterans] meeting, and somebody is talking about his ancestors, it's got to hurt. And so the only thing he told me is, he said "If you find out I'm a Yankee, don't tell me." Other than that, everything was fair game.

Mary (DNA Genealogist) then discussed how she has used detective techniques similar to cold case specialists in an attempt to connect to her husband's genetic family:

Last year, I decided to just start over. And I didn't completely scrap the tree, but I started a new tree based on his closest DNA matches. It's called a "Mirror Tree." It's the way, the lady on TV that's solving the cold cases? CeCe Moore. I studied from her techniques and with her group. And built a mirror tree based on his, the people that he's related to, genetically. And it took a little over a year. But yeah, now we know who he is. We're still in the process of contacting the family. He's got four first cousins that are still living. Two of them have tested and we've met both of them and bonded instantly. They're...a lot older than him. He's significantly younger than all of them.

Lineage organizations were also a point of honor that many of the participants mentioned as a way to validate their genealogical work. Martha (Historical Society President) discussed her experience learning and appreciating her family's history later in life and the role that lineage organizations played in validating this:

It was not until I got involved with this [the historical society], that I began to realize that I need to do some work on my own family. I was not at all interested and thought it was really silly of all these people to go around to graveyards and look at gravestones and all this sort. Literally, I was over 60 years old before I started...And see I was never [interested before]...I knew that my great-grandfather was a prisoner of war. And I knew that one of my uncles was the first man from [his] County that was killed in the war. Didn't really matter. They were gone. You know? They were...I'm sure Mother tried to teach me, but it was not until, as president of the historical society, two of our members were going to put an iron cross up at his ancestor's grave, had not been done. And they asked me to read his biography at the little ceremony. And I said, "Well, sure. You know, I can do that." And I was so impressed and I thought my relatives need to be honored as well. So that then spurred me to join the UDC [United Daughters of the Confederacy] and do all of the paperwork and get involved in that. It's just been step by step, by step.

Two participants also spoke of the exclusivity of lineage organizations, the politics involved in some, and the defensive response that can come with this. Mary (DNA Genealogist) mentioned how and elaborated on her thoughts on why it took many years for her to get invited to join a particular lineage society:

[They finally] invited me to join [the lineage society]...It was 1995 and I had been going to meetings since 1980, before they ever invited me to join...but as my Aunt always told me, most people are jealous of us. I think they're - you

know, because - she always said it was because we had better ancestors, this is our great-grandpa, we've got pictures of him. You know, we knew him and you know she even remembered him being buried in his uniform and everything. And she said "You know our heritage is just so much better than theirs..."

Jane (Teaching Professor) discussed her parents' participation in these organizations, but then elaborated on her past apathy towards them:

Another thing is that my mother was interested in genealogy. I often went with her to look at graves and all these things you used to have to do to find out anything about your relatives...I've got her...She's in the DAR [Daughters of the American Revolution] and she was in the Mayflower Descendants too, so I'm a Mayflower Descendant also. But I've never been interested in doing that and I've got all the papers at home and I think every once in a while, I should look at that and just see what there is to see...

Family Activities/Trips

Family activities and trips were voiced by the participants as a way that connected them to history in general. Some of this was the parents' influence on trip choices, and for others it was based on the sites themselves and how they connected the participants to the history of specific places.

Kate (Historical Association Executive Director) discussed the influence her dad had on their family trips and how this impacted her view of the past:

But my dad is just the polar opposite of my mom, so summer vacations and things for us growing up, we didn't have the traditional week at Myrtle Beach. Because

of my dad's interest, we would kind of travel to all these different places, national parks, museums...so that's I think again, very subliminally how I was introduced to appreciating the past because it's a big part of my dad's personality...so it's always been part of my family to think to the past in some way, so it was never forced on me. I didn't hate the family vacations to all these places growing up.

That was normal for us.

Mary (DNA Genealogist) mentioned how her family did not take vacations, but pilgrimages. She mentioned how easy it is to add things to these trips to make them more meaningful and eventful:

I think it's something that so many people, not just today, but in the past too, they just want to go on a vacation. They just want to go to the beach. And have fun or do something entertaining. And that's okay, but you...can always find historical events nearby. But I don't know, a lot of people just don't take the time or see the importance in doing that. And that's something that I, my boys would tell you, that we've rarely taken a vacation. They are always pilgrimages.

William (Academic Librarian) spoke of how the trips his family took were a good mixture of traditional entertainment with enjoyable enrichment experiences such as visiting museums or historic sites:

A little bit of both, really. Sometimes we'd go up and stay in Maine for a week, and go around and do the local history museums and things, or stop along historic places along the way...We went to amusement parks, too, and we went to the lake, and went swimming, and all these things. It was kind of evenly spaced out. It

wasn't like, "Oh, another trip means another two or three museums in a day." My parents weren't like that, but they kind of interspersed it. It's always been meant to be enjoyable and just interesting, and enriching.

Eliza (County Librarian) echoed some of these sentiments and mentioned the variety that would accompany their family trips:

So family history has always been extremely important. My family was also the family that went to Colonial Williamsburg, we went to historic houses just as part of normal break in the travel day, going back and forth to Virginia Beach and Norfolk to visit my dad's aunt. You know, we did that as much or more than we did like Kings Dominion or Busch Gardens or anything. So it was very much a balanced thing. We went to a lot of museums, so history and history in the context of the culture around it...I would not have identified it at the time...but that's what was happening.

Participants also voiced the importance of the specific historic places they visited and the impact that these had on them and their interest in history. Jane (Teaching Professor) recalled their travels back to her mother's home states out west:

...My mother was from Arkansas and Louisiana. When we traveled out there when I was a little girl...we went to places on the way, these star type places along the way, like, Vicksburg, and we went to Montgomery, to the Old Confederate capital. We did a lot of things when I was in elementary school. And I really thought that was interesting...I think a lot of my love of history comes from my parents and the places we went, the things we did and stuff like that.

Thomas (Museum Historian) echoed this same sentiment:

See, the beauty...in my family is my father loved to go to museums. My mother, [also loved] museums and historic sites...

Mary (DNA Genealogist) mentioned a memorable trip to Kings Mountain in which her uncle and aunt introduced her to the tradition of throwing rocks on the grave of one of the “villains” of the American Revolution:

One of my favorite trips was [when my] Uncle took us to Kings Mountain...To the battlefield. And you have to walk a good ways out, at least at that time you did, down a trail. And we were pretty small, and to throw rocks on Ferguson's grave, of course. It was a big deal. So we were throwing rocks on Ferguson's grave...he found a log for us to walk across a little ravine, so that we could learn to walk like an Indian across a foot log.

John (Civil War Historian) recounted his second trip back to his ancestral land of Scotland. This second time he was able to take his two sons and recalled the experiences and the connection that they were able to forge:

Oh, they loved it [trip to Scotland]...We went to a lot of castles. I think they were castled out by the end of our tour. But that's what you go to see, stuff you don't have over here. We went to the Culloden battlefield and the Bannockburn battlefield for Robert the Bruce's great victory there. Lots of museums. I can't remember if we went to a Highland [Military] Tattoo while we were over with them or not. I have been to several. That's military marching bands and stuff. I got to witness one of last times it was seen, the Gordon Highlanders in full company,

the Gordons marching down High Street, Edinburgh, behind their banner. They are no more, they were disbanded. That was impressive.

Not all the participants had the ability to do much extended traveling or visiting of historic sites. Several recalled many significant experiences in the local community at locally significant sites or other meaningful locations.

Emily (Heritage Museum Director) mentioned how her family got creative and was able to find meaningful activities on a budget because her family did not have the funds to go to any of the tourist spots:

My family often went to historic places because, number one, we had very little money so we couldn't afford to go up on Lake Erie where the big amusement parks were. My parents could not afford those. Local museums and historic sites were free, so that was one of the reasons that we could go to them. We could take picnics, we could go see the sights, and they were free.

Mary's (DNA Genealogist) family followed a similar path and she recalled local trips:

We did not do a lot of traveling. We did do a lot of picnicking. And we would take a picnic even if it was just up to...[the] Church, that's where my [paternal] ancestors are buried. Or to [the historic] Bridge, or to [the] Baptist Church, that's where my grandparents are buried.

Edward (Local Storyteller) echoed some of his similar experiences to the others:

Well, yeah. We certainly would have picnics. Even in a wagon. I remember going to one picnic in a wagon with my grandfather. Now he had old [car], but he chose

to take the mule and wagon that day. I remember going in the wagon. But yeah, we would go up to [the historic] Bridge especially.

Family Heirlooms

Heirlooms were another way that participants recalled that they were able to connect to the past. Participants spoke of how these played a significant role in their connection and interest in history.

Martha (Historical Society President) mentioned how the family furniture that has been passed down through the family has had an impact on her and influenced her view of the past:

As I've been thinking about this and thinking about talking to you, I guess the love of history came from my mother in antiques and family furniture because Mother's mother had died at a very young age. And her only connection with her family and her mother was the furniture that she inherited. Mother happened to be the sister that just stayed local. And so, all the family things came to her. And the love of those things. Love of vases and dishes and hand-work and chairs and chests and things that I still have in my house. Those kinds of things. The love of those things and the stories that went with those things, I guess, was my, really, my foundation for loving the past... We have nothing new in our house. Almost everything has been passed on from either my family or my husband's family. I know that some of the furniture we have was in the family before the Civil, before the War Between the States. One old, old, ramshackeled table, that has never been refinished, I know, was in the family well into the early, mid-1800's...

Andrew (Colonial Reenactor) voiced similar comments as he spoke of part of his grandfather's old whiskey still that he remembered hearing stories of. He valued this and recalled that this is all he wanted when his grandfather passed away:

That was the one thing I asked for. I said, "If I can just have the worm off of [my grandfather's] still, that's all I want. Y'all can have everything else. All I want is the worm." Of course, I remember the stories [he would tell], you know, and [where] he got caught one night and how he got caught.

Andrew (Colonial Reenactor) elaborated on the many family heirlooms that he has been able to collect through the years:

Well this brown jug on the hearth, that was my great-grandmother on the [paternal] side...this brown butter churn, I remember granny...churning butter in this churn when I was a little boy. I remember the cow. We grew up poor. We didn't know we were poor, everybody was poor. We ate good and we were happy. But we grew our own food, we raised hogs. Had a milk cow, had...a mule...There's stuff like that, there's a number of crockery pieces around. In the kitchen there's a quilt that was really tattered. I did a bad thing, I did. I split it and put it behind something there. It was my great-great-grandmother's quilt she made. I've got quilts that Granny...made, [the one] that churned butter. But I've got a quilt that was actually dyed with real indigo, and they used human urine for the mortar, to make it work. It's like not blue dye, but it's actually real indigo dye. It's an old quilt. Would go back at least mid-19th century or maybe earlier 19th century...I've got...an old sun bonnet that was my great-great-grandmother's that

is put away in double Ziplocs with a bunch of bay leaf to keep the bugs out of it. One day I may do a shadow box or something another with it. It's sort of a late 19th century typical little home on the prairie sun bonnet that she would use in the garden.

Emily (Heritage Museum Director) indicated another way her grandmother influenced her and in turn how she viewed the historic past, this time with family items and their stories:

She [my grandmother] kept antiques. I have a blanket chest that she had, and in the bottom in her handwriting is, "This was handmade by Jacob Lock before the civil war." So she was very much that you knew who you were and where you came from, and all the artifacts, antiques, in the house. Who owned it, who made it...They didn't label them. I have a little coffee pot, and in it, it said that this was somebody's coffee pot that they took up housekeeping, and I mean, it's about this big. It probably had two cups that you would have had to set on the wood stove and boil the coffee and the water and then strain it. But she knew exactly whose it was, and that's the way. Her stories to me were almost like Little House on the Prairie. She told about riding to town in the buggies, and fording the creeks, and putting her feet ups, or...because the water came up and she wouldn't be wet. She told me stories of her...how Santa Claus came to their house and her father would take his boots and put them in the ashes in the fireplace and make tracks to the Christmas tree to convince her of Santa Claus, so she really...and she talked about the Great Depression and which...the time I was born, in the '40s, wasn't that long

before. But as a child, I didn't experience it. But she told about the different things...And so I value those kind of things because family members valued them. They were things that were...my grandmother gave me that were her grandmother's or had been in the family, and so I value things of the past because of her. I have also, in my kitchen I have a big corner cupboard that was my Ohio grandmother's that I hauled all the way from Ohio. And again, I value that because it's very, very old and it has some history to it that I value.

Other family treasures that helped participants connect with the past were photographs of their ancestors. Mary (DNA Genealogist) recalled the power of these while holding up one of these pictures:

Steven and Rebecca [holding the picture of the two]...aren't they sweet? Look at them holding hands. Precious...these pictures have always been a part of my life, ever since I can remember. I knew Steven and Rebecca and Peter. So it's just always meant a lot to me, I've always been very touched by their tenderness toward one another. And I felt like they had a great tenderness towards their children. And they just, and they felt it to nurture the same characteristics in their children. And I see that you know how it's come down to their grandchildren and their great-grandchildren.

Mary (DNA Genealogist) then continued and spoke of the visceral feeling she gets from having and holding her great-great-grandfather's Bible:

Well that's the way I am. Now this is my great-great-grandfather's Bible. And I know it ought to be in a protective jacket in an archival box. Believe me, I do. But I take such joy in holding it in my hand and seeing his handwriting...

Wade (Cannon Enthusiast) also mentioned a couple of very important family heirlooms that he treasures and that help him connect to and understand his parents and their past:

One of the dear things I do have of my mother had to write an autobiography report when she was in college. That's really precious. I have that little piece of history right there. We found a love letter my daddy wrote to my mother in the 1930s before they were married...

John (Civil War Reenactor) also recalled a couple of important heirlooms and their meaning to him and his family:

Family is important. I was real fortunate, particularly on my father's side, we had good family bibles, took us all the way back to 1697 in Scotland...

He then continued and discussed an experience he was able to share with his sons as well as with his aging mother:

We went through a cedar trunk of my grandmother's. And it had some things that I didn't remember having seen, one being one of my great, great-grandmother's sun bonnet. Old fashioned from cloth, you know, Mammy Yokum type hat. And [my son] was sitting there, and he held it and said, "This woman lived her whole life, and all that's left of her is this sun bonnet." That was an interesting comment, I thought. And he was right. That's all that we have that was hers was that bonnet, which she evidently lived in, you know, working outside. That was an interesting

concept, I thought. Which tells me that [my son] has a little bit of thought in his head on some of these things. Going through that together, I was able to, but that was, maybe influence on them, but I certainly would put that little piece of family history in my pocket as a pleasant afternoon. Because a lot of stories came out of that one. Not just from me, but other members of the family.

Family Stories/Storytellers

Another theme that emerged as a significant influence for the participants was family stories and family storytellers. Martha (Historical Society President) recalled the fond experiences of being a part of hearing stories when the family and community would all get together:

But the joy of visiting back in [my mother's hometown], was sitting on the big front porch, rocking in the rocking chairs, hearing people tell stories.

Edward (Local Storyteller) had the most significant recollection of the importance of storytellers. He states that his maternal grandfather was the best storyteller he could recall and weaved in a story of his own:

But, [my grandfather] was a storyteller of storytellers. He knew the history of practically every family. He had the best known Madstone, and now we're getting into some real heritage and history. Madstones are those growths found in a deer's body, in the rumen, and they're very soft when you take them out but when air hits them, they harden. These were called bezoars back in the middle ages. The purpose is to extract poison. That's their whole purpose. He had the Madstone that was kept in a little velvet bag. When someone was bitten by a snake or a black

widow spider, something like that, they got to him as quickly as possible and he of course used it by inserting it into some warm milk to reconstitute and soften it. He would take a little area and prick the needle that you would put through the fire, draw a little pool of blood, and you shake off the excess milk and you place the Madstone on the bite area. If there was poison there, it would "stick," meaning it was difficult to take it out. Once you could easily lift it off, put it back into the cold milk and little streaks of green poisoning. Sometimes people would be late in the day and they would have to have it on there quite a while, so they would even actually stay over with my grandmother and grandfather. Many of his stories all through the years, not only that...Other members of the [paternal] family were good storytellers. Not only that, occasionally there would be another family that would have a gathering, and if one of their good storytellers was going to be there, I would make myself invited or get an invitation to go to that family as well.

Emily (Heritage Museum Director) recalled that storytelling was a natural part of her family that stemmed from her grandmother but had come through the many ancestors before her:

I think the biggest influence if I would sum up in my life is probably family and family attitude. Because my family was...they were all storytellers. We didn't get around the dining room table at my grandmother's without hearing dozens of stories from someone. My uncles, my mom, my dad, my grandparents, they were always storytellers. And I think that's a great influence.

Suggested Enhancing Measures

These data from the family theme supports programs like the American Battlefield Trust's Generations program. This program is designed to provide opportunities for significant adults (parents, grandparents, other adults) to experience history together with the younger generation. This program provides tools, such as online educational material, all the way to organizing events structured specifically for audiences of all ages. These strategies are for the purpose of highlighting ways that families, friends, and neighbors can come to experience history in a tangible way (American Battlefield Trust, 2015). Its methods also include periodic events onsite at various locations such as the "Generations at Gettysburg Event." This particular program involved a hike led by National Park Service rangers and Licensed Battlefield Guides over the area of Pickett's Charge at Gettysburg. These events are free and are available to anyone to attend as long as they are accompanied by at least one member of a younger generation (American Battlefield Trust, 2015). Such a program is a perfect example of how the family influence demonstrated in this study can be enhanced and extended. The results of this study suggest that programs such as these should be expanded as they provide a means to increase an individual's personal connection to history.

Applications (apps) and other regional guides can help reduce barriers for families and help increase the value of family visits to historic sites on family vacations and trips. Family activities and trips were often mentioned by the participants in this study. One example of this is the American Battlefield Trust's mobile battlefield tour app. These apps, provide guides for visitors of the battles at sites. These apps are helpful when

visiting the site, but also as a scaffolding tool for family leaders in planning trips. These mobile apps are all Global Positioning System (GPS) enabled and free to download from the organization on any tablet, smartphone, or other mobile device (American Battleground Trust, 2018). Technologies like these could be especially helpful in building self-efficacy in novice family trip leaders. Based on the results of this study, utilizing technologies such as these can greatly increase the prospects of meaningful historic visits.

Genealogical assignments are another way to tap into the motivating theme of family. Much of the literature on this subject is dated (Aaron, 1992; Adomanis, 1990; Johnston, 1978). The lack of recent studies leaves a void in the literature for a meta-analysis of what is there and a need to update how this can further benefit social studies education research. Johnson (1978) made the case for all of his teacher education students to construct their own personal genealogies. These, he claimed, help students with skill development for gathering and evaluating data and provides for personalization of what is often abstract information and topics. He also claimed that this can enable students to become “more self-actualizing (developing a clearer sense of identity and uniqueness, self-understanding, self-importance, self-acceptance, and self-concept)” (p. 194-195). These opportunities for students and individuals to dig deeper to find out more about their family history is a major concept expressed by the participants of this study as significant and influential.

As a part of community development, historical associations, community centers, and local governments can provide community resources to help reduce the barriers for families to organize and have family reunions/gatherings. Such efforts could include

providing local facilities at free or reduced rates, helping with advertisement, and providing leadership with knowledgeable models to help build self-efficacy in individuals in organizing family events. Such encouragement could add significantly to a community's cohesion and sense of uniqueness that could help communities retain citizens, as well as an incentive to relocate there. Many of these benefits to citizens in terms of community cohesion are illustrated in Osberg (2003), who mentions increased economic opportunities and investing, better health and well-being of residents, and increased social connectivity. Based on the findings of this study, increasing opportunities for families to have reunions could have significant impact on individuals.

Summary

From the descriptions presented and the resulting analysis of the SLEs of this sample of HPs from Upstate South Carolina it is clear to see the impact that Family has had on their lived experience. Based on these data from the theme of Family, suggestions have been made of ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. For the theme of Family, these include: implementing programs that connect family members and their history, providing scaffolding (such as battlefield tour apps) to encourage the use of historic sites on family trips, increasing the use and access of genealogical education and resources, and reducing the barriers and providing community support to increase the occurrence of family reunions.

Sense of Place

The second theme that emerged from the participant's descriptions was that of Sense of Place. This expressed itself in many different way including their sense of place, their community, and the specific historic places/sites that they found meaningful. The following section presents a thick description of each of this topics in the participants' own words. This section will conclude with suggestions for enhancement measures and an overall summary

For shorthand descriptor identification of participants used in this section, refer back to Table 4: Participant Shorthand Descriptors or the Categorized Biographic Information of Participants descriptions on page 60.

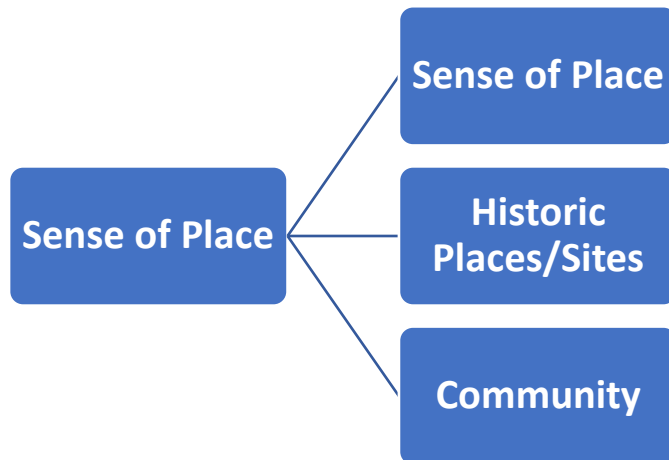


Figure 2: Clusters of Meaning Leading to Theme of Sense of Place

Figure 2 provides a visual representation of the coded clusters of meaning that went into the construction of the theme of Sense of Place. A full description of each of these is presented in the following section and provides a rich description of each cluster using the participants' own words.

Susannah (Family Reunion Organizer) described growing up and experiencing the local landscape and hearing the stories that went along with those areas with her immediate and extended family:

We would go seining [using a specialized net to catch fish]...start off at [the plantation] and then we would go to Seabrook, then Kiawah and there was no houses over there, [it] was not developed and we would pull the seine and do all that and then come back, clean all that mess of fish and then we would eat. Yeah, they were all good story tellers, but, see it was really fun growing up in [the Lowcountry] cause see, I went fishing in the Ashley River, the Cooper River, the Kiawah River, the Folly River, the Stono River, and so when we were in those places, stories came up cause you saw plantations and things, you were just there. And same thing at all the beaches.

She continued as she recalled a picture that she is holding:

See this is me at six years old. This is what I was doing. And I remember when they killed that alligator and he was about 12 foot long and he had two hogs and I sat on his tail when they skinned him. That's what I was doing, so it was fun. I just had a different world and we were just doing all kind of crazy things.

She spoke of the connection that she had to her family's land and what the local landscape and its historical context meant to her:

[My Uncle's plantation] was like a magical place. It was a plantation. It sits right behind Kiawah...We had no phones, there was no stores, there was nothing. It was just us...

Martha (Historical Society President), on the other hand learned about her history and the local landscape late in her life. She describes this experience of learning it from a local expert:

He [the local historian] had us do a map of the state road and all the different area places along the map. Put a piece of white paper on a backboard and we marked out the map. And in the process, he would tell me stories. He used to say, "[Martha], it's all about the stories. It's the people and the stories, not just the dates at all. It's the people." And I would spend hours and hours just sitting in the rocking chair listening to [the local historian] tell stories. And he would have to tell them over and over for me to remember.

Edward (Local Storyteller), on the other hand, had an early start with all of the storytellers in his family. He recounted the first time he got serious about historical study and the history of his "place":

But as far as seriously thinking of it in terms of history and heritage, we would have to go back to the time that I was 14 years of age. I wanted the church, the local church, to sponsor a Boy Scout troop...When I decided to do the history merit badge, the first requirement was to research the history of my home community...So the first place I went was a book in the library written by Dr. John B. O. Landrum, Colonial and Revolutionary History of Upper South Carolina, which is the only book actually that tells much about what happened here. Then I went to talk to the oldest people in the community, Mrs. [Smith], and

a few others like this. That's how my research into history started. That just lit a fire under me.

This sense of place followed Edward (Local Storyteller) to high school as he grew up in a very rural community:

While [we] still went to the physical building [of the community school], it [had been] consolidated [as a] district one school. Four of us in the class volunteered to research and publish the history of the [community] school. That was our gift to the school and the district, and to eight different libraries. It was, I think, about 15 pages.

He was even able to harness this sense of place in his professional career in various locations he worked throughout his life:

From that point, every place I have ever lived, New York City, Los Angeles, Phoenix, I learned the history and heritage of the place where I lived and within a year's time I'm conducting tours for visiting clients or family members. Nothing is more moving than history. To know where we came from. But nothing is more disappointing to see how we haven't learned very much.

Edward (Local Storyteller) then described how his native community aroused in him a sense of place like no other, and the bond to the land he felt and to others like himself:

Every October [we would] clear the local cemetery. These are things we do corporately. We don't do that anymore. We do everything with something in our hand. By the way, speaking of sense of place, in the [region], which of course that's where my expertise lies, [this region] is different from every other place I

have ever found, and I've gone through most of the world except the Far East. I find that people who are native to this mountainous region are tied...their psyche is tied to the land in a way like no other place. We have the same feelings that our Cherokee brothers did. A Creator created this land. We cannot own it, we can only use it for a limited time. It still belongs to the Creator...When Dr. [Jones] did his documenting [of] the folklore of [this region] in 1983, he learned that the people of the [region] revere three things: God, the family, and the land. Not always in that same order.

He then went on and discussed how things have changed in his region through the never-ending march of progress. He lamented some of the loss of place and community spirit, and of people helping people:

Not only that, I'm old enough to remember before I went to high school, we still had corn shuckings and things like that where people would gather the corn and you'd go to a particular place and you would shuck out an entire barn, something like this, and the women would have dinner on the grounds and then you'd go to another home, things like this. Not only that, you always had somebody who was having an accident, breaking a leg or an arm or something like that, that neighbors would get together and take care of plowing his crop or gathering them or something like that. It was just a communal effort in those days. I miss those, believe me. Oh we do it now, but we do it more with giving our money than we do our time.

Edward (Local Storyteller), who lives in the house he grew up in, feels this connection to this structure and for him it stands as a continuation of his parents' lives:

[This] place is full of memories. My sister, who's 91, never lived in this house. She had already married. She was visiting with me about two months ago, and she was here five days last week. But she was sitting over on the couch there and she looked at me. She'd been reading and I was working on something. She looked up and she said, "I have just figured out why it is that you love living here." I said, "Why?" She said, "Mother and dad's spirit is still in this house." I said, "Yeah." Yeah, I'll be sitting in that chair... We have that little thing on the chimney up there. I remember the day it was first put up. Oh, when the wind blows, that thing goes... The first time it did it, my mother was sitting in a chair. She came up out of that chair about a foot. Every time I really hear that sound I think of her and I laugh.

Mary (DNA Genealogist) recalled being part of a tightknit family community that lived near a small town:

Well I grew up at the foot of [the] Mountain... and [near the] Baptist Church my entire life... And that community in general is very much in touch with who they are and where they came from. And I grew up within three miles of all of my aunts and uncles. And all of my 20 first cousins, and great aunts and great uncles.

She then discussed her childhood and how much she enjoyed it:

They [the teachers] knew who you were too. So it was really a very idyllic childhood. When [my] Aunt... would pick me and my cousin up at school, we

would usually stop by [the local] Feed and Seed...Great memories of that, just the smell when you opened the door, you know, hay, oats, seed, baby chicks. You know the whole thing was a great experience.

Emily (Heritage Museum Director) brought up something a little different. She noted when she traveled to various locations she could see the same love of place and local history in others that she saw in herself of her own region:

...In the summertime I worked for the Southern Baptists [and they] had a summer student mission program...whenever I would be someplace [on the mission trips]...the local people, when I had time off they'd say, "Oh, you've got to go over and see this." Or they would take us. When I was in New Mexico, people took us out to white sands where they did the missile testing, and we went to Carlsbad Caverns, and then I remember us going and they said, "Now, this little town is where Billy the Kid came from, and he stayed at this inn." So it was interesting because then people would always want to show you their history, and I found that both in Texas and in New Mexico...

She then discussed how she brought this same perspective to her professional career as the local librarian and utilized it. Through this she was able to extend her own vision of place in helping others develop theirs:

And the thing that got me into [my adopted town's] history was that people would come in the library when I was first working and they would say...students would say, "I have to do a report about the community's history." There wasn't anything there. There was one little paperback thing that the first schoolteacher had written

20 years after the town was founded..., and she even got the date wrong. She said 1875 and it's 1876. She said "about" so she was covering herself. And then other people would come in, "What do you know about so and so?" And I thought, "In self-defense, I have to find out about this community." So I began...anybody that wanted to give me old letters, old city directories, pictures, postcards, owners papers...Anything about [the town], I'd take it. I began to collect, and when people knew that I was serious about it, then they were willing to give me things and they'd say, "Now you're not going to give it to that group in [the neighboring larger city]." That was the attitude. And I said, "No, this is for the collection here." And I created a [town] history collection...So I created a history, and then people began to call me [our town's] historian.

Daniel's (Living History Interpreter) love of history is immensely tied to his region and he sees his family's history within it:

My family has been up here in these mountains, on my great-grandmother's side, since 1768...But my family basically has lived in these mountains for generations. And it is just a way of life. They didn't hunt just for sport. That's how they fed their family...So that had a whole lot to do with it.

Eliza (County Librarian) also shared some of these same sentiments in her love of her region and the sense of place that it instilled in her:

Well, I grew up...in the Shenandoah Valley. Which has a very strong sense of history, and Virginia, in general, has an extremely strong sense of historical place and importance...it was very influential in the founding of this country.

Eliza (County Librarian) then recalled a pivotal program that she was fortunate to participate in around fourth grade, in which the focus of the program was “her valley”:

[It was] a summer program called “mountains, valleys, and people” and that may have been the only summer it ran...but we got to look at the history and life of the Shenandoah Valley within that summer. Six weeks or whatever...and it included field trips to the Buckhorn Inn, which was an old Inn. I still have their peanut butter pie recipe somewhere. I need to make that at some point. Oh man, it was yummy. Belle Grove Plantation, which is an older plantation there just north [town], and then and other historical sites, the historical cemetery in [town], different things. I think we went to New Market Battlefield, you know, just various places up and down the Shenandoah Valley. They also had a couple of sessions on folk dances. So contra dance, square dance, that kind of thing and, you know, we all had to participate and whatever, which I thought was super cool because that was me. Then we also got to make a topographical map of the Shenandoah Valley that was kind of the class project for some of us older kids in the class. It was a mixture of ages, but in that mid to late elementary school kind of age range and then younger siblings ended up getting hauled along on the excursions because if mom was driving, the younger siblings were coming along. So that was an important event and, again, it looked more at the culture. It was history, but it was a history within the culture of the Shenandoah Valley and the more distant I have gotten from growing up there, the more I realize how significant that culture is and how different the Shenandoah Valley culture is and

particularly that central Shenandoah Valley Mennonite culture is unique within the cultures of Virginia. It was a great place to grow up. I loved it.

Other participants spoke of missed economic or business opportunities by staying in “their place,” because their love and sense of rootedness would not let them leave. Wade (Cannon Enthusiast) recalled how this really had a big impact on him now that he is retired:

That big company offered me some big changes but I lived in my family home that I grew up in because I bought it from the state after my mother passed away, going to the same church, going to for four generations. My daughter was heavily involved in high school band and all of this stuff...I got to thinking. And I said if I uproot my family, where can they move me?...And so I finally decided I'm going to take my stand to live and die in Dixie. I said, even if I got transferred to Georgia or North Carolina, I said it might be the South but it's not home. And now that I'm financially in ruin, [I think] it would be nice to have some money [and] have a nice pension or 401k and so forth but that's another story...But I really have no regret because I still live here, this is my hometown, it's me...If you don't know where you're coming from, you don't know where you're going...I said, you got to have some roots, you got to have some foundation,...you got to make sure you really know where you are or else you're not going to make it.

Eliza (County Librarian) recounted this same feeling of being drawn back to her region in speaking of her brother moving back home and giving up opportunities in larger urban areas:

My mother [hasn't moved] 90 miles...from where she was born. My brother was born in [our hometown], moved to the western suburbs of Richmond for about eight years and is [now] back. He's not interested in moving. He's going to find a job there [because of his love of the place], whether it's a good job or just a job, he's finding a job there. Whereas I've been willing to move halfway across the country for a good job.

Eliza (County Librarian) does go on and further discussed that getting back closer to her beloved region was one of the pivotal factors into her moving to her current job in her current location:

So I only applied for things that I thought I would be a good fit and locations that I thought would be a good fit...I really wanted to be within about four hours [of home]...After seven very long years in Kansas, I am back within a stone throw of my Blue Ridge Mountains. It makes my heart and my soul very happy...

Historic Places/Sites

Many participants mentioned specific locations of historic places or sites in the retelling of their significant influences or experiences that led them on this journey toward historical advocacy.

Susannah (Family Reunion Organizer) recalled once again sites from her beloved Lowcountry in her stories:

...So we always visited like Fort Sumter, Fort Moultrie, Fort Dorchester. That was way before it was ever made into a park. We walked all over that part of

Summerville. We went to the gardens, we went to old plantations. We went to [visit] cousins and families.

Andrew (Colonial Reenactor) mentioned how these places that he was able to visit further enhanced his love of Native American history that had stirred in him ever since he found his first arrowhead as a young boy:

When I got out of school and I could be on my own, did a little traveling, you know...to Etowah and some of the other Native American sites from North Carolina towards the coast, north Georgia...Anything I could find on a map that would be [something to] see...like an Indian mound site or something, or places I would read about...North Georgia was great. Places out in mid North Carolina, places up in Tennessee. There's a number of mound sites sort of close without having to go too far. And see some of the museums and stuff.

Jane (Teaching Professor) recounted a summer she was able to live in Charleston and how this experience allowed the history of her state to permeate her being. She mentioned how part of her love of South Carolina stemmed from this and further connected her to its history:

Well besides the fact that I lived here [in South Carolina my whole life] and I've been a lot of places...I had lived in Charleston one Summer when I was in college and worked down there and you can hardly live in Charleston without taking some notice of the historical legacy there...And our apartment place was right next to a cemetery where a lot of notable South Carolinians are buried, including John C. Calhoun. So you know, we were around that stuff all the time and you

kind of learn it unconsciously. It just kind of comes out when you're in Charleston.

Mary (DNA Genealogist) had a similar story, but it was her college campus that provided the setting. She grew up going to the campus for special occasions and big events ever since she was a little girl. She spoke of how she loved everything about the campus, including its rich history:

I never wanted to go to school anywhere but to [my university]. And I just love everything about [my university], I love everything about [the historic figure associated with the school], and so that [was that], I was not going up to school anywhere else...Oh it was just special it was always special. And we visited there a lot when I was growing up. Went to eat, you know a lot at the [famous restaurant], when it was a fine restaurant. All of our special occasions were there. And so I just always loved driving by [the historic house on campus] and seeing it. So that was, it was a beautiful campus. But I never wanted to go anywhere else...I definitely walked by [the historic house on campus] every day to my classes. And they were, they had a, made an impression on me. And just the old buildings, you walk in [the education] Hall and the, you know, the floors creak and the doors creak. It just and the smell of it, it just fills you with thoughts of another time. And you think of all the people that came before you.

Community

Closely tied to sense of place, the idea of community came out more specifically in certain participants. The concept of Community consisted of a variety of angles, such

as being distantly related to members of the community, to how the local people would come together for a common goal.

Susannah (Family Reunion Organizer) stated that when she first started teaching in a local Upstate elementary school, people would always mention how they were related:

I remember children coming up to me at [the school I was employed at] and saying, "I'm kin to your husband," and I thought, "What are they talking about?" But they didn't know that they [were] kin to me as well...and the same thing at [the other school I was employed at]. They would say, "I am kin to you," and I would think "What are these people talking about?" It took me a half a lifetime to figure out who I was. They knew who I was, I didn't know who I was. So now I've got [most of] it...figured out.

Martha (Historical Society President) similarly discussed this true sense of community as she recalled the times when her mother and aunts would go back to their hometown to visit. She stated how this ties into her view of the past:

[With] Mother's family...it was just people talking. Just talking, back and forth. Rocking on the front porch. Neighbors coming by and stopping because when my mother and her two sisters would come back [to their hometown], the whole community came together. And the girls came home, you know? And everybody wanted to visit with and see the girls. So, I guess that was really the root of learning to really love the stories from the past.

Martha (Historical Society President) went on to mention how she has seen this idea of community expressed in her later life through her own participation in the community as president of the local historic society and in the volunteers she has met. She discussed one individual's great efforts to save the bricks from the old high school that the county was tearing down, saving them to use on the repurposed building that became the city's history museum:

We [the historic society] asked them, "Can we have some of the bricks?" And they said, "Why sure." So they just dumped buckets full of bricks out here in the back. And [one of our local volunteers]...wonderful man, would come out here and he was in charge of cleaning the bricks so they could be [re]used. He cleaned 6,100 bricks. He'd have people come help, football players, business people. He would move them out to his farm so that they would be safe. And then when it was time to brick the building, the front of the building and make the handicap ramp, then [he] brought them back.

Emily (Heritage Museum Director) described the tightness of her community and the influences that stem from living in small towns. She then spoke personally of how her grandmother's influence outweighed either of those other two in her own life:

In a small town like that, there were two influences in your life. Church, there were two churches, Baptist and Methodist, which is typical of a southern town, and school. And those were your influences. So really, my grandmother was my source of history and she was my biggest influence.

Mary (DNA Genealogist) also remembered how when she first got a job teaching out of college, it was back in the small town in which she grew up, and having the feeling of community was very important to her and gave her a connection through time and space:

I taught school at [a local elementary school] for three years. Love, love, love that community. And I sort of felt like I was home because that's where my Daddy had gone to school, at [that school]. And a lot of people up there knew him and when they heard the [paternal] name, you know they would, they always knew [a family member]. Then I had, even had some of my little cousins in my classroom. So that was a great, great joyous time.

This sense of community that Emily (Heritage Museum Director) developed through her early years led her in later life as leader of the city heritage museum to reach out to groups that she wanted to be better included in the community's history. She recalled one of these experience of this highlighted this growth and development:

So I began to do in February a black history month and I did several things to try to encourage black residents in town bringing pictures and giving me histories. One of the things I did was I went to [the city community center in the historically black section of town] where they would have daily programs and lunch for the senior citizens, and I went...I asked the lady if I could come and talk to the group about the importance of family history, and collecting their history, and saving their pictures. And she said sure because she was always looking for free programs, and so I came and I tried to interview and get people [to talk], and no one talked to me. They just looked at me like, "Well, it's none of her business." So

the lady said, "Would you like to stay for lunch?" And I said, "Oh, I would love to stay for lunch." So once we're seated at the table and I began to talk to my table mates and I would say, "Were you born here?" And, "Tell me about your children." And then slowly, they began to talk and I said, "Well, you've been around so long, I bet you know a lot." And she said, "I think I'm the oldest person here." And then somebody across the room said, "I think I'm older." And after that they just began to tell me stories, and it was a wonderful afternoon. And I heard stories of being tenant farmers at [the north side of town], and of the white man that owned the farm giving them the wagon and horse so they could go down the road to the church for the revivals, and about the kind man that ran the mill store who gave a child candy, and it was great. About husbands that went to World War II, and so it became very interesting. [After this] They got very interested in the black history month... We had pictures shared. One of the things I did was I had...one year we featured the neighborhoods and that...the black neighborhoods of [our town]. So we had displays, so I asked people to bring pictures [of people] that lived in those neighborhoods. And so we featured [Eastside], and [Westside], and actually, [Southside]. There were four of them, and the...I think they enjoyed those, and we had pictures of families and individuals. And then one year, we did black businesses, and then we did the churches, because the churches were so important to black history. The civil rights movement came out of churches. This year's black history month though, I actually had more white people than black. So I had begun to have a blended, which was my goal anyway. We put up

pictures, and we've had all kind of programs. We had singing groups, we had a fashion show. We actually had a display of hats that the black women wear to church, because some of them are fantastic. And we did that, that was a big hit. Everyone enjoyed seeing the hats and the ladies loaned their hats to put out. So, yeah, we've had a real variety of them over the years.

Suggested Enhancing Measures

Many who talked of place-based education have called for a greater emphasis for education. Gruenewald & Smith (2008) stated that in response to growing trends of economic development that often disrupt community life a “new localism” has been proposed to combat this (p. xiii). These disrupting patterns of economic development have led to a phenomenon called “placelessness” in which individuals acquire a sense of alienation from others and no longer participate in the political and social aspects of their communities (Gruenewald & Smith, 2008, p. xvi). To combat this, the “new localism” looks to conserve and nurture the patterns of connectedness and mutuality that are the bedrock of the well-being of the community. Gruenewald & Smith (2008), continued to discuss that they believed that “humanities adaptive capabilities” can be restored through education that provides the understandings, dispositions, and skills required to be involved in the essential character of their own place (p. xx). In doing so “education must first lead children to recognize the assets found in the human and natural environments closest to them, including understandings drawn from traditional cultural practices...” (Gruenewald & Smith, 2008, p. xx).

Participants of this study exhibited many of the components postulated by Gruenewald & Smith (2008). In particular, the connection many had to the landscape, community, and the sense of place they had developed was deeply expressed in their words. Many participants spoke memorably of a local and state history course in their schools. Based on these results, opportunities for students and citizens to learn more about their local and state history should be made more readily available. A greater emphasis on local and state history could also include the implementation of curricula that seeks to integrate a region's geology, natural history, and cultural history so as to give students a broader perspective on their regions and further develop a sense of place. An example of this that has shown practical success is the SC MAPS program. This program, provides an emphasis on the "geological events and their resulting landforms and the abundance of natural resources that influenced South Carolina's historical events, cultural diversity, economic development, and environmental outlook" (SC MAPS, 2000, p. vi). This program seeks to help South Carolina students understand and meaningfully contribute to the conversation of how best to preserve and utilize the natural heritage of the state (SC MAPS, 2000, p. vi). The unique component of this curricula is that it utilizes "infrared aerial photographs matched with topographic and special purpose maps. In addition, these products are complemented by two satellite images and several state base maps" (SC MAPS, 2000, p. vi). In using these uncommon educational resources, this provides a way for students to compare and contrast between landform terrain, vegetative cover, and current land use of the state's diverse landform regions.

This concept of local-based education also extends to museums, nature centers, local libraries, and community organization. They are positioned to be connectors of citizens, both young and old, to the local community and landscape in which they live. One example of this connection between schools, local communities, and community organizations, was a partnership created by the Rural School and Community Trust. This organization has worked in diverse settings across the United States and helped connect community businesses, government officials, and activists to schools to craft curricula that is both challenging academically and allows the students to connect with solving community problems, their culture, and their local economies (Tompkins, 2008, p. 173). Tompkins cited success stories from Howard, SD, all the way to Edcouch-Elsa, TX. Her data highlighted that schools are often overlooked as important components of economic and community development. Within this context though, her research showed that students have skills to offer and can contribute to efforts to reinvigorate the local economy and revitalize the community (Tompkins, 2008, p. 192). These types of partnerships can provide ways for the students to gain the sense of place that was deemed significant by the participants of this study.

Summary

From the descriptions presented and the resulting analysis of the SLEs of this sample of HPs from Upstate South Carolina, it is clear to see the impact that Sense of Place has had on their lived experience. Based on these data from the theme of Sense of Place, suggestions have been made by ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in

curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. For the theme of Sense of Place, these include: increasing and expanding opportunities for individuals of all ages to learn about their region and state, implementing curricula that seeks to integrate a region's geology, natural history, cultural history to give the individuals a broader perspective to personally connect with and develop a Sense of Place, and increasing community and school partnerships, where students and staff can gain opportunities to impact their local communities.

Offering Historical Education

The third theme that emerged was that of Offering Historical Education. The theme of Offering Historical Education varied in the participants' descriptions to include the impact of early literacy and libraries, teachers' influence, state and regional history courses, field trips experiences, interest-based assignments, investigative and research-based experiences, as well as some negative views of school history. The following section presents a thick description of each of these topics in the participants' own words. This section will conclude with suggestions for enhancement measures and an overall summary.

For shorthand descriptor identification of participants used in this section, refer back to Table 4: Participant Shorthand Descriptors or the Categorized Biographic Information of Participants descriptions on page 60.

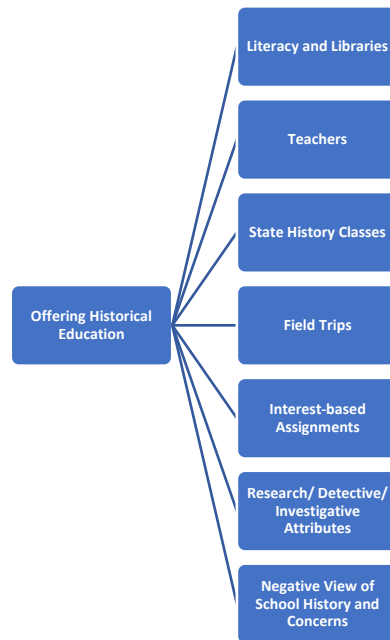


Figure 3: Clusters of Meaning Leading to Theme of Offering Historical Education

Figure 3 provides a visual representation of the coded clusters of meaning that went into the construction of the theme of Offering Historical Education. A full description of each of these is presented in the following section and provides a rich description of each cluster using the participants' own words.

Literacy and Libraries

A part of the overall theme of Offering Historical Education that participants spoke of was that of literacy and/or associations with libraries, particularly early in life. Much of this is related to parents or significant adults building this skill in these individuals. Many even specifically mentioned how being able to read early in life opened up a world of learning history or about historic characters that would have been absent without these literacy skills.

Jane (Teaching Professor) recalled what a big deal it was for her to see her parents often reading and herself always having access to a plethora of books:

I think that my parents must have been very interested in history. Although I never asked but in our house we had lots and lots and lots of books. There were many of those books that were related to history. I would get [them] out and read them. I always wanted to know some more about places that I read about. My mother and daddy usually knew a lot which now that I look back it kind of surprises me but they knew a lot. I guess because they were big readers.

She continued to speak in this same vein:

When I was a little girl I loved to read, which I still do. And I can remember that there were a series of books that were biographies, they were for children, biographies of great Americans. And I remember reading all of those and really liking them a lot.

William (Academic Librarian) described the influence of his grandfather, and that even though he did not have an extensive education, he was a big reader and a seeker of knowledge beyond the confines of his local community:

My grandfather was a big reader. He, I don't think had more than a sixth grade education, but I remember I spent my summers with [my grandparents] when school was out, all day long, until I could fend for myself while my parents worked, and I'd always see books on his bookshelves, and interesting things. That was one influence, I suppose, more than anything. He was very much [interested in things]...He was an artist, too, and he was into natural history, and painted landscapes mostly, but read about hunting and fishing, and exploration. Had a subscription to National Geographic, as well as Field and Stream. There were always stacks of those things around. You know, learning about the world, beyond just the confines of the town, I suppose...I mean, I guess I'd find things in the National Geographic, and ask him about them, or we'd talk about them, or he'd say, "You see that thing about the Maya, and the new thing they uncovered in Mexico?" Or something. I guess it was an expansive way of learning about the world, and the nice thing about National Geographic, of course, is because its [variety of topics]...They do U.S. history, they do world history, they do archeology, they do geology, they do botany, and everything. There's always something in there, I guess. I had that. I think he subscribed to Smithsonian for a while, too, which is pretty much all U.S. history, for the most part, or U.S. science and history...That's part of it.

Martha (Historical Society President) expressed similar ideas and discussed her early ability to access written information and ideas through reading. She was particularly drawn to biographies and detective/mystery selections:

Both my parents were school teachers. [I was] reading from a very, very, very, young age. Being read to before I could read...Always reading. Always reading...And then spending most of my free time reading. And I guess, biographical books were probably the most interesting to me as a little child. But as far as that, there really wasn't much that I can document as of interest in history except the biographies...[but] as I got older, there were some, the Little House books, of course. But the thing right now that I can think of was the Nancy Drew books. I read everything possible about Nancy Drew. So I was a sleuth. I was born to be a sleuth.

Kate (Historical Association Executive Director) also recounts the influence of mystery books and book reports based on these:

At that point, up until I was probably 11 or 12, I liked to read and I really liked the mystery stuff. Typically, elementary style chapter books, but I was always fascinated by the ones that did have some kind of historical mystery to it. And so, I loved doing book reports when I was that age...I remember doing these book reports and we were always asked to dress up with the book report...And so, I had costumes to go with these historical characters all the way through growing up and that's why I say, "You'll never hear me say I loved history, but at the same time, it was the only thing I was really drawn to." And as I got older, especially

middle school...I was fascinated with U.S. history. That was something that I was totally enthralled with. The American Revolution, really the U.S. constitution, the U.S. presidents, I loved that.

Andrew (Colonial Reenactor) also discussed his early literacy and how while some of his interests have varied through the years, he always comes back to something history-related:

I've always read. Always been a huge reader...It's varied through the years. I typically have been drawn towards history. [Also] science, there again...I'll say science is stuff like paleontology and whatnot...But that type of thing [natural history]. [But I have] Always been a reader. Now I've had times that...I went through probably a three year span of reading that...Stephen King. I was up 2:00 or 3:00am reading Stephen King. You know, it was just like oh my god, I went through that. I did a little sci-fi kick. But I always go back to history, because that's been the thing. It's just like a learning thing. The more I learn, the less I know and the more I want to learn about what I'm trying to find out.

Emily's (Heritage Museum Director) parents were also big readers and having that influence and support, she saw how important reading was in her use. She also recalled what a joy it was when they moved to a larger town and she had access to a well-stocked public library and the joy this brought her:

...the real influence on reading was my mother. My mother read everything. My mother was a big reader. Well, my father was too, but he only read nonfiction. And she read everything. It didn't matter how trashy or how hard it was, it was

just there, she read it. The little school had no library, and again when we moved to Ohio I discovered a public library and I just thought I had died and gone to heaven. And if I was late getting home from school, my mother knew where I was because I walked by [the library] walking home from high school.

William (Academic Librarian) also described the impact having a library close by was on his early years. This early access allowed him to gravitate toward literature and eventually a historical understanding of literature and of the written word in general:

I remember going to the public library, which was only a couple blocks walk away, and getting books, and they told me I went to the story hour every week, and that sort of thing. I was definitely a library kid. I don't know. I think I was probably pretty omnivorous really in my reading habits, and starved for that sort of thing...I can vaguely remember reading John Bartram's travels through the Southeast...I gravitated more towards literature, and I always have, and it was only really later in college and afterwards that I started developing more of a historical understanding of literature, and turning that into my professional interests...

John (Civil War Reenactor) voices some of the same credit toward early literacy but goes a step further and discussed how he was able to take the characters he read about and vicariously lived through them and put himself in their story:

And learning to read, I loved books. I discovered that [early]...My grandmother would read to me, you see. And of course I got all the Tom Sawyer, Huck Finn. There's one by Ernest Thompson Seton that I liked a lot called "Two Little

Savages." It was about these two little boys growing up and learning wood lore. Another thing [in it] was learning about Indian lore. That was a very good book. Being read to, not just stories, but you're learning from them, drawing on them. And it was all history...Oh of course [I would live vicariously through characters while reading]. When I was living on Lookout [Mountain] in particular, I learned how to sneak out of the yard, because there was woods across the street. And I was not allowed to play in those woods because my grandmother was satisfied that I was going to fall off the mountain. Our backyard was straight down, at that time three houses down from the Incline Railway. They're all mansions now, but at that time they were little houses scattered along the slope. But I'd figure out how to play in those woods. So I would build little forts and things across the street, and hear my mother calling, and figured out how to sneak back behind the shed and come out in the backyard. "Where you been?" "I was just playing." I bet she never did quite catch on to it. Yeah, exactly, the book, Ernest Thompson Seton's book, I was out there trying to mimic some of that stuff. Background I guess is that's the whole key to my particular interest in history. I had a respect for things that had gone by.

Thomas (Museum Historian), coming from a family where his father was in academic archeology, states an early affinity toward history. He recalled how this interest in history really took off once he started reading and he was disappointed in how this was not a focus of his elementary school curriculum:

When I really began to start reading, which was late for me, history was something I always turned to and I was always frustrated in primary school because you didn't do history. It was reading, writing, maybe a little social studies. So I started to read...Even history textbooks I found interesting because for some reason, I had a romantic nostalgic look at the past and so, looking at Colonial American History even up to...I remember in the 5th grade, I was studying the dropping of the atomic bomb on Japan. It seemed, as I recall, it was a pretty amazing tragic event. I asked my dad "Why did we do that?" So he tried to explain that there had been four years of war, families that lost fathers and sons. The Pacific was rougher in a lot of ways in Europe and the Japanese were the last to hold out. People wanted the war to end and there was this weapon to do it. That's what happened.

Thomas (Museum Historian) continued about how reading was a natural part of his family even through early adolescence and provided a way for him to tap into historic literature:

Well, we spent a year in Africa. My dad was doing ethnography and one of our traditions, since there was no television, was we'd read every night- a novel or something...It was a lot of novels, as I recollect. Things like Little Women...the classics...

Teachers

The recalling of teachers varied; some recalled great experiences with teachers and professors that positively shaped their interest and love of history; on the other hand,

others spoke of inattentive teachers and teachers thrust into teaching history because of other roles in the school they needed to fill, namely coaching a sport. Susannah described how she really enjoyed the history teachers that she had:

I had really good history teachers. In fact, my history teacher in high school, she and I still talk to each other...she started me off with seventh grade history, the Sims book. I liked all that and she was just really good.

Martha (Historical Society President) spoke of the sense of community and how the teachers love provided a safe and nurturing place for exploring and learning:

Most everything would just revolve right around the school and the church and the community. So that was...the love of the teachers. There was a love there that just enveloped us and it was a safe, wonderful place and we wanted to learn.

Kate (Historical Association Executive Director) also mentioned an influential social studies teacher she had:

I had a fantastic teacher when I was in the eighth grade, and he was really my history teacher eighth, ninth, and tenth grade. I went to a charter school. [He] was my hero. I thought he was amazing, and he just taught history in a way that really fascinated me, and civics class was my favorite. It still is. I mean-...he had a certain energy about it. I mean, he made sure to connect with us personally.

In Francis' (Manuscript/Editing Professor) recalling of some of his experiences with history teachers, the more telling part was his comments about how he approached the class as a well-read student and was eager to share his opinion with them:

I had a couple of good history teachers. One in the fifth grade, in particular. [She] was really sharp and I had another on in high-school who I could argue with, you know? [She] was very progressive, she would argue. I...already had opinions and I also read a lot.

Edward (Local Storyteller) brought up a positive experience with one of his professors in college but juxtaposes this to the terrible encounter his sister had back at their community high school:

Even before I went to college, I was already indoctrinated in history. Then I had the great fortune to go to [our local] University. My first class in world history was taught by Dr. [Gordon] was his name. He was known far and wide as being the best history teacher in the world...In his first class he says, "You know, you've learned in history in high school that July 4th is a red letter day because of our independence in America. But do you know what's important about July 14th in France? That's known as Bastille Day. Bastille Day, the people revolted and the women of Paris marched on the Bastille bare-breasted." Well, a world history class, to a 17 year old boy, and you get to learn about things like bare-breasted women marching...That sounded like history was a very good subject. My sister was the direct opposite. She stopped at [our community] High School because she failed history. The teacher only taught by rote dates, events. Very dry. She never liked it. She was a good student. But [not] history [because of the teacher].

Participants that were history professors, give much credit for that choice of careers to influential professors they had in their college career.

Jane (Teaching Professor) was one that gave the highest praise. She even goes as far as to elaborate on how she modeled her teaching after some of her former professors:

Then when I was a freshman in college, I was fortunate enough to be in American History class and I had one of the best professors I've ever had. His name was Joe and later in life, I was fortunate enough to be a friend of Joe's. We became friends later and I thought he was just the best. And so much later...I had no idea that I'd be doing this, but much later, I tried to model what I did in class after what Joe did because I thought he was just fabulous.

Jane (Teaching Professor) continued by elaborating experiences from graduate school:

So I went to graduate school and I had a very gifted professor there too named Joel. [Then] I had another great professor [working on my Ph.D.] named George. He was very demanding and very good, very good. I loved him to death and I got to be friends with him later also, so that was just kind of nice.

Septima (Public History Professor) also discussed how it was professors from her undergraduate years that really got her passionate about history and propelled her into a career in academic history. She recalls this turning point as when she had a professor that she could see a little bit of herself in:

Sophomore year, spring [semester], I took a class with [her former professor]. I can't remember the exact course, but I think it might have been U.S. social and cultural history...She is a social historian. Her primary interest is in the field of immigration, and she infused American History with women and immigrants, and the experiences of the masses whose names aren't noteworthy but whose

experiences are...It's history from the bottom up. It's social history...And it was absolutely revolutionary, and those psychological and sociological influences from my parents really started clicking in when we started talking about the masses. Why did they do that in 1918, or in 1932?...so, yes...Because [her former professor] is someone that I could see a little bit of myself in her. She and I got along very [well]...[I thought] "This is exactly what I want to do when I'm older. I want to do exactly what it is she's doing and I want to inspire people like this." She had and has a very full life, personal life as well, and there was just something about her career path and the way that she blended the personal and the professional that was very inspiring.

Francis (Manuscript/Editing Professor) recalled some of his influential professors and the traits they all shared in what he called a very solid university history department:

Early years of college. And I'd say I had some really good history teachers...The old fashioned, old scholars...they were just good, solid professionals, you know...these were sharp people. They were old-fashioned historians but also interesting people that had a real vocation for teaching. So that was very influential and then I came back to graduate school after two years in the newspaper business. Some of the same people were still there...[it was] still a good, solid professional program. American and European History, [I] got as big a taste of it as I could and they even had things like their own style manual, which covered absolutely everything so you knew how to do research for your

dissertation. Most of the people I associated with later didn't even know what the style was. It was solid but lively, intellectually interesting.

With all of the recollections that discussed really impactful and good teachers, many voiced concerns over teachers that they thought were not effective, were apathetic, or many times obtained these positions due to mainly their willingness to coach a sport. Kate (Historical Association Executive Director) mentioned an example of this from her experience in high school:

I had a history teacher, who had been doing it for like 30 years. He really didn't like it anymore, so I didn't really like it anymore and I really switched and put myself into the arts because I had a fantastic art teacher. Now that I'm talking about it, there is a trend and I see this now. I absorb the energy from the people around me, so if they're passionate and excited about something, then I'm going to be that way. If you're passive and just kind of like “meh,” then I'm probably not going to be that excited about it either.

Thomas (Museum Historian) described an elective class in U.S. History that he took in Canada and how the experience was only saved by his intrinsic interest in history:

I remember our teacher...She wasn't particularly very good at disciplining people. Our class was maybe- as I recollect- not more than about 20, because this was an elective. A lot of the kids did it because they thought it was easy and they didn't care that much about it. So there was some disciplinary problems and she wasn't very good at handling that. It didn't matter to me what kind of a teacher she was. I just loved doing it.

Emily (Heritage Museum Director) also recounted negative experiences with history in high school:

Well, of course in high school I was required to take history. I had some terrible teachers. Several of them were coaches, and I don't want to stereotype coaches, but there was one that had taught the same lesson so many years that the kids passed the test around. They knew exactly, used the same test, had a notebook he flapped open and he read to you every day. He was awful. I had him for world history, but because I liked to read and because I was a good student, I read the whole book...[so I did well] just because I read and studied.

Jane (Teaching Professors) recalled from her over thirty years of being a professor and dealing with both teachers in the field and their students once they made it to college that:

These days in many high schools, they make History so dull and boring. And I think that's really unfortunate...I think it's just unfortunate that in a lot of schools, the person who teaches History is a coach and knows a lot more about coaching than about History and I think that in high school...I think that in high school, they don't get to do any of the fun things about History and I can see how that would be really boring.

State History Classes

The State-based history courses that are often offered in late elementary and late middle school offered another memory that participants mentioned. In some responses, this was the most memorable and enjoyable history experience they had in the formal school setting.

Mary (DNA Genealogist) described how she loved everything about South Carolina history:

I remember in eighth grade, we had South Carolina history, which was really great...I just loved that South Carolina history. From the Lord Proprietors on up. And of course I loved that war between the states period...[In regards to SC history] I've always been enamored with it. And I don't know if it's because of Grandpa [Confederate veteran] and always seeing his picture every day. I don't know if that's why or why it is, but to one it's, it's a fascinating period in time. And you know when you visit Charleston, you can't help but be touched in that way. When you're...daily riding by the [local historic] house on the old [road], and hearing the [local history] stories.

Wade (Cannon Enthusiast) also remembered his course in South Carolina History as memorable:

I remember in the 7th grade we studied the Lord Proprietors of South Carolina and I really got into all of that. I loved all of that history and Francis Marion and all the other stuff and a little bit into the War Between the States and so forth, didn't know a whole lot about it but always had a love [as well] for cannons for some reason.

The Revolutionary War history of South Carolina, in particular, was a component of the South Carolina history class that stood out to John (Civil War Reenactor) as memorable:

Back in about the 6th grade, I had a [teacher]...She taught South Carolina history, and she was very good, and made it enjoyable. And I think everybody came out of

that class with an appreciation of the Revolutionary War period mostly. She was very good. Yeah, she had a way of presenting whatever she was teaching. I remember she talked a lot about the Revolutionary War period. I probably learned a whole bunch at that point. Francis Marion and King's Mountain...had ancestors from the Revolutionary War on both sides. My initial [paternal immigrant ancestor's] son, was in a Cavalry unit, and helped drive Cornwallis...[to] Yorktown. His father, [my great ancestor], would haul supplies. We have these papers, pay vouchers for their service.

Daniel, with his strong regional identity, got his first taste of the formal history of Tennessee during his middle school days. He already had a strong background in historical subjects from his family's history and stories, but this course helped to further link him to the broader history of the state and the U.S.:

...Here in east Tennessee, well, the seventh grade anyway, they taught Tennessee history. It started off, of course, when people started coming across the mountains and settled over here. And then it went through John Sevier, Isaac Shelby, and all the main players. They struck an interest with me, because at that time this was as far west as you could possibly go. And these people came over here and just basically carved out a living with their hands. That influenced me a lot, just studying the history...

Field Trips

The frequency of school-based field trips was much less numerous than that mentioned of trips with the participants' own families. Many actually elaborated on the

lack of field trips in school for various reasons. Others went on to mention that their school did not take any field trips at all, and then some prefaced this by talking about alternatives their schools had because trips were not possible. Also included in this section were the few participants who were lucky enough to have the opportunity to study abroad. These participants described how impactful those experiences were in seeing and experiencing the world they had been studying in the classroom.

Emily (Heritage Museum Director) mentioned that due to money, the field trips that her schools would take would have to be free including local parks or tours of practical facilities in the local community:

[We] moved to a small town [in Kentucky]...[the historic national park] was like two and a half miles down the road, so...Of course, being a national park, it was free and so it became something you look forward to every spring [for a school field trip]...[when we moved to Ohio] in Sixth grade, our field trips were local and they were like we went to the local dairy and saw how they processed our milk and made ice cream, and we went to the water works. And there were always picnics down to [the local historic site], where my uncle was. That was the local park.

Edward (Local Storyteller) spoke to much of the same points and recalled that the alternative to trips that his tiny community school offered was speakers coming to the school to talk about practical matters such as farming or life skills:

So we were limited in the amount of travel and so forth that we could do, but we did take advantage of a number of older people in different areas of agriculture, of

quilting, things like this. We would invite in people because we didn't have the [funds] for us to go out. Sometimes it was during class periods, sometimes it was something held afterwards. But it had to be pretty soon after the day, we couldn't stay all day because in those days people didn't have their own cars and things like that.

Jane (Teaching Professor) described similar experiences but noted one big trip to the Biltmore house. This trip had such an impact on her she would visit Biltmore frequently with her family in later years:

We didn't have any buses. I mean, it was a town school. I went to a town school. There were no buses. Nobody rode a bus. I thought it was kind of exotic to be able to ride the bus, but the third grade at Central Elementary School in [our town], for many, many, many years, the third grade went on a field trip to Biltmore House...Oh, it was a huge deal...I liked that a lot. That was fun. And I went there many, many times afterwards with my family because it's so easy to go up there and so I always liked that...

Studying abroad had a significant experience on those that were able to take advantage of this opportunity. For some this was an opportunity to connect with their family roots, and for others it was to broaden their mindset and experience other cultures.

Kate (Historical Association Executive Director) mentioned how her studying abroad in Scotland was enhanced because she already knew of her Scottish history before the trip:

In Scotland, where I studied abroad in grad school...I went...for the experience and...to kind of get back to that Scottish heritage of mine.

Others such as William (Academic Librarian) used this opportunity to really contextualize the curriculum that he was studying and put his interdisciplinary program into a world perspective:

[In my program] I took English classes, I took philosophy classes, I took some history classes, and I took classes in this interdisciplinary program called Peace Studies, which was sort of an amalgamation of literature and history, cultural history really, and looking at Europe in the 19th and 20th centuries. I spent a semester as part of the study group in Europe, where we traveled through 13 countries, looking at war and peace in Europe in the 19th and 20th centuries, so that was pretty cool. We started in England and ended up living in a castle in Austria, hitting all of these countries and places along the way, never in any one place for more than a couple weeks. That was pretty cool, and I had some significant things [stem from that].

For Septima (Public History Professor), it was a trip with her dance group that provided her first experience in a future lifetime of travel internationally:

My history courses in high school, [I did] not really enjoying those. I went to Europe for the first time when I was 14...and certainly being over there just stoked the fires of my interest in understanding other cultures, past and present. So I was interested in the past of other places, whether or not I realized that...

Interest-Based Assignments

For some, the intellectual freedom to pursue their own interests in regards to history left a lasting legacy in their thoughts and memories. Jane (Teaching Professor), for instance, recalled several examples of this from throughout her educational career:

When I was in the 10th grade...in Senior High School, we had this spacey teacher but we had to do a research paper and I had done other research papers, but this one was different. I decided, and I don't know where I got this idea, I decided to do my research paper on the [historic local] Female Academy. It just so happened that my mother and daddy knew an old lady who had been a student there. I went and interviewed her. That was my first historic interview. I had to look in newspapers and all sorts of different files and everything. It was really hard to get information but I got enough and I wrote my research paper...[and] then [when] I was a senior in high school I wrote a research paper that was sort of a history of [our town]. I'm sure it looked like it was written by a high school student...but I have always been interested in history and finding out things about it.

She continued to elaborate on this by using an example of a research paper assignment in eighth grade:

[So] whenever I had to do any kind of papers or anything, I always did something related to history. That's from the time I was in elementary school until I got out of graduate school...the year [I] took South Carolina History...the research paper I wrote was about Archibald Rutledge. And...I don't know how in the world I knew to do a research paper in the eighth grade on Archibald Rutledge...I don't

know how in the world I knew that, but I did and that was what I did my paper on and of course, you had to dig things out and it was not easy to find the information but I still thought it was fun doing that and I remember doing that paper...about Archibald Rutledge and thinking that it was fun.

This trend of intellectual curiosity continued to be available for Jane (Teaching Professor) as she moved into graduate school. She was afforded the opportunity to select her own topic for a Master's thesis and recalled:

No. That was all mine. My thesis was on a woman named Sarah Morgan Dawson and I got on that topic through my favorite professor at [my university]. And they had at [a neighboring university]...a lot of papers belonging to her and her husband who was editor of the Charleston News and Courier and on the Reconstruction Era. And so I spent a lot of days driving over to [the neighboring university] and looking through those papers, but I always liked doing that so I didn't [mind]...I mean, a [thesis or dissertation] is a pain in the neck. There's no question about it, but it helps if you're really interested in what you're doing and I liked that...

William (Academic Librarian) remembered a project that really brought primary documents to the forefront and affected him significantly enough that it was one of the few assignments that he could recall from school:

Looking back, there were certainly things that I remember as being more pleasurable than not. I remember being, I think, bored a lot by school, but freshman year, we had an AP or an advanced section of history, or I guess it was

mostly American government or something, but we had a big, long assignment that stretched like half the year. We were looking at colonial newspapers on microfilm, and they had a run in our school library, because this one teacher, that's what he did. I remember everyone got a state or something, and we were looking at significant events in the 1770s and 80s, as reflected in the newspapers of those states. I remember spending a lot of time looking at microfilm as a high school first year student, and that was, I guess, trying to parse out the language and the syntax, and all the other things that are going on in a colonial newspaper. That was very pleasurable, and it made an impression, clearly, because I could remember it, where I can't remember a lot of this other stuff... That was remarkable, I guess, in its own way. Very tangible. Yeah. I mean, we didn't have the originals, but we had all the stuff on microfilm in our school library that we could use, and did.

Eliza (County Librarian) recounted an independent study assignment that she did that was one of the most memorable moments in her educational career:

In either fifth or sixth grade because I had moved to city schools at that point... in the gifted program, we all had an independent study. I have no idea what anybody else did, but I know what I did. I did a project about Shenandoah Valley history and the history of [my town]... where I had the opportunity to interview [a local professor] who was at that point a professor emeritus at [the local university] in the history department. She was their local history professor and the Shenandoah Valley was her research specialty. The fact that I can remember all these years

later that that was her name and I can visualize her living room at [her housing complex] where I, you know, my parents and I think my mother or whichever parent dropped me off and I walked up and, you know, I did this on my own. You know, they had to get me there because I was not driving and then I was also allowed to research in the local public library's local history room, which was unstaffed. It was off the children's department just because that's where the space was, but, you know, Mrs. [Smith], the children's librarian unlocked it for me, let me in... There was no staff, there was no guidance. I just had to look around the room and go, okay, I think this would be helpful, but I got to research in that room. It was so cool and luckily Mrs. [Smith] and I had enough of a relationship because I hung out at the library a lot, that she knew I was going to be very careful with the books and that kind of thing, because normally they would not have turned a what, 11 year old or whatever I was in unsupervised. I don't even remember specifically the topic of the research, but just that interest in learning more, that interest in self-studying, self-guided study has just been lifelong.

Septima (Public History Professor) described an assignment in her undergraduate program that really allowed her for the first time to make the connection between herself, her family, and the broader field of history. She discussed this in regards to one of her favorite professors that afforded her students this opportunity:

So what I loved about her classes is she gave us the liberty of selecting a lot of the research assignments. So I remember in her immigration history class she allowed us to pick our topic for our research paper, and I picked... So [my maiden name] is

a Scots Irish name...My grandmother, who had encouraged me so much as a child, had some information on [a locally famous relative] of [a local landmark] fame, that's my great-great something grandfather...And had some information on that, on the great wagon road, and the immigration experience coming down and coming over the great wagon road from Pennsylvania into Western North Carolina. So I went to the Western North Carolina Heritage museum or something like that in college, and learned about the Scots-Irish and was able to learn about my family history in the process of doing that for school. So again, that's a merging of what was of interest to me simply because [it linked] my...ancestors' experiences in a way that was also sort of what I was doing in school and eventually with my career.

Research/Detective/Investigative Attributes

Another trait that was important in these participants' experiences with history and related topics was a sense of enjoying being a researcher or investigator. Some of the participants demonstrated that they possessed from an early age this interest, and some had this develop over the years.

Susannah (Family Reunion Organizer) talked of going to the library for class projects and drifting off to do research on her family. She mentioned later that one of the driving forces behind this was an attempt to find out something that her father did not already know about the family:

The [City] library was another unique thing. It was in a three story mansion and it was right down from the museum. So when we would go there to do term papers

for [my] High School, we would go up there. [In the library], downstairs there was a whole row of books and it was the old wills of [my] county. So I would get in there and look at the wills and I would read, you know, whatever [my paternal family] had or whoever, everybody else's name I knew and that's how I got really interested in it, I was doing that.

She went on to discuss how she built friendships through the years that allow her to have a social foundation in her research and to bounce ideas off peers as she is investigating topics:

The same way with Dr. [Marcus]. I can call him and ask him crazy questions and I tell him, I said, "Reel me back in." He said, "No, no. You're right. You just go ahead, you've got it. Just keep looking there."

Edward (Local Storyteller) described just the enjoyment of going to look at old things and reading the old manuscripts. He also mentioned how he feels this is being lost on the development of future generations:

I've always enjoyed going to museums. Most kids are just...They look at this and, what is this? But I love to read and particularly the old cursive handwritten things. But I hear that we have some high schools nowadays that don't teach it anymore. I just think, how in the world can they research their history and heritage?...You rarely heard about it because just like you turn on the news tonight, for the first 20 minutes you found out who shot who, who did this, and who did that. Then they maybe get around to telling you a good story.

Jane (Teaching Professor) was the most descriptive in this regard because she had enjoyed researching and digging through old things as far back as she could remember. She seemed to get great pleasure from taking old things that she discovered and turning them into coherent and useable products to help someone else learn:

I just like plundering. That's what my mother would call it, plundering, looking into stuff and...but I've always been a plunderer. I like to look in people's attics and in their drawers and in their everything like that just to see what I can find.

She continued and mentioned how she was able to utilize this trait in graduate school:

And I did not...I didn't know what I wanted to do my dissertation on. I was free to do anything really as long as my director thought it was fine. I could do anything. But he wanted me to do something about South [Carolina]...I knew I wanted to do something about South Carolina. He wanted me to do something about South Carolina in the textile industry and I didn't want to do that. So I said no and he said "Well. You know, there's not a lot out there about South Carolina in the 1920's." And he said "Would you be interested in doing that?" I said yeah, I think that looks kind of like fun, so I did. And I just think all of that research stuff is just fun for me to do. I don't find it onerous at all...Finding stuff could be a little bit difficult and time consuming but I like to do it and I can remember there was some time when I was at [my university] working on my master's, I thought gosh, this is such interesting stuff. You know. Wouldn't it be fun to tell people about it? So that was that.

Jane (Teaching Professor) went on to lament that with the ease of online documents and research material these days something is missing from not having to go dig through research materials in person:

I mean, everything's out there on the internet and I kind of miss that [going and physically doing research] too. At [my doctorate university], they have these big boxes of stuff and you can just plunder around all in those and I thought that was fun and often found a lot of stuff that was just interesting to me.

Negative Views of Schools and Concerns

Participants also expressed some of the negative views of the exposure to history that they had. These varied in frequency and recollection from individual to individual. These observations give us further information to compare and contrast what seems to help individuals have an affinity towards history and those components that might hinder it.

Martha (Historical Society President) came to appreciate history later in life. As she spoke of her school history classes, she described how the material was not of interest to her because of the way it was presented but that she regretted not paying closer attention:

Now, I was not at all interested in history. I will say that. Not in the least. To me history was books and battles and I didn't like it. I didn't. I could learn it for a test. And I did beautifully on tests. But it didn't mean a thing in this world. And boy, do I regret it.

Kate (Historical Association Executive Director) also shared some of these same sentiments about her early thoughts about history:

I'm not going to say, "I loved history [and that] I was always covered in history books." That was not me. I've just never been the book type. I'm a lot more [social].

Septima (Public History Professor) was one of the most outspoken critics of K-12 history courses and really did not find an intimate connection historically until she made it to college:

...From my perspective, I wasn't really aware that I liked what most people consider history until I got to college, or right before college I guess rather...So I, like most people, thought of history as what I learned in the classroom setting. Honestly, I did not love it in elementary school, middle school, or in high school. I actually really did not care for history in high school. It was taught from...an older perspective...back then history was taught from a more 1950s perspective and it was the story of dead white men, and it's political, it's military, and it was economic. And those things did not appeal to me at that point in time in my life. I couldn't relate to it, so history in school did not appeal to me.

Participants also mentioned concerns they had for the state of history education at the state and federal level today. The two most outspoken critics were Jane and John.

Jane (Teaching Professor) described how boring history has been made, especially within textbooks:

These days, I guess this is true, the elementary and eighth grade history books. But history books today are really very boring...They're very expensive and they have a lot of white space in them and they have a lot of pictures in them, which the students do not look at and pay any attention to which is just too bad...And I see in the current state of the country, which is terrible, that a lot of that comes from people not having any concept of how we got to where we are and that's just unfortunate and I just can't imagine people who live in [my county] and have never been to [our local revolutionary war site], for example, and that's probably 95% or more that have never been to [our local revolutionary war site] which is rich in revolutionary history. So I just...I don't know.

Jane continued and discussed that she thought that much of this was due to the overemphasis on Science, Technology, Engineering, and Math (STEM) in the school curriculum today:

It's just kind of...I think it's just too bad. And these days too, for the last decade I guess, there's been a huge emphasis placed on science and math and all those other things and you just can't have a society that's all science and math. Nobody want to live in it, you know? And there's nothing wrong with that but there's also nothing wrong with majoring in more liberal arts programs.

John (Civil War Reenactor) expanded on this and stated how exasperated he was at the lack of historical knowledge kids have today:

I think one of the things, like I said, was the toys at the time. You learn from these [toy civil war soldiers], whereas now everything's Star Wars and made up, and

they have no basis [in the past]. So the children aren't learning anything as far as history is concerned. That was a biggie... And as time has gone by, the kids know less and less. And that's exactly what you're here for. I'm dumbfounded sometimes by what they don't know. They don't have a clue who fought in World War II, but they can tell you how fat Beyonce's butt is. They don't have any concept of history hardly.

Suggested Enhancing Measures

There is much debate on the influence and impact of formal, non-formal, and informal educational opportunities. Falk (2005) claimed that the overall influence of formal education was relatively small compared to the large amount of “free-choice learning” outside of school. The power of the school cannot be overlooked though. What it lacks in the duration of time students spend there, it can act as a unifier in ways that others areas cannot. Regardless of the setting, based on the results of this study, opportunities for the inclusion of underrepresented groups need to be made and balanced with the larger view of history. Septima (Public History Professor) and Martha (Historical Society President) illustrated this point by how they were both turned off from history early on because they could not see themselves in the story. Martha (Historical Society President), stated that “I was not at all interested in history. I will say that. Not in the least. To me history was books and battles and I didn't like it.” Septima’s (Public History Professor) description is even more telling when she recalled that, “So I had never seen myself, or people like me, being a part of history because I never learned about this when it was deceased white men who were politicians, military leaders, or

people involved in the economics or diplomacy of our country.” A balance must be reached to rightfully include those historical agents that have been excluded from traditional popular historical accounts, while at the same time not overrepresent these individuals or groups in the name of diversity only and thus skew and misrepresent the larger story. More research is needed into how to accomplish this and the findings of this study support more interest-based assignments to allow students to pursue non-traditional areas and individuals that may have currently been underrepresented in history education.

One of the goals of social studies education is to produce better citizens. This is exactly what Francis (Manuscript/Editing Professor) elaborated on in this current study:

The reason that justifies teaching is to make better citizens. People who can see more than one side of a question. They can be, you know, deliberate and investigate, not make snap decisions. I mean, that makes you a better citizen. We don't have nearly enough of that...Good citizens understand that the world is complicated and you can't govern by slogans. They're always different perspectives and you have to appreciate other perspectives before you make a decision.

Barton and Levstik (2004) suggest that the ultimate goal and concern of history education is how it can help individuals collaborate for the common good (Barton and Levstik, 2004, p. x). This echoed what Francis (Manuscript/Editing Professor) stated as the most significant component of how he sees the value and expression of the education of future historians. This education for the common good provides a connection, not to family or place, but to society at large and their role in the larger positionality of time and

space. Barton and Levstik (2004) proposed many ways of enhancing this aspect in education including the development of historical empathy in students, an increase of democratic education, the inclusion of empathy as caring in history education, as well as teacher education reforms. These propositions by Barton and Levstik (2004) are all in line with the results and suggestions of this current study.

One of the more surprising clusters of meaning that arose from this study, was that of the impact that early literacy had on the participants. This skill set provided a powerful vehicle for many of the participants to gain initial exposure to the significance of the past and the stories held within it. This early literacy also opened up a door in which the participants could explore and “be” detectives, sleuths, and investigators. Investigative skills are an essential component for future historians and to pique this interest early was significant in the words of the participants. Many, including Barton and Levstik (2011), described how important this inquisitive nature is to historical inquiry. This is one of the tools that acts as an intermediary step in the formation of historical literacy (Nokes, 2013). Martha (Historical Society President) exemplified this when she stated, “I read everything possible about Nancy Drew. So I was a sleuth. I was born to be a sleuth.” Others were able to gain a sense of historical empathy vicariously through the characters of literature. The ability to put themselves in the perspective and position of the past is an important part of building their historical skills (Barton & Levstik, 2004; Davis, Yeager, & Foster, 2001; Yilmaz, 2007). John (Civil War Reenactor) in particular spoke of this as he described his early childhood reading and mimicking the literary material:

...Exactly, the book, Ernest Thompson Seton's book [Two Little Savages], I was out there trying to mimic some of that stuff. Background I guess is that's the whole key to my particular interest in history. I had a respect for things that had gone by.

Opportunities to nurture these types of experiences should be of great importance based on the results of this study. Teachers can provide ways to emphasize these components and provide opportunities for student extension. Librarians, in both school and public settings, should hear the voices of these participants in this current study and increase the frequency and depth of experiences with literature, especially at an early age.

Summary

From the descriptions presented and the resulting analysis of the SLEs of this sample of HPs from Upstate South Carolina, it is clear to see the impact that Offering Historical Education has had on their lived experience. Based on these data from the theme of Offering Historical Education, suggestions have been made by ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. For the theme of Offering Historical Education, these include: increasing the representation of currently or historically underrepresented groups in history education, providing opportunities to support more interest-based assignments to allow students to pursue non-traditional areas and explore individuals that may have currently been underrepresented in history education, further building student's personal connection to history, developing historical empathy in

students, increasing democratic educational opportunities and inclusion of empathy as caring in history education, and increasing the frequency and depth of experiences with literature and literacy, especially at an early age.

Historical Empathy

The fourth theme that emerged was that of Historical Empathy. The theme of Historical Empathy varied in the participants' descriptions to include knowledge and appreciation of traditional skills, emotional memories with the past, direct experiences with historic topics, relic/artifacts from the past, historical context and connections made, cultural comparisons and context, as well as historic reenacting experiences. The following section presents a thick description of each of these topics in the participants' own words. This section will conclude with suggestions for enhancement measures and an overall summary.

For shorthand descriptor identification of participants used in this section, refer back to Table 4: Participant Shorthand Descriptors or the Categorized Biographic Information of Participants descriptions on page 60.

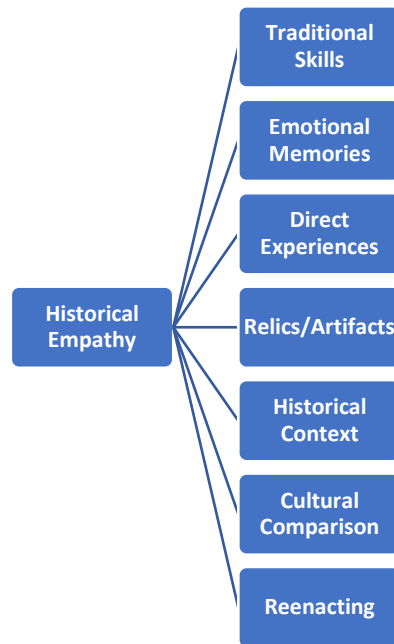


Figure 4: Clusters of Meaning Leading to Theme of Historical Empathy

Figure 4 provides a visual representation of the coded clusters of meaning that went into the construction of the theme of Historical Empathy. A full description of each of these is presented in the following section and provides a rich description of each cluster using the participants' own words.

Traditional Skills

Participants voiced their appreciation of traditional skills and the ability of previous generations to use those skills for utility and survival as a way they connected to the past. This connecting to the past occurred through the use of these skills and/or the appreciation of these.

Participants mentioned just the fact of having limited technology was a contributor to their being able to slow down enough to embrace the past and the moment. Susannah (Family Reunion Organizer) stated this about being on her Uncle's Plantation:

Remember, we had no TV and we had no cell phones, so this was a fun thing to be doing.

Emily (Heritage Museum Director) recalled the times back home on the front porch:

We had no television in our home, it was evenings in the porch swing in the summertime.

Thomas (Museum Historian) described his childhood experience in Africa:

Since there was no television, we'd read every night- a novel or something.

This description of the slowness of life that allowed for an embracing of the past, also included the appreciation for previous generations, their way of life, and the skills they had.

Mary (DNA Genealogist) reflected on how she was in awe of the previous generations, including her parents, because they knew how to do so many practical skills:

But she [my mother] knows how to do everything. And that's what, that generation of my parents is that they got all these skills from their parents and

grandparents. And they incorporated them with the modern conveniences and they could literally rule the world with everything that they knew how to do. So I'm totally in awe of [these] people, not only a long time ago that made do with practically nothing and survived out of the dirt, but I'm also amazed at my parents' generation and what they have accomplished. And that entrepreneurial spirit that seemed to be sparked after World War II. And my Daddy very much had that. Because he had absolutely nothing, him being an orphan. He came back from World War II and he had been on the front lines and the uncle that he had been staying with before he left, they sold even his clothes, because they didn't think he was coming back. He didn't even have a scrap of clothes when he got back. And my mother's mother made him a suit. And he went to work for the Post Office, but he had a wonderful personality. Great personality, smart, and a lot of ambition and drive.

She continued to discuss how this way of life had been passed on in previous generations:

And I think very much [of] the home making aspect of my relatives. Everybody knew how to cook, everybody knew how to put up [preserve food], everybody knew how to sew. And they all knew how to cut hair. And that was just those basic things in making a home...Oh, definitely. That was instilled in all of us. And I know I and I think almost all of my cousins know how to do all of those things. Are great cooks and we all still can and preserve, garden and sew and...All of those things. Yeah. And it's just, well it's just life. And it's very important I think, to pass those things on.

Wade (Cannon Enthusiast) described his appreciation of the skills needed to make and maintain replica cannons that he has used for years during reenactments:

Everything's on there [a cannon] for function. Everything on it has to work. And it's just building things in the machine shops that I worked in and I learned to have a great respect of historians because to build one of those things...Everybody thinks, oh wow, you just go get a couple of old wagon wheels or something and build it but it is so wrong. I had to learn woodworking. I had to learn blacksmithing and all of these things in order to construct one of these things. You just can't go to a machine shop and say, hey, how about making me one of these? It's all 100% custom except for some of the threading on it. Some of the threading on it is still standard...It's just amazing what people knew and a lot of it is somewhat of a lost art and lost techniques and what you have to do to make those things happen. That just fascinates me to no end that they could do that and we can't hardly do some of that today.

Daniel's (Living History Interpreter) interest in traditional skills was and has been a lifetime endeavor:

Well, I have to say, ever since I was just a kid, I've always had an interest in staying in the mountains and [knowing about] the Native Americans and the frontiersman. I think, like a lot of guys my age, a lot of the Davy Crockett movies, Daniel Boone movies, when we were kids kind of struck a nerve. But that kind of thing piqued my interest when I was small. And then, so I was always in the woods, climbing trees and tracking animals...And then, when I was 13, I actually

lived with an old Cherokee guy over in Cherokee for a while. And he basically changed the way I look at things a lot. As far as the frontier and Native art I do, I learned so much from him, and basically all the plants and all about the Cherokee culture and the Overmountain culture...[I] Made my first set of buckskin clothes, got my first flintlock when I was 19.

He continued and discussed how his experiences with Cherokee culture were so influential to this development:

[The Cherokee man] basically taught me that we still live in the Garden of Eden, that everything we need is here, but the only thing that's gone now is the knowledge of how to get what you need. People don't realize the only other place that has more plant life than Southern Appalachia is the rainforest. And the Cherokees use 400 different plants for 800 different medicines. So he taught me most of the plants, all the trees, taught me how to carve, how to just take what I need. And basically, everything's right there in the woods. You just got to know where to look for it...How to tan hides. It was basically "Make what you need."...But a lot of the things I learned, I learned just by trial and error, just being in the woods doing it. You can read about how to do this stuff, but until you do hands on, it's a lot different...I spent most of my 20s and 30s just sharpening my skills...A lot of it was curiosity. "Does this work? Does this not work?"

Daniel (Living history Interpreter) also recalled his conversations with some of his peers and how he and his wife still like to maintain a self-reliant lifestyle:

I'm trying to explain to some of the guys, there is nothing more gratifying than tracking an animal, taking that animal and dressing it out with a knife that you forged yourself, taking the hide and turning it into clothing. There's a certain freedom in being so self-sufficient...And like I said, the techniques that the frontiersmen and the Cherokee used, they still work. They all work...We [my family] are still pretty self-sufficient. [My wife] makes homemade soap. And we raise a garden. We'll just basically live off the land as much as we can.

Eliza (County Librarian) grew up admiring the traditional and regional skills of her beloved Shenandoah Valley:

My parents knew if I disappeared in any of the historic places, they knew where to find me. If there was music going on, I might be there or I was in the loom house or wherever they were demonstrating spinning and weaving. Fiber arts, maybe quilting, but mostly the weaving part.

She continued to describe how weaving in particular was so influential in her life:

I know weaving is so strong in that area in part because of the old order Mennonites and the handcraft movement is just very strong in that part of the Shenandoah Valley. So that may be a piece of it...I have learned a lot...It's still my standard wedding gift 35 or so years later...So it's just, you know, it's been a constant in my life and some years I weave more than others, and some timeframes I weave more than others, but it has just been one of those things and a connection to the past but, you know, it's a product that here's something. The

music there's a product, but it's ephemeral and so I like having that there's something tangible to do.

Andrew (Colonial Reenactor) initially got into blacksmithing as an economical way to provide the things he needed for his reenacting hobby:

I had got into blacksmithing because I was too cheap to pay for stuff that I could make myself. That's the reality,...My thrifty Scottish ancestry took over and it's just like not only did I not have to pay for this stuff, I can make it and sell it...Yes. Yeah...now my blacksmithing is mostly artistic. At that point...what I was doing to sell, would be utilitarian stuff. Stuff that would be used around a campfire...For cooking, for that, you know that sort of stuff. The occasional tomahawk knives, stuff that I could...barter or sell off of a blanket, to do that. That became an income. I made gas money on these events, you know.

Emotional Memories

The most vivid accounts that the participants shared were the emotional times that they experienced in relation to their historical hobbies or settings.

Andrew (Colonial Reenactor) recalled two incidents that really touched him emotionally. The first was an experience during the 125th anniversary reenactment at Gettysburg National Military Park:

It happened particularly at Gettysburg, but it happened any number of times. The...emotion...was so incredible. When we [reenactors] were all formed up at Gettysburg and it's about to hit the fan...and then you can just look down as far as the eye can see and it's just flags. It's god honest, just flags. You're just looking

both directions. You look around and everybody's got tears streaming. The emotion is so incredible. It's so real.

He then goes on to describe how a trip to the local museum to view a battle flag that had family significance really moved him:

A number of years ago, [my friend] told me, he said, "They got the original 16th SC flag down at the [local Confederate] Museum. You need to see it because they got it on loan and it's going back to Columbia. So you need to go down and see it." I did. I went down and it was an odd day and I was the only one there.

Whoever was running the museum and I was just standing there in front of that flag. At that time, I knew how many...people I had [in my family lineage] that had fought [in the 16th SC infantry] under that flag. I was just standing there, tears just steaming down my eyes, just standing there looking at that flag. The guy just came up and he just stood beside of me. He said, "What company was he in?" And you know. You have to have been there. But...it was so, you know, [so strange] to see grown men blubbing because just the emotion is so strong. I've never felt that.

Andrew continued to elaborate on the emotions and experiences that are part of reenacting:

I've felt [emotion] in a lot of reenactments and a lot of battle things. I've felt it in Rev War things, that heat and stuff. The emotion is so, so strong. You don't get that. It's a rush that you just don't get. I don't know a hobby that gives you that without drugs or alcohol. You know that, but that particular, those two times.

Standing in front of that original flag was just such an emotional time. But that at Gettysburg, just seeing I don't know how many thousands of reenactors, you know. I've never seen that many people, and just seeing that. It was...it was incredible. Just absolutely incredible.

John's (Civil War Reenactor) emotional times also fall mainly along the lines of reenacting. He recounted an experience during the 125th anniversary of the Battle of Sharpsburg or Antietam reenactment:

Oh yeah, Sharpsburg 125th [anniversary]. We were behind the rail fence at the corn field, and they did that one right. They had several thousand reenactors, and they put them in about a thousand at a time across the same piece of ground, where you had a carpet of bodies. People were taking hits and staying down, and doing it right for that one [reenactment] for some reason. I said the 125ths were just different from the 150s...Yeah, we saw the 4th Texas flag flying in the wind. That was really a thrill...But anyway, having my musket resting on the rail, looking into that battered up corn with all the bodies, and the smoke, waiting, knowing another assault was coming. You could hear them. That was emotional, because you knew [you] were experiencing that exact same thing, and the view probably wasn't any different. There were...corpses out in front of you, the first assault. He said, well, we're going to be the next assault. [Then at] Appomattox [during the] 125th, I don't know if there was a dry eye in our unit. There was something about stacking arms and walking away from them. We had just done all these campaigns.

He then spoke of an emotional incident he experienced at Gettysburg that was so impactful because of his family history tied to the event:

Yeah, that was a little emotional [reenacting Pickett's Charge at Gettysburg]. More emotional crossing the actual field, because [my great-grandfather's first cousin] was killed in the 11th North Carolina about halfway across. Two more, [of my family] were at Iverson's Pit, caught out in the open, just walked into a wall that first day, that was horrible. Both of them were wounded badly enough that one of them never returned to the war, and they never saw each other again.

John also recalled the emotion of being able to visit the Culloden battlefield in Scotland:

Oh sure...Scottish history. And the Culloden battlefield is another emotional place. The first trip was before they had timbered it off, the English government, and wanted to cover that up as best they could so they planted trees on Culloden moor. What an insult. Yeah, so there for a while I was...immersed in [my] Scottish [heritage].

Daniel (Living History Interpreter) mentioned two significant times during his reenacting experience when emotion overtook him:

I think the first time I crossed the Yellow Mountain Gap. I remember looking back, and you could see across the Watauga Valley. I stood there on that spot and imagined what those men [Overmountain Men] felt. They were leaving their families basically unprotected. They were riding against the most powerful army [The British] in the whole world. And then at that moment, I kind of made that connection of what it must have been like...Another real emotional time was

when I done the story in Yorktown. That was like I said. We had a pretty good-size audience, a lot of SAR [Sons of the American Revolution], DAR [Daughters of the American Revolution] members. And to stand on the spot where he [Cornwallis] was absolutely forced to surrender all the British troops and tell these men a story, it literally choked me up...

Direct Experiences

Direct experiences with history presented powerful memories that participants mention. These encompassed direct experiences with history, as well as, working or experiencing it personally in some way.

Kate (Historical Association Executive Director) spoke of a summer field school that she was able to be a part of as she was in school training to work in historic structural preservation:

...It was our field school experience, where we spent...It was like a summer session. You would have like three days in the classroom learning about the historic technique, building technique and then, you would have two or three days in the field getting to actually hands on practice it. Repointing brick, this is going to sound so weird. When I was a kid, this goes all the way back to when I was little. There was an episode of Woody the Woodpecker, where he was laying brick. I was fascinated by it. I was like, 'Oh my God. I want to do that one day.'...I want to put bricks together with that wet mortar. That looks so cool, and I remember being fascinated by that, and I think that's why I was constantly building stuff. We start to talk about masonry, and they were like, 'And next

week, we're going to go repoint brick.' We were rebuilding a 1800's privy, so we had to literally dig out this bathroom from the 1800's and repoint the brick. I was like a pig in slop. I was like, "Oh my God. This is the best day of my entire life. I am Woody the Woodpecker right now.' I was fascinated by that. We reglazed windows. We learned about slate tile roofing and got to climb up, harness up, belay the granite roof. I mean, it was so awesome.

Andrew (Colonial Reenactor) described the encounters that he had as a member of a group that would historical accuracy as they sought to recreate experiences that frontiersmen around the time of the French and Indian War would have had:

...We did more hands on, more living history, more...experimental archeology, if you will. I actually go into the woods for several days with your haversack, with your corn meal, with your slab of bacon, with your rifle in hunting season and try to live off the land and making your fire and doing your stuff. You're allowed one blanket and no water purification stuff and all this stuff. And actually [you] get a little bit more of a taste of what would've happened. So yes, I was in that...We probably had...45, 40 members. Different age groups...Yeah, got a good taste of it. Reenactors shoot blanks and smoothbore guns. These guys shot live rounds at metal silhouettes and we hunted. So we took that to the next step. This [group] was not a...it was a living history group, but not a reenactment group. We didn't do battles. We did living history for our own satisfactions, for our own enhancement...Just for us. Just for this group of 35 guys, that's the total group, but maybe only a dozen of us at a time would get together. But once a month,

generally, year round, we would do stuff and put together actual shoots, you know, where we were competitively shooting rifles. And we were basically living off the land. We were getting more of a different experience than with the reenactor group, but we didn't have the tourists asking us stupid questions, you know, and all that...Then again, we couldn't go to an ice chest and get a cold beer at 5:00 because we didn't have ice chests and cold beer because they didn't have it [during the time period], so we couldn't have it.

Andrew went on to speak of the high standards of this group and how this enhanced the ability to gain a first person experience of this earlier time period:

You couldn't have it yeah. We were pretty close with that. Self-policing, but you wouldn't dare want to get caught with a flashlight. You know, stuff like that. Whoever was leading the group would have a pack...that would have a flashlight and would have a certain amount of medical gear and a EpiPen and stuff like that. If somebody got in a mess, and one cell phone. In that day, once the cell phones came around. So if there was a situation where somebody in a bind or we got to get them out, we knew where the closest vehicle was and we were going to send the youngest guy that could travel fast if it was day before cell phones, we were going to get help...We wasn't stupid. We wasn't going in the woods without any sort of medical protection and knowing that, okay, Tony's got some allergies to this and watch out for yellow jackets, he's going to collapse. That kind of stuff. Wasn't going to put anybody's life on the line just for playing in the woods. But as a general rule, no, we couldn't have it.

He continued to elaborate on more experiences of his and how these morphed as this group dissolved and reformed in a slightly different form:

[This group] dissolved and what came out of this group, a lot of us went to [the next group] after [that group] dissolved...Was very full experience. We did-...Yes, we would do north Georgia in the mountains for three days...This toe? That will never have a toenail again. Yeah, that toe, that ugly toe? Yes. Yeah. So...yeah, we would do...there again, all year round, we'd go out in the woods in January and February same as we would in June and July because you're not going to get the experience sitting in that chair. You don't know how cold, cold is until you're 16 degrees with one blanket. I say, you will forget homophobia if there's three people and there's three blankets, you're going to huddle as close as you can to your buddy. One old boy, I embarrassed him one time, we was at an event. A couple weeks later after we'd done one of these things, we were all just huddled together doing everything, trying to make the night pass. Actually we were at Cowpens a few weeks later. He came up and there was a bunch of people and I said, "I slept with that old boy a couple weeks ago." He turned red. It's like, yeah. We was cold. We didn't do much sleeping. We was cold...No you don't get the experience. There's no way unless you do it. And you won't do it in a afternoon. You can visit these sites. You can go. You can take your kids, and you can visit. You get a little taste. You can go to a blockhouse. You can go see a reenactment, and that's great. Highly recommend it. But you've got to go

immersion if you really want to do that. It's a little hardcore for a lot of people to do. We really got into that.

Andrew continued to describe the level of documentation that this group required of period items that participants wanted or were allowed to carry:

It was a living history organization. We could have anything we wanted, if we documented it. Document, document, document. You know how hard it is to document some stuff? Damn near impossible. It wasn't like most living history groups, it's hard to document. Some of the things you think would be the most basic stuff was the stuff that was left out of history. The things that you think you know, when you really go back to it, and get a, at that time, first person account of it, it's difficult. So much stuff was romanticized, so much Rev War stuff was romanticized in the 19th century that it ain't the way it was... This [group] was great for me getting back to the root to really see what it was.

Thomas (Museum Historian) spoke at length of what he called a pilgrimage to Europe. He had worked the previous summer and saved money so that he could take this approximately three-month trip with a couple of friends to tour the historic sites of Europe:

This was when I was about 23. So we did the pilgrimage to Europe. When we got to Europe, tried to go to as many historic sites and museums we could find that we didn't have to pay for... I hitchhiked through Northern France and going through Arras where [these were] some of the trench lines of World War I... So we went through and I could see the outlines of where the trenches probably had

been, but I was hitchhiking so I didn't have time to stop and look around. Then we got to Amsterdam and I went to the Rijksmuseum, which is a major art museum, and saw some of these historic paintings from the Renaissance of Dutch painters back in the 15th through the 17th century. Fascinating stuff.

He then described how he was able to connect with all this on a personal level since he was able to stay in the same house in which his grandmother grew up. He had heard stories his whole childhood of the terrible winters in Sweden from her and was then able to actually experience what she had been talking about for all those years:

Then there was that time where I went up to see where my grandmother grew up in Sweden. We got there...Yeah. We got there late-October, when the winter started. I got a real taste of winter. Now I was used to it, having lived in Canada, but I didn't bring the proper clothing. I spent about a week living in this cottage where my grandmother grew up. There was no central heating. The only heat there was a fireplace. So I got a sense of how...miserable it could be. I built a fire and that would keep me warm for about up until midnight and then it would go out. I'd wake up in the morning, I was freezing my tail off.

He then recounted the other historic sites he visited on the trip and the context in which he viewed them:

Then, after about 10 days there, took a train over to Norway and went to the Oslo, and went to a museum there. I don't remember much of the detail, but I recall a little bit in there talking about...Yeah. Talking about the German occupation, when the Germans occupied Norway in 1940. Then I took a ferry across to

England and down to London. Then, I went to the Imperial War Museum. They had a huge exhibit about Vietnam- at the time- which, at the time, I wasn't really very interested in. I was sick of Vietnam because I'd been growing up with it and really didn't care to explore it very much... Yeah, it was almost current events because South Vietnam had just fallen to the North a year and a half before... They had all this material about World War I and World War II. It was intriguing. I went to the National Gallery of Art near Trafalgar Square. Saw these historic paintings that I had read about in books, but this was the first time I'd seen them. I went to some other historic sites. In those days, of course, they didn't have the Churchill War Room as a museum. That didn't happen until later, but walking around Buckingham Palace and Parliament [was interesting]. It was taking you back... Well, the trip total lasted about three and a half months. After London, we'd headed back to the continent with the objective of going down to Spain, where one of our colleagues had a cousin who was married to a Spanish lady who lived on Mallorca, which is an island off of Barcelona in the Mediterranean. We did get there, but before that, we went to Rome and... went to the Colosseum, some of the other ancient sites, and we also went to the Sistine Chapel. It's the only time I've ever been there and that was incredible to see those works of art done 400 years before. So I was trying to get some of that culture and history that I could...

William (Academic Librarian) also mentioned direct experiences he had in his journey that really helped him appreciate his niche of history, the history of the book:

This is during [my master's program]...I got some hands-on work with preserving documents. Mostly we call it today "medium rare" stuff. You know, re-backing a 19th century clothbound book that wasn't a first edition Walden. It was something more work a day, and that worked okay, too. That gave me some experience.

[Then] I took a class on the history of the book, and that opened up another sort of window while I was there, really looking at old books and looking at the history of print, and print culture as well. I really, for the most part, glommed onto that even more than the archive side of things. I worked in preservation in the university library for about a year through a year and a half. Started volunteering, and then they hired me, so I was doing high-level repairs, re-backing books, sewing things in the pamphlet binders, music scores and things.

John (Civil War Historian) described some of the experiences that he gained during reenacting that really helped him put himself in the particular moment of time he was recreating:

Oh, the experience for one, but an understanding, a sincere understanding of when you're reading a line in a book now, you've got something seriously concrete that you can relate to that. And you magnify it. One of my reenacting experiences from the 125ths, it stands out so vividly, was at the Wilderness 125th where you have four or five thousand men in the woods banging away as hard as they could. It was the loudest, most continuous roar I've ever heard. My hearing is probably never the same, and I served artillery for a while. But you couldn't breathe. The smoke got so thick, you couldn't breathe. The trees were holding it all down. And

you could barely make out maybe a flag way out there somewhere. You're shooting at the flag. And they talk about doing that in the books, in the diaries. I was about to go down from heat. It got really hot in there, and when I hit the ground, all I could see under was from the knees down of all these lines of men, and the musket flashes. You couldn't see anything. And that was one of those time bubbles for me, where you say, this is what it was like. All you were missing were the pieces of people flying, you know, the gore. But incredible. You can understand more in a book now, reading diaries.

He then went on to discuss, as he was reenacting with the artillery, how he was able to gain a real understanding of the experiences soldiers had as they were being shot at:

I joined the artillery for about four years, and was number one man on a field piece. Until you've pulled a lanyard on a live artillery shell, I'm not talking about a blank. We used to fill 50 gallon drums up with water, and flatten them out like a book. We're talking about firing Civil War artillery. My old buddy and I got under a creek bank and listened to a shell go over our head. And it hit the far bank, and you feel it in your chest. I can relate that in a book now. I'm not saying that everyone ought to go get shot at. We also saw minié balls go by. It was very safe. The lay of that land made it extremely safe to do, and I wasn't the only person that did it. But that was an experience. First-hand, yeah! We were target shooting, and there was this big gully ditch in the middle of the range. Let's listen to them go by. Boy, they cut the air. I don't think the movies have that sound right. It was really just sort of like that freight car in the air going by.

John then went on to discuss his experiences of sleeping on battlefields and its power that had to stir your historical imagination:

Yeah. A lot of the impressions. Spending the night on battlefields is something everyone ought to do at least once. There's a feeling in the air, you know. If you want to get in touch with people from the past, sometimes you feel like they're jostling you, depending on where you are. We have our share of little ghost stories. Not necessarily seeing a spook, but things...But you've got to spend the night. That's the hard part, because they don't let just anybody. That's one of the perks of doing living history.

He then discussed the march at the 125th anniversary of the Battle of Sharpsburg, in which for his reenacting groups own experience, made the twenty-five mile push to the town following the identical path that A.P. Hill had made during the battle:

That was the 125th, the best event I ever went to. We planned that ourselves, it had nothing to do with Park Service or anything. [My] Brigade decided that they were going to do it. And I slept underneath the railroad trestle at Harper's Ferry that night. And I was lying beside a boy named [Dan] and a train came through. And you're waiting for a railroad spike to go through your head, or stuff flying off the train. I couldn't stand it, after about 15 cars I rolled out. We got to the end of the train, everybody was laughing, going "Gosh almighty, was that cool." And [Dan] came out and said, "Thirty two." He had counted the cars as they went over. But that was in the dark. That was at five in the morning. So we didn't go back to sleep, we just started getting our stuff ready. We left out at six in the morning, and

hiked the 24 miles, stopped at Shepherdstown. We followed the exact route. We didn't ford it, the water was too high. We crossed a bridge, which was maybe a half a mile different from Shepherds' Ford. But at that time, a lot of those old dirt roads and stuff were still there. We went, the off road parts were just exactly the routes that they went on. So we're on the road getting honked at. We stopped in, I guess it was Shepherdstown, where there was a college. A friend of [my friend] grabbed some girl up and gave her a big smack on the lips, and said that was from the entire brigade. And he got away with it. She was dumbfounded. Everybody was, yeah. College town. Couldn't do that nowadays. Yeah, we were exactly on [time]. I'll tell you, I cheated in that I carried an extra pair of shoes. And every time we'd take a break, I'd change shoes. And that saved my feet from being just completely killed. It was a little extra weight to have that extra pair of shoes shoved in your blanket roll. Some of the boys went as far as carrying a brick in their cartridge box to simulate the lead. I did not do that. I figured I was carrying enough to start with. It was hard core, man. If they could do it, we could do it. Well the difference being, most of our boys were shop boys and they were farmers, and they had never had ice in their water, let alone air conditioning. But yeah, that was a good experience. That whole event, best event I ever went to, Sharpsburg 125th. The 150th was bigger, but they didn't do it the same way. And what you run into nowadays at these events is places to have it, there's no open ground like there was. So it's hard to find a place with a good field. I went to one, this was before the 125th, down in Corinth, Mississippi, that was out in the

middle of nowhere. I mean, we are talking nowhere. I didn't know there was so much nowhere until I went to Mississippi. It was a pretty good event, very few spectators. That's one more that we were enjoying. There was a swarm of bees swarmed on one of the artillery pieces, that was pretty interesting. That was pretty memorable, but for a different reason.

Septima (Public History Professor) mentioned two experiences that were catalysts for her area of expertise and how she consequently experiences history, cultures, and the world. She started by discussing a trip that she was able to take after graduating high school that meaningfully connected to the coursework she had be completing in school, where she had no prior concrete connection to. This experience gave her that context and connection:

When I graduated from high school my parents very generously gave me the choice of what I wanted for a graduation gift...I picked, I think it was about a two and a half week tour across Europe with my mother, and that was my first time going to England, my first time going to France, my first time. Yes, it was quick and it was amazing exposure. Being in France in particular was so affirming because I spent four years studying the language, and going over there and realizing that, wow, I can communicate with these people and all that I had been doing in a classroom environment was relevant and applicable and useful. That I had developed a useful skill coming out of high school, that was really powerful to me. Certainly a motivation for, "Wow, if I could develop a useful skill in high school for the real world, if I really put my energies into I what were the

possibilities for college?" It was also great because I'd taken AP modern European history in high school and didn't love it, but learned a lot. Going to Europe and seeing *liberté, égalité, fraternité* over all the public buildings in Paris and remembering, "Oh, that motto came out of the French Revolution." And then seeing the [historic buildings] and having just learned about Napoleon in AP modern European history, and learning about the Congress of Vienna, and the bombings during the Blitz in London during World War II and then being in London. It really drove home this point that it shakes you out of that 17 year old, I'm the center of the world farce.

She continued by discussing the second experience, an internship that she had one summer:

I did an internship at the National Museum of American History, the Smithsonian, the summer after my junior year. One assignment that I had one day at work was there was a demonstration on the National Mall, it was a "free Tibet" rally...So the curator I was working for...said, "This is history in the making. This is a demonstration on the National Mall." And my assignment for the day was to go out there and just collect ephemera. Paper fliers, and ribbons that people were wearing, T-shirts that had free Tibet slogans on them, anything I could gather. So there is actually a small collection [with my name on it in their collection].

Francis (Manuscript/Editing Professor) credited early direct experiences with collections of primary documents as a very important part of what allowed him to see and use sources in a way that is above the norm he sees in the history profession today:

I had to do some work, so I went to work at the Southern Historical Article Collection, which is a big, very prestigious and wonderful thing, manuscript collection...he [had] traveled all over the south in the twenties and thirties...collecting manuscripts from people who had families of people that had some predominance. Magnificent collection. So I learned a lot there about dealing with manuscripts and processing manuscript collections and news. Created the guides to them and everything. So I got a much better introduction to the primary sources of history than I think a lot of people get.

Relics/Artifacts

Participants also had a strong connection to relics and artifacts. These were described as bringing about stirring emotions and a connection to the past. Andrew (Colonial Reenactor) from an early age was always fascinated by Native American societies:

I do not remember a time when I did not collect Indian relics. I'm sure by the time I was six years old, I had a...cigar box with arrowheads in it. Nobody told me what they were. I would just go out. That period, [it was] more of an agrarian society. Go to my grandfather's, my uncle's, aunt's, whatnot. There was always tilled fields around and I'd go out and walk fields and pick up arrowheads. [That was] my first love [of] anything historic. So that's really sparked a...a research, a personal education with particularly Southeastern Indians. I've read a lot...I've done a lot of research...Most of my education has been on my own. Stuff that I've taken an interest in. A lot about that. I've worked with some local archeological

groups. I used to know the state archeologists and would talk with them and all, every time I'd show them look what I found. Something cool. And still, every once in a while, I'll touch base with somebody. But you know, mostly it's just been on my own. Stayed that way all my life.

John (Civil War Reenactor) spent a lifetime collecting relics and he spoke of the power that they have to connect him to a past time. This journey all started one day at school when he found his first relic on the playground:

I guess the seal on the bottle, so to speak, was the day I picked that up beside a cannon on Missionary Ridge. I went to school on Missionary Ridge first and second grade...I eyeballed that one [minié ball] and this one, but that's the nice one, this one was sheared off. That one came from the slope. It was fired and struck something. That one was just laying, it's been pulled, see the hole in the top. That's where they ran a screw in to pull it out of the musket to unload it. So it was dropped by a sentry probably, or after the fight, the Federals unloading their guns. Anyway, that was a fascination that just locked me in. It's like you're holding something in your hand that was from that battle. I can just remember being in awe of these things. I still am...I got involved in relic hunting because of that. I have a reasonable collection.

He continued by talking about other artifacts that give him a tangible connection to his Scottish ancestors:

But you have that [coin from the Roman Empire], but if you want to go to the other flip of that coin, literally, this coin, which I get a little rush off every time I

pick it up, comes from the Italian border. And when this was being passed as currency, some of my Scottish ancestors were probably attacking Hadrian's Wall. That thing's probably 50 years BC. But that's the oldest thing that's really manmade...you really can see how old that is. But old stuff just fascinates me, all manner of old stuff.

John described his search for a relic that would tie into his family connection to early Texas history:

That sword [laying on the table]...that is an 1812 model. I decided I wanted a piece of history from the time period of the Alamo. Several of those [Cavalry swords] were carried at the Alamo. But that sword would cover the War of 1812, the second Creek Rising, the Black Hawk War, the Texas Revolution, the War of Mexico, still in Confederate arsenals. That was one of the very first US contracts for the US Cavalry. And holding that, which you feel free to, is just a rush for me. That's 200 years old. That's a piece of history. I love all things old.

Historical Context

One of the most impactful concepts that was brought up were ways through the years that provided historical context to the participants. Historical context varied from family connections, to practicing primitive skills, all the way to travels they took and current events.

Kate (Historical Association Executive Director) recalled that having her family history before her study abroad to Scotland really made that trip more contextual and personally impactful:

I studied abroad in Scotland when I was in grad school and to know that for my childhood was so fascinating, and it gave so much more context to seeing the wars where [my maternal] clan was massacred and going to the [rival] castle, whereas [a member of my] clan, I was not welcome, so it was kind of fun to have that context. Without my great-aunt having done that research, I wouldn't have known that's where I came from...Because I knew of my heritage there, especially when we took the Highland trips and got to, like I said, see the morgue where [my maternal Clan] were massacred...That's where we all hail from and so, I mean, it was eerie almost to stand there and know these were my ancestors at some point...It was totally fascinating and to me, it added a whole different meaning to that, that trip. In fact, I almost still feel guilty about taking that trip because my dad wants to go so badly. We do know that his mom's side is Scottish in some way. I don't know how or anything, but he's always considered that his motherland. And so, I felt so guilty going to Scotland without my dad, so we'll have to go back. Another trip, just family, but I loved everything about Scotland.

Mary (DNA Genealogist) shared a similar experience on her trip to Scotland:

...We sort of got some inspiration when we found out about our connection to [my family's] clan in Scotland. And me and my husband, one of our sons, and two of my third cousins, we went to the annual clan meeting in Scotland one year...And it was very nice. They took us around and showed us a lot of the churches where some of the family was buried. And one of the churches was a Lady Kirk church. And it's a small, little community on the Tweed River, which is

a border between Scotland and England. Lovely area...And so [my family's] crest is actually painted on the church wall. And this church was built in the 1400s. Entirely of stone. And it's still standing today. It still has the original steam heat in that church...it's amazing.

Mary admitted within this context that she enjoys picturing places and times from the past:

I have a wildly romantic mind. And I like, I guess, picturing myself in different places and time.

She also described how for her this also took the form of her connection with literature:

I had wonderful literature teachers too [in college]...I think my literature and English teachers [inspired me] as well...It all tied in [with history] and [was] very romantic and...taking you back to a different time and place.

Jane (Teaching Professor), who was a history professor for thirty plus years, echoed this idea of a need for a personal connection:

You have a personal connection to it...Yeah. But I think it's fun to be a historian and I guess I would think that since I've been doing it for a long time, 30 years.

Andrew (Colonial Reenactor) described his lifelong search for the reason why he has always felt drawn to history and old things:

I would love to know, and I don't think I'll ever, I want a good answer...why I have been drawn, you know how did I know what an arrowhead was at a young age without anybody showing me anything? Why some people do...why are some

people drawn to be spiritual or religious, rather than spiritual. The two are totally different. Be interesting to know that, but yeah. Always been history with me.

Thomas (Museum Historian) recounted how, even in early years, he longed for context in understanding history.

Of course, to [other students], all those notes [were boring] but to me they put things in perspective with timelines and everything. I was able to try to imagine what it must have been like in 300 years before. That always intrigued me.

He continued and elaborated with regards to Canadian History classes he had in school:

I'm always intrigued by those early settlers, what life was like in Canada in those early days and working with the native groups... Talking about how tough it was in dealing with Native Americans. That was always interesting.

And then he provided an example of how this context translated in the real world setting:

Then in the summers, on occasion we'd travel to historic sites. I remember particularly going to Gettysburg and going up on Little Round Top and seeing where Chamberlain managed to hold off the Confederates who tried to take that crucial strategic point. I had my little blue suit and hat [on].

Emily (Heritage Museum President), coming from a strong family storytelling background, stated how it was always all about the story and the context:

...History is always telling a story. It's always telling a story, and it's not dates that's important, it's people and what they did and how they reacted in their times to these things, and I've enjoyed that very much. And I've met a lot of friends that way, just a lot of people that...one of things I did over the years...

John (Civil War Reenactor), on the other hand, spoke of educational toys and events that really became the vehicles for his being able to put things into their historical context:

These are little lead soldiers that came from the Confederama, which is at the foot of Lookout Mountain, which told the story of the battle. And I started learning about the War between the States playing with toy soldiers...But it would be things like this. "Well, what's that figure doing?" My great uncle would say, "Why he's loading his musket." "But they load from the top." "That's right." The light bulb comes on, I learned something...Learned who the generals were, learned about campaigns from playing with toy soldiers. And [about] the Revolutionary War too.

He continued and described an event during the Civil War centennial in 1961:

The Civil War centennial in 1961, I guess it was, maybe '62, I got to see the train, The General, went around Chattanooga. I don't know who was more excited, me or my great uncle. He took me by the hand, and we would ride down the incline railway there from the top of the mountain. At that time, The General was parked in Chattanooga right at the foot. And we'd go look at the train, he'd tell me how the damned Yankees stole it, and most of them got captured and hung. That they all had horns and tails. I was older before I figured they didn't. So I was indoctrinated early. I was a little rebel from the git go.

John then described an example from his reenacting hobby that provided historical context that he could get in no other way:

I've done an amazing amount of things through living history, carrying full pack and kit, we marched from Harper's Ferry to the Sharpsburg battlefield to the South Carolina monument following A.P. Hill's exact route and timeline, 24 miles. I could hardly walk the next day. Those boys went into battle after that. It's one thing to read it in a book, it is another to do it yourself, and that's across the board. You learn to really respect people that have come before, and how hardy and tough they were. If they weren't, they died. That's why so many died. I've slept in the rain with one blanket before, shivering. Pneumonia killed thousands of them.

John also recalled his extreme passion for Celtic music that is directly tied to his family lineage:

My grandfather was a mandolin player. And my Granny, his wife, played guitar. So there's music in our family...At that point, my grandmother had a couple records...and that was my idea of Scottish music. But [when I heard the] Boys of the Loch playing the jigs and reels wonderfully...they blew me away. And I quit playing bluegrass, I quit playing old time, and I started learning how to play the Celtic stuff. I fell in love with it...that led to [my] Scottish studies. I started learning some Gaelic...I can speak the Gaelic a little bit. Wound up going to Cape Breton three times, studying Gaelic. It's still being spoken up there. But you can drive there, you can't drive to Scotland.

Eliza (County Librarian) has always been fascinated by family history, regional culture, and putting all the pieces together to understand this. She described how this historical context was the driving force of her genealogical work, not merely dates:

I've always just been fascinated by the culture. The sociology classes I had in college and I took a couple extra electives because I was just fascinated. Really did, you know, that system's kind of how one piece changes and that affects everybody else. It's part of the "why" I ask when I do my family history. [Many times] there's nobody left to ask. So I'm having to construct the answer from documents...Every time I find a document it brings up more questions. In my research, and I see this with patrons all the time, but, you know, at least being able to put people in broad migration paths. Did they come down The Great Wagon Road? Did they come up to this area from Charleston because they needed a summer retreat from the miasma that is summer in Charleston? You know, what's the story? You know, I'm a genealogist, but I'm more of a family historian because the family historian puts [information in] context. The genealogist is often, talking in real broad swaths here, often more names, dates, locations. Yeah. I want to get that line back to Charlemagne. Well, I got lines back to Charlemagne. So?...Yeah, I want to know who the people were and what informed the decisions they made...Yeah. The context of it...So what's the story there? I may never know, but I'll keep asking the question, and so it's just one of those things that it's kind of fun.

She continued to elaborate on this point:

Yeah and so it's just very interesting and fun and obviously I get excited about talking about the history and the context of things. I have patrons who will laugh at me because they'll ask a question in passing as I'm coming back and forth to my office from the desk or something, and just kind of offhand...So, you know, I'm not necessarily one for precise dates on most things because in the grand scheme of things, knowing what happened in 1022 is not that important, but knowing within the broad context of governmental changes, and religious freedom, and those types of things becomes important.

Sometimes it surprises Eliza that others have not had this understanding or opportunity to grapple with these questions:

Yeah and, you know, I absorbed a lot that, you know, I've had a lot of moments in my life of didn't everybody learn this? Oh, I guess not. So, you know, it's just that interest in history has just been a driving thing and it's again, that interest in people, and culture, and context is more so.

In regards to this idea of historical context being the dividing line between “family historians” and “genealogists,” Mary (DNA Genealogist) echoed almost identical statements to Eliza:

Exactly, a lot of genealogists are you know concerned about names, dates, places and that's pretty much it. And that's no fun to me. And so that way I'm probably not a traditional genealogist...Right. It's very inspirational and uplifting, I think. And you hear people say "Oh, I'm all the way back to Charlemagne." Okay, good. To me that doesn't interest me in the least. I'm interested in this couple right here

[showing an old family photograph] and how they managed to live day to day.

And I'm interested in the fact that their blood is my blood, that I carry little pieces of them in my DNA, which is sort of where I am today.

Septima (Public History Professor) also voiced how this kind of understanding and historical context feed upon one another. She discussed how the more knowledge she has acquired, the more historical context this has brought, and vice versa in a reciprocating fashion:

And people say that if you can make a personal connection, if you're talking about public history, appealing to the masses, if you can draw a personal connection, if you can get people to see themselves in the past, whatever that looks like, then the interest will be much stronger. So I had never seen myself, or people like me, being a part of history because I never learned about this when it was deceased white men who were politicians, military leaders, or people involved in the economics or diplomacy of our country. So when [a former professor] started talking about social history and started talking about...And [another former professor] started talking about women's history...I started seeing myself, seeing people like me in the past and realizing that one day people in the future would be studying the experiences of people like me and like us.

She continued and described how this was related to her passion for local history:

So I think that really translated for me because I also study human behavior, I just study human behavior in a different time period. If you think about history as trying to recreate the past in a specific time and a specific place and understanding

the influences that were [important in] motivating people. Why people made certain decisions, what the impact of those decisions was, what the legacy of those decisions was, what factors were coming together to create that environment. And understanding that that environment looked different according to different people even at that specific time and place, as it does now, as these issues do now. You can see how it's sort of related to psychology and also sociology as well. [This is why] I love [writing local history articles], because they're about 1000 words each and I'm able to spend some time researching, and spend some time writing in a manageable way while I'm teaching. Taking local history to the public...And I really enjoy writing those and getting feedback from people who also seem to enjoy learning about who we are and why we are the way we are. I think it just contributes to an important understanding of what is our identity, how has the identity evolved over time. It gives people a sense of rootedness that we didn't necessarily have before.

Septima then recounted an exhibit that she created that really hit home with her personally and the how all of this understanding and knowledge helped her have context for the current world she lives in:

I was really fortunate to learn a lot more about my grandparents when I was engaged in a World War II project that involved [the university I teach at] and the [local] History Museum. My grandfather, my mother's father, served in World War II and was on the [ship that] was attacked by kamikaze ship and shrapnel hit his head. He was on deck, and he earned a purple heart for that...Again, being

able to very thoroughly incorporate my grandparent's experiences, because the project focused on World War II in [the Upstate of] South Carolina, into that project was also a very affirming way of making this real...As I gained maturity, understanding how various generations in my own family have been affected by historical periods and contributed to them as well as was the case with my grandparents has just brought it all together and reaffirmed the importance of it. Yeah, once they're gone they're gone, and that's an element of our past that we won't know about in the future. We can't learn more about it. I also think how dark and shallow my understandings and my life experiences would be without an understanding of history. I feel so blessed that this morning, I listen to NPR on my drive to work every morning, and I was about to get out of my car and I heard this beautiful music come on. It was the U.S. national anthem, and it was a story about bringing 55 Americans who had died during the Korean War from North Korea, they flew them to Busan and they were having this ceremony on the U.S. base there. They were going to fly them to Hawaii and repatriate them and perform some studies on the remains of these Americans...Just having a knowledge base of Korea during World War II, Korea in the years after the war. Korea during the Korean War from '50 to '53, the American presence...I teach US military history. Knowing about these 30 thousand Americans who were still there now, so many decades after the cease fire. Seeing what's going on, seeing what happened with the Winter Olympics this past winter in 2018 with North and South Korean, and seeing of course President Trump meet with the leader of

North Korea. Just understanding the heft, and the weight, and the gravitas of what this means, my understanding of that would not be nearly what they are. And these stories of what's happening now wouldn't be nearly as powerful to me...I get chills just thinking about these things that will be viewed as extraordinarily important events in our future that are happening now in my lifetime. I feel so grateful that I am coming from a perspective where I'm able to understand those [things] with such nuance and complexity.

For Francis (Manuscript/Editing Professor), this historical context came from a former career in Journalism. By his being able to see things through a reporter's eyes, this perspective he gained ignited why and how he views history and in what context. He described how this impacted him personally:

Well yeah, then when you learn things like you know the mayor is lying to you. Realism of that sort. Encountered judges who were autocrats, dictators and you learn about more about what's actually going on. So that gave me a perspective on history...Well it enhanced my views, my understanding of history. I guess my interest in...trying to see it more realistically.

Participants were able to see, history in a more contextualize and nuanced way, and in that way better able to understand and have an appreciation for the challenges individuals that came before them faced. Francis (Manuscript/Editing Professor) stated how this provided a platform to the humanity of historical agents:

They had to grow their own food and slaughter their own meat and as you say, didn't have any internal heating. People are really sort of cut-off from

understanding. I can't understand why people, what we're talking about is people, humanity that lived before us, and how somebody could not be interested in that.

It's a marvel to me. It seems natural to be interested in it.

Mary (DNA Genealogist) expressed what it is like for her to visit historic places and to try to gain perspective on that period and context:

I think we went to [historic house on a field trip]...and so every time I would find myself in a place like that, I would just try, I would imagine myself living in that time. I think I've always been fascinated by the textiles of that time, the linens, the handwork, the bonnets that were made. The fashions, every little attention to detail. How did they find time to do that? Seriously?...But they did. And they did all that plus they milked the cow and churned the butter. And you know...And put meals on the table. Washed the clothes on a wash board. I do not know how they [did it] but I've always been so inspired by just...that day-to-day life of somebody in another place and time.

Cultural Comparisons

Participants also specifically cited cultural or regional comparisons as the drivers to their study and understanding of history. These appeared to work in very different ways depending on the participants.

Thomas (Museum Historian) discussed how visiting Africa with his family when his father did research, shaped his view of history as he was exposed to a very different culture:

Yeah...He was studying a group of people in Southern Ethiopia. On occasion, I would go out in the field with him where he interviewed these people. He had an interpreter because he didn't know the local language. You went out and saw these people. They lived a fairly traditional lifestyle. They grew most of their own food. They had their own cattle...Some of them had been Christianized but a lot of them still had animus. They worshiped these different types of spirits. I don't know, maybe there was something indirectly there that connected me to the past. That's just an observation, 60 years later, that I'm reflecting on.

Emily (Heritage Museum Director) reflected back on her move from a Southern state, Kentucky, to a “northern” state, Ohio, and how her beloved grandmother viewed the context of their move:

The interesting thing is that Memorial Day was called Decoration Day when I was a child, and the south did not observe it because that was a Yankee holiday. I noticed when we moved to Ohio, I was in the sixth grade and the teacher said, "On Memorial Day, we have no school. But come at nine o'clock and we will go..." There was a cemetery across from the school. "We will go and take flowers and decorate the graves." And so I found that [this holiday] was observed more where I lived in Ohio than it was in Kentucky...Oh, my grandmother thought when we were moving to Ohio...that was just where the Yankees were. Well, nobody in Ohio considers themselves Yankees. They think Yankees are [in] New England.

Wade (Cannon Enthusiast) had a different take on this, and as he moved from his isolated southern community to a college campus, he encountered cultures that created dissonance in his earlier worldview. He described this initial encounter with others and then how this really prompted him to be on a mission to try to help them understand his point of view and his southern culture in general:

...[College is where] I...met up with the first people [I perceived] who were involved with hate. I'd never known anything, growing up in a rural town right here...[but] I had a roommate from Maryland [when I was in college in Tennessee] and...that first day there his friend came by from Maryland and he says, "Oh." And I won't tell you what he said about the Confederate flag [hanging in my room] but he says, "Oh, you're from South Carolina?" I said, "Yeah, yeah." He says, "Oh, that's where everybody hates blacks and everybody hates Jews, ain't it?" I said, "What?" He says, "All you Southerners, y'all hate blacks and Jews." I was really taken. I had never heard anything like that in all my life. And here I am 20 years old. I said, "Why do you say that?" He said, "That's the way all you Southerners are." I said, "Let me tell you something fellow," I said, "I've been in South Carolina all my life just about, been out of state a few times, I am not totally wet behind the ears but no, I've never been to New York or California." I said, "I have been to Florida." I said, "Let me tell you something" I said, "I got some black friends. I've never been in a fight with any of them." I said, "I don't hardly know any Jews much except my mama buys clothes from two of them who own stores in the little town of [my hometown]. I guess that's probably the only

ones there, I don't really know." I said, "There's no problem with any of them that I've ever known of. Why do you think that?" But that was my first introduction to bias and people who hate America, not just the South, but they had all these great misconceptions right there and I'd never known any Yankees hardly.

He then elaborated about later in life when he gained Northern friends through work and the conversations that he had with them about the cultural differences:

I had a lot of Yankee salesmen...call on me because I bought tooling metals and all kinds of stuff in the machine shop business. And I had a lot of Yankees that called and [I] got to be good friends with a lot of them and they'd call, hey...[Wade], man, down here everybody's so nice down here. I said, well, what do you mean? He said, y'all everybody saying yes sir, no sir, yes ma'am, says, nobody says that up there [in the north]. I remember some kids talking about that in a restaurant me and my wife were at. And he says, you know, up North, just this morning I stopped at a 7-11 going out and I got myself a cup of coffee this morning and he says, going in a black guy held the door open for me. Said, if that had been back in Chicago he'd try to shove me through the glass...And it was such a culture shock to them.

Eliza (County Librarian) also spoke of different cultures and how different experiences through the years have allowed her to perceive these and have the context to do that:

Yes. Spent two and a half years visiting Boston. Never moved my official residence away from Virginia and never wanted to. It was a great place to visit. Being able to be in Boston and in that different set of history, I mean if you're

looking at kind of two epicenters of American history, the greater Boston area and Virginia are [the two cultures that made up early America]...but being able to see the revolution from the New England perspective versus the Virginia perspective, comparing them...and now I see the South Carolina perspective.

She continued to speak of how her personal understanding of her own region and early reading with her family helped her to be aware of cultural differences:

...[Reading The Little House books, Little Women, etc.]...that was childhood reading and again, we talked about differences and if it was written in the Shenandoah Valley, what would it have been like? We spun a few of those stories, you know when I was growing up too...So yeah, it just depends but yeah, living in different regions of the country has been influential in how I understand our culture, our society, and understand why people in New England think differently than people on the Plains and people in the South. It's a whole different mindset and culture because it's a different set of experiences that got us to where we are today. None of them are particularly right or wrong. We are just products of the history that has been in the place and time. We can learn some things from it and we can make some corrections mind you, but I can understand why we have ended up in some of the places we've ended up.

Septima (Public History Professor) credited her early experiences with her appreciation of different cultures as a driving force for her pursuing travel later in life, as well in developing a strong desire to understand the variety of cultures around the world and how they intersect:

I remember when...I was 10 years old we went to the Bahamas, and that was exciting of course. That was my first trip outside the United States I believe. I remember buying a cassette tape of Bahamian music and being very interested in the culture there. Learning about the coconuts on the palm trees...we were sort of fascinated and drawn to it. I also remember going to Mexico with my mom a few times in my high school years. So this little coin purse [showing the artifact] is nothing fine at all...I continue to hang onto it because it's sentimental in nature, and because it just reminds me of those early days of going to other places, even our neighbor next door in Mexico, and being fascinated by the culture. And just that excitement and anticipation, and how I never want to lose that.

Reenacting

Two of the participants were in some form or fashion involved in reenacting of a previous time period and spoke of these experiences often. From their stories we gain a better understanding and perspective of how this type of activity can impact those individuals participating in them.

Andrew (Colonial Reenactor) explained the difference between just reading about something, as opposed to, directly trying to recreate the experience:

To be a part of the experience...I can sit here...in a comfortable chair with a book and I can read about something, but even though as a reenactor our lives are seldom in danger you know, unless you do something real stupid. But it does give you a taste of it, like Wilderness Campaign, where we were three days on our own in the woods with all we had was what we had. We went in, we came out tick

infested and hair like this, but it was all in knots and, you know, god I about had dreadlocks when I come out. It was, you know, we were stinky, we were filthy, we were happy. We had experienced a little bit, a little taste of what might have been done. Blisters, you know, hungry. February and you got one blanket, which you got six people, so that means you got six blankets. So you sleep together. Homophobia's not an option because body heat and multiple blankets is really a good thing. And you learn from these experiences. Those things was, you know, the memory makers...

He continued and described a particular incident that illustrates how tense emotions can get on the reenacting battlefield:

Now when the two sides are getting closer together, the artillery is useless. You can't fire on your own troops. Well you can if you're a British officer. We didn't do it. But anyway, so then the artillery was done. Well [my friend] and a couple of us, we would keep like...a cut down musket [so] we would join the ranks with the infantry [when the artillery was finished]. We'd grab our muskets and run and we would go up with the infantry. This one time at New Market, it was a Federal troop that had taken a hit and he's on the ground. So he's lying there and he does this turtle head thing. He's looking all around, you know to see what's going on, watching the battle. And one of the southern boys, I really don't think he meant to do this. He went to jump across the dead body, and when he did is when this guy raised up. The southern boy had on a brand new pair of Brogans and the edge of the leather sole on that Brogan was just a perfect 90 degree, sharp as it could be,

brand new. Cut his forehead open. Just slashed his forehead open. The fight was on. And the adrenaline's going in this battle. That's one of the things you got to experience, but we're so hyped up anyway, is semi-real. You're in a zone. And before we knew it, the fight was on. The crowd loved it, but it took a while for me to dawn on the fact...we're really fighting. We're really hand to hand here with this. And it was so real to the crowd because it was real. It's just like oh my god. I remember, I took my musket. A Federal troop tried to club me with his musket. He was coming down on me and it wasn't fake, so I threw my gun up to protect myself, you know. It's just like this is fun. Got a little too hot and crazy. I don't know how they got us reeled in. That was one time that it got really out of hand. Somebody could of got hurt, other than a cut open forehead. But it was just like that's an experience. That was fun.

Andrew then recounted the connection and the visceral feeling he gained, as these experiences let him connect the material that he had studied in books to the real setting and battlefield:

Well yeah, we'd try to, you know if we were doing whatever the event may be, like when we did the 125th at Gettysburg and I had lost family at Gettysburg and whatnot, yeah you really want to know all you can know to be as accurate as you can about that...No, when I was really into it, my general knowledge of that war was pretty [good]...I may brush up on it, particularly if we knew where we were going to be. I think the 125th, we did pickets [Pickett's Charge], you know. And...but to...to be there and just to...like to experience when you get there and

you look at the round tops, look at the Little Round Top, Big Round Tops and you think...what in the hell was Baldy Ewell thinking. You've got two strategic artillery positions and you sit here on your butt and let them take them...Lee was suffering from angina. He had lost his right arm [Stonewall Jackson]. You know, the south was crippled and Baldy Ewell's got his head up his butt and it's like...But you got to see the site. You can't read that stuff in books. You got to be there and then see it and then try to picture what happened...Oh no, you're not going to. There's no way you're going to see it. No matter how many books you read, you're not going to do that. Now I took to Gettysburg an original Harpers Ferry musket because I just wanted to do it right. I took, I think it was a 1836 Harper's Ferry, that could of been of southern usage.

John (Civil War Reenactor) also spoke at length of the experiences he had had during his reenacting career. He discussed many topics from the effort to get equipment for participation in the early days of his reenacting, of memorable campaigns, and the changing dynamics of his hobby through the years:

Early on, there wasn't any computers or cell phones, or any of that stuff. So people would throw their tailgates down in the parking lots at some of these reenactments, and say, we've got some items for sale. And you might find some original pieces, or a piece of reenacting reproduction that you liked. This was before anything was being mass [produced], that was part of it. I learned to sew, and cut my hands up, because if you wanted a coat, you had to make it. There

wasn't anybody making them, or trade it for something. But yeah, tailgate, it was like a big swap meet sometimes. I miss that aspect of it.

He went on to mention all of the background information and prep work he would have to do before a reenactment:

Yes, we would research who we were going to be portraying. Just because you are a member of, say, the 41st Georgians, didn't mean you were going to be portraying the 41st Georgians. At that time, the Park Service would say, well we want to do this aspect of the battle, and these troops were involved. So you would say, okay, we're doing North Carolina. So you would see what their jacket issues were for that time period. We all made charcoal gray coats for some of the 125th events, because this unit was portrayed. I've got my hunting shirt from Shiloh. We made two of them actually, one for the 150th, and one for the...But yeah, you can spend a lot of time and money getting the uniforms correct, or just on the equipment. You do what you can, but of course you get it right. And then of course you're researching them once again. You find yourself with your nose in a book, trying to read firsthand from someone who was there. Reenacting is not exactly what it used to be, but living history still is. There's a difference between the two. If you're at a Park Service setting up a display and talking to people to educate people on what you know and share your knowledge, that's very enjoyable for me.

John continued to discuss a change in the hobby between the 125th anniversary events and the 150th, but he could not put his finger on it:

In those days, this would be the pre-125ths. The 125ths were the blowout. I think in reenacting history, the 125th series. I went to a lot of the 150ths 25 years later, still sleeping on the ground in the rain with a blanket, dumb me. It started hurting me. But the 125ths, there was an esprit de corps. And you're talking about the biggest one was probably Gettysburg, the 125th, maybe 6,000 reenactors. And Manassas 125th, about the same. The 150ths were much bigger, but they were lacking something in my opinion somehow, as far as the spirit of the reenactors which had changed some. I don't know why that is, but maybe I was getting older. He stated that part of this change could have been due to the changing physical fitness of the typical American. In John's mind, this did not completely diminish the experience of seeing the vast numbers of reenactors in a chance to glimpse of what the real battle looked like:

[At Gettysburg 125th] We didn't have anything to do that first day. Get our camp set up and talked to a lot of spectators. You've got probably eight or 10 thousand at that one, it was big. The aspects of that that I really like is when you're watching this endless stream of marching troops coming in. You can't tell from a distance who's fat and who's laughing, or anything. That's a big difference between the 150th and the 125th is the size of Americans. Nothing worse than trying to do any kind of marching maneuvers with someone that's taking up three people's spaces in front of you, it's impossible. I think they went and hauled him to Gettysburg in a wagon. Yeah, that's just the sheer numbers. That's a rush, because you're watching them come in, full regimental sizes.

John described the tension that existed during reenactments, between the desire of the reenactor to be authentic and the need of the park or venue to put on a good show for the spectators:

The dynamics, you've got to remember that these people paid to come in, and they didn't come in to see a 15 minute fight like it would have been actually. They've got to stretch it out to an hour, hour and a half. So it bogs down the flow of things. You're going to have two sides standing there banging away and not really doing anything but making noise, when the assault should be carrying forward and you ought to have a sea of casualties on the ground. And that doesn't always happen at the big ones...Right. And no one wants to, oh, we're going to be shooting for another half hour, I ain't going to die. Now we have even, in fact the 125ths again, the commanding officer would call out, "June." And anyone whose birthday was in that month would hit the ground. It might be one. Do it that way. There was all sorts of little things to get people to take it. In the 125ths, people would do it. The 150ths, they won't, I don't know why.

He also discussed the many unique perks that reenactors get that are part of the experience that the general public is not able to partake in:

The camp fires there were really a lot of fun too. But over the course of my reenacting history, I have slept in trenches, I've slept on the Gettysburg battlefield. No one gets to do that, you know? Just the ins that you get through that hobby are pretty cool. Spending the night down in Fort Pulaski, for example. Must be one of the most haunted places. I have a good story from that.

John also mentioned the high emotions and unexpected events that can be part of this hobby:

Mm-hmm (affirmative), Sailor's Creek. Those early days, they used to have war games, for a better word. They were non-scripted confrontations the day before the planned event. And I saw hand-to-hand over colors, people get hit with a canteen, fist fights. That was part of getting real with it, you know. We were careful about firing muskets off close range. No one wanted to get burned. I've seen that once or twice too, kids being stupid. But yeah, bruises, lots of bruises, and people getting slammed on the ground. But those were, that was on us, not the crowd.

Then he concluded with one of the fondest memories that had really stuck with him through the years and exemplifies the fun and comradery that went with these events:

Oh I'll tell you one that stands out. One that stands out immensely for me. 125th, Sharpsburg again, the Burnside Bridge, I got to be part of the 200 Georgians. If you go there, it says on the plaque, "500 Georgians for three hours." I just finished a book where they said it was 350 Georgians for five hours. And if there hadn't been that five hours, A.P. Hill never would have gotten there, so it makes sense. Toombs's boys did a good job that day. But they were coming across the bridge, and we were up on the ridge firing as hard as we could go. And they were doing that right, a lot of casualties, a lot of yelling. So that was a pretty intense one. And then at the end of it, I was with a fellow name of [Steve Harper] from Georgia, who was a curator for a long time down at the...museum down there [near

Atlanta]. He had this kind of high voice. We saw they were coming up the ridge, we're getting flanked. And he looked at me and said, "Where you going?" I said, "I'm going this way." We turned about and went about five steps, and there's this volley, vroooooom. So we hit the ground laughing. He looked at me and he said, "You went the wrong way." There was lots of fun also in reenacting. But there was no spectators, that was for us. They filmed a documentary [that day], but that was for the reenactors, and we did it right. So I was fortunate, because everybody didn't get to participate in that. If you didn't have a Federal uniform you could change into, which I never much cared for. I'd done it before, it rankles somehow.

Suggested Enhancing Measures

The theme of Historical Empathy provided some of the richest of all descriptions from participants and stands as a testament to how vital historical empathy is to the formation of Historical Affinity and how it leads to Historical Advocacy. There is some overlap with suggestions in the other themes because some suggestions reach multiple components and the constructs of the themes are not mutually exclusive. The biggest component within this broad arching umbrella is to provide students with opportunities to increase their ability to put themselves "in the past" and have context to interpret this, as well as analyze cultures and cultural differences.

Reenacting, and the opportunities that came with that, provided a powerful way to step back in history and get a first-person look at certain events or time periods. This can be a life changing experience as expressed by these participants during the current study. The emotional component of reenacting was exemplified in the words of Andrew

(Colonial Reenactor). He discussed the high emotions that many times go with this “real” look from the perspective of the past:

It happened particularly at Gettysburg, but it happened any number of times. The...emotion...was so incredible. When we [reenactors] were all formed up at Gettysburg and it's about to hit the fan and all going, and then you can just look down as far as the eye can see and it's just flags. It's god honest just flags. You're just looking both directions. You look around and everybody's got tears streaming. The emotion is so incredible. It's so real!

Andrew (Colonial Reenactor) also recalled another type of reenacting that he participated in called experimental archeology. In this there are no spectators but just the individuals trying to experience history in a more visceral way:

...All year round, we'd go out in the woods in January and February same as we would in June and July because you're not going to get the experience sitting in that chair. You don't know how cold, cold is until you're 16 degrees with one blanket...We was cold. We didn't do much sleeping. We was cold...No you don't get the experience. There's no way unless you do it. And you won't do it in a afternoon. You can visit these sites. You can go. You can take your kids, and you can visit. You get a little taste. You can go to a blockhouse. You can go see a reenactment, and that's great. Highly recommend it. But you've got to go immersion if you really want to do that. It's a little hardcore for a lot of people to do. We really got into that.

John (Civil War Reenactor) also spoke, not only of the emotion he felt at one particular event he attended, but how this gave him the opportunity to put himself in history. He described how this experience allowed him to feel like he was in the Battle of Sharpsburg on the very morning of the battle:

The 125ths were just different from the 150s... Yeah, we saw the 4th Texas flag flying in the wind. That was really a thrill... But anyway, having my musket resting on the rail, looking into that battered up corn with all the bodies, and the smoke, waiting, knowing another assault was coming. You could hear them. That was emotional, because you knew [you] were experiencing that exact same thing, and the view probably wasn't any different. There were... corpses out in front of you, the first assault. He said, well, we're going to be the next assault.

John (Civil War Reenactor) mentioned another time of where it was almost like an altered reality in the way this event allowed him to put himself in this past time:

Oh, the experience for one, but an understanding, a sincere understanding of when you're reading a line in a book now, you've got something seriously concrete that you can relate to. And you magnify it. [At the reenactment of the Wilderness] all I could see under was from the knees down of all these lines of men, and the musket flashes. You couldn't see anything. And that was one of those time bubbles for me, where you say, this is what it was like. All you were missing were the pieces of people flying, you know, the gore. But incredible. You can understand more in a book now, and in reading diaries.

Daniel (Living History Interpreter) also mentioned a similar experience of being able to view history through its own lens that came from his Revolutionary War reenacting:

I think the first time I crossed the Yellow Mountain Gap. I remember looking back, and you could see across the Watauga Valley. I stood there on that spot and imagined what those men [Overmountain Men] felt. They were leaving their families basically unprotected. They were riding against the most powerful army [the British] in the whole world. And then at that moment, I kind of made that connection of what it must have been like...

These very real moments in the stories of the participants reveal how powerful a tool reenacting can be in the formation and appreciation of Historical Empathy. These data support a revitalization and expansion of reenacting opportunities for young and old alike. Increasing opportunities for an individual's participation in reenacting should be a goal for historic sites or historic organizations more than formal classroom settings. The problem is that many have estimated that the hobby is in a steady decline. According to Tim Rowland, "Young people aren't as interested" and the "[Civil War] Reenactors themselves are jumping ship, either retiring, scaling back, or moving on to portray battles in World Wars I and II" (Rowland, 2018). He continued to discuss how the Civil War reenactment community is now having to deal with the unwanted attention of "a segment of the public that assumes anything having to do with the Civil War is closeted racism" (Rowland, 2018). These are challenges that will need to be remedied if non-formal/informal educators or historic organizations are to harness the great power

opportunities like these experiences give. Providing expanded opportunities for individuals to participate as reenactors is suggested by the results of this study.

Loosely related to reenacting is the idea of providing opportunities for young people to truly experience the hardships of the past and come to appreciate the toughness and ingenuity of these traditional skills. Many of the participants stated that a significant aspect of their connection to history came from a first-hand experience of the traditional skills and the hardships and challenges those historical agents of the past endured. The opportunities could take place through historic sites or historic organizations organizing living history immersion weekend experiences, in which they provide the structure and resources to allow the participants to experience the living conditions of a past time. This “roughing it,” limited power, no water except through a hand pump, or through other means can help participants understand and see for themselves the life conditions of those that have come before them. Other suggestions resulting from the themes of this study would be the creation of afterschool and non-formal programming that provides for internships, apprenticeships, etc. to provide opportunities for young people to gain a working knowledge of a particular skill (weaving, blacksmithing) that they can share at living history demonstrations and historic sites. The value of this is two-fold: one, the participant gains an intimate perspective of the skills and lifestyle of an earlier time period, and two, it provides a way for them to give back and contribute to the history community.

All of these can be situated to be in line with Bogner (1998) and Zint, Kraemer, Northway & Lim (2002), who recommend longer and more in-depth field experiences

and/or coupled with multiple experiences over time. These can help students gain a perspective that allows them to stop interpreting the past solely from their perspective as members of the twenty-first century. As Barton (1996) stated that “making sense of the past requires a recognition of how people at the time viewed their circumstances, evaluated their options, and made decisions, and this involves understanding how their perceptions were shaped by their values, beliefs, and attitudes” (p. 3). A key aspect of historical understanding involves the ability to gain a glimpse of the perspective of historical agents and to see their actions and events in the context of their times (Barton, 1996, p. 3). Being able to gain historical perspective is essential to Historical Empathy and the results of this study further support these assertions.

Summary

From the descriptions presented and the resulting analysis of the SLEs of this sample of HPs from Upstate South Carolina, it is clear to see the impact that Historical Empathy has had on their lived experience. Based on these data from the theme of Historical Empathy, suggestions have been made of ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. For the theme of Historical Empathy, these include: reducing barriers and providing expansion of opportunities for individuals to participate as reenactors, providing increased opportunities to be immersed in the lifestyle and viewpoint of a previous time, and providing opportunities for internships and apprenticeships to allow young people to gain a working knowledge of a traditional skill.

Career and Achievement

The fifth, and final theme that emerged was that of Career and Achievement. The theme of Career and Achievement varied in the participants' descriptions to include the impact of their career path, their participation through historic preservation, their influence with history education promotion, and their sense of a volunteer ethic and demonstration of this. The following section presents a thick description of each of these topics in the participants' own words. This section will conclude with suggestions for enhancement measures and an overall summary.

For shorthand descriptor identification of participants used in this section, refer back to Table 4: Participant Shorthand Descriptors or the Categorized Biographic Information of Participants descriptions on page 60.



Figure 5: Clusters of Meaning Leading to Theme of Career and Achievement

Figure 5 provides a visual representation of the coded clusters of meaning that went into the construction of the theme of Career and Achievement. A full description of each of these is presented in the following section and provides a rich description of each cluster using the participants' own words.

Career Path

Participants also felt that through their college experience, career endeavors, or volunteer work later in life they were able to continue to expand their love and interest in history. Some of these participants only came to realize this appreciation for history due to these later experiences in life.

Even if participants did not pursue a career with history, the ones that had an early appreciation often found other ways to express this, such as majoring in other subjects while still taking many or most of their electives dealing with the interpretation of the past.

Susannah (Family Reunion Organizer) majored in physical education but never lost her love of history:

I majored in physical education...but I took all my electives in history and I liked all the classes in history.

Emily (Heritage Museum Director) had similar experiences with her education:

I majored in English and with my English major I was required to take English history, and then you were required to take American History. Well, I just loved history so I just started taking history courses and it became my minor. It could have been a double major, I had enough hours but I lacked some requirements and couldn't get them in, so I just didn't bother. I ended up taking history all over. I took South American history, I took African history, the African continent, I took European history and world history, I took American history, I took English

history, I took government. I just liked history. But I loved literature too, and I majored in English.

Wade (Cannon Enthusiast) recalled that it was through these college courses that his interest was really piqued:

Yeah, I graduated in psychology but that's where I really got interested in history.

Eliza (County Librarian) recounted of how she almost was able to double major:

When I went off to [my university], I thought I was going to be a doctor. I thought I was going into medicine, I was going to be pre-med...and I quickly discovered I did not enjoy my science and math classes. I [switched to] a music major and...once I found the American studies program my junior year, I [ended up] about two classes short of the 33-hour concentration for American studies...So I took what interested me, but most of that was American history, American lit, sociology, American Studies kinds of things. So I ended up as just a straight music major, voice major with this American Studies large group of classes that I took.

Francis (Manuscript/Editing Professor) also spoke of a similar path as he followed journalism but was always interested in history:

Although I started out I actually wanted to be a writer, and I actually majored in journalism...it must have been two years as a newspaper reported that actually whetted my interest in history because I saw politics up close and how different it was from the books...Although I majored in journalism...there [were] some good history teachers...I took as many [history classes] as possible.

William (Academic Librarian) described his journey and how he migrated toward library science as a master's degree, to allow him to follow his interests in both literature and history that were piqued as an undergraduate:

They have a great program in library science. [This allowed me to use] archives...and [focus on] pulling out documents and putting them together, and being able to tell the stories in documents, or at least try to trace a little bit of that procession along the way...I'm interested in the books themselves, as well as how they convey ideas over time.

He went on to speak of the interdisciplinary nature of the program he pursued for his second master's degree:

[My] American Studies program...It was basically half English, half history, with a little bit of art history, and architecture, and urban planning, and that sort of thing, thrown into the mix. It was very much looking into American cultural studies...I ended up getting the second master's in American Studies...I did a seminar paper on a local job printer in Hartford. Found out some stuff about a prayer strike that nobody had written about, and spent more time with microfilm doing that, and took a class in letterpress printing. I took a class in the history of the Connecticut River Valley, and I took classes in Edith Wharton and Henry James. All combined, that gives you some interest and a little bit more background in 18th and 19th century America.

William then went on and discussed his dissertation and how this became a perfect melding of his interests in both literature and history:

My dissertation was about the practice of stereotyping and electrotyping in America in its early inception and introduction into this country, so it starts in the late 18th century in France and England, and it comes to America in 1812, so making plates to print on instead of printing from loose type. I was interested in how it happened on the ground, but also the implications of that change in technological history, publishing history, and everything else, so expanding it outwards. Again, it's literary history, it's publishing history, but it also...opens out into intellectual history a little bit, too, because it changes how things happen and how ideas are conveyed, and how certain organizations employed the technology to their benefit. It was very much parsing out how these businesses operated, so it was historical work, definitely, within a history of the book context. But yeah, and so that's what I do now. I'm a librarian and I'm an archivist, again, but by profession, that's what I am, but also by avocation now, I'm a book historian, or an American printing historian.

Kate (Historical Association Executive Director) was able to use his undergraduate years to determine what she really wanted to do in life and this came as a watershed moment for her:

I remember the exact day. I remember the context of the very first time I heard [of] historic preservation. Like that was such a pinnacle moment for me in college...I remember going straight back to my dorm and Googling. Thank God we had that by then, historic preservation and finding out this is the re-use and preservation of buildings past a certain age, 50 years, and I was like, "This is it.

This is what everything has been leading up to for me because the boring style that I appreciated, it all played into these buildings."...I was like, "No, this is where I'm supposed to go. This is the path I'm supposed to take."

Now that Kate is in the field of historic preservation, she feels that as a woman she has certain challenges and has to constantly validate herself and her role, as well as proving the value of her field in historic interiors:

I've just been figuring stuff out, making sense of all of it, but now I've got to fight for something. To add insult to injury, I'm usually the only female at the table, especially when you're talking construction. And so, you get the sweeties, and the hunnies, and the being guided by the elbow, and I'm just like, "I have a valid opinion."

For some this continued growth and interest in history flowered during their actual professional careers and they found a way within these positions to follow their passion and incorporate many of their interests. Edward (Local Storyteller) was one of these, and as he worked for an in-house advertising marketing agency, he recalled how his job contributed to the growth of his historical interests:

...Absolutely. See, before the sales force could go in, before top management...The background and research [had to be done]...We did not do a project there, but I still had to research the state and the county. Oh yeah, I spent many a time in real estate deed office and everything else, checking back on who was this and who was that.

Not only did his job afford him the ability to research and work with historic documents in a non-traditional way, but he was also able to use his free time to expand his interests whenever he found himself working:

Number one, I had started my own community history. My family history. I had gone into, when I went to live in Los Angeles, I started researching [and] I used to do all day tours on a Saturday with people [about] where Los Angeles started, down the middle of the place. Even while I was in Scottsdale. The whole area. Even as Edward moved into flipping real estate later in life, his love for the past always shone through in whatever he was doing:

Even with that, and doing my real estate, I found myself when I am interviewing people or listing properties...finding out the history of the property and the families that lived on it. It's all...I love history.

Jane (Teaching Professor) learned through her first job that she felt a calling to be a professor and this led her down a thirty-plus year career:

So that's that. So I was there for three and a half years [at her first job as a professor]. And what I learned at [the junior college I taught at] is that being a college professor is a great job. It will not make you rich but it's a great job. And the other thing I learned is that I was pretty good at it and people told me I was and I believed them, so I changed things around. So that's that. That's how I got to that.

Thomas (Museum Historian), on the other hand, described his changing journey and how his historic interest has diversified and enriched him through his professional path:

[During his master's degree he realized that he] was really more interested in history and dealing with documents than archaeology. I was learning about South Carolina History while I was here. So I decided that I would do a regular master's thesis which turned out to be on the Indian trade in the South, from South Carolina. The Colonial Indian Trade and see where that would take me.

He continued and discussed how one of his career moves broadened his historical interests:

As I was finishing up my master's, a job opened up at Alabama for a historic site in a small town in West Alabama. This was a site operated by the Alabama Historical Commission...So, the predecessor of this place had really not done much with it. He hadn't really looked at all the documents connected to this site, to the house, and there were a lot...The history of the house [was] fascinating.

Thomas continued and went on to describe how his interests have changed and how his current job has allowed for continued personal growth and expanded his love of history:

So it was really intriguing getting [my current job]. There was a lot of fascinating things that I've done with it. I got really into South Carolina History putting that together. I was the guy responsible for putting together that Native American Pre-History [exhibit]. I did a major exhibit on the Homefront in South Carolina during World War II. [That's when] I decided to go for a Ph.D. So that's when I decided that I would focus on modern American History and did my dissertation on Charleston and the navy yard and how that changed Charleston in World War II.

That's where I did all these interviews, interviewed 18 to 20 people. Incorporated that into the dissertation...So, that's where I've taken my historical interests. Others have found careers that have allowed themselves to start and run a business that connects their passion for history and their financial needs. Daniel (Living History Interpreter) described his artwork, where his inspiration comes from, and where this has currently taken him:

Basically, with my artwork I use the same techniques and the same materials that were available to them [Native Americans and frontiersmen]. So I wind up with pretty much the same...end of result in the piece of artwork that I'm making...And that's taken me a long way. I've got two galleries that carry my work full time. I've got my website. And then, a few years ago we got a contract. We've done all the displays for the new museum at [the local historic site].

For others, this affinity for history has been enhanced by the opportunity for authorship in their particular area of interest or expertise. Susannah (Family Reunion Organizer) discussed her opportunity to co-author a series of three books on her county:

[So we decided to] write the history of [our] County. So the first book is from the beginning to 1776. That second book there is the American Revolution. So we've covered all that and then the third, this going to be published now, is the War Between the States, the Spanish-American War, Reconstruction, Mexican War and whatever was going on.

She continued her writing and mentioned another book she co-authored on the two local towns:

When we started the [local] Historical Society we didn't know how many different directions it was going to go in. And we also have [produced] a pictorial history book that we did [with] about 500 pictures and the history of [our two local towns].

Jane (Teaching Professor) also discussed her authorship as being meaningful:

They [the county historical association] wanted somebody to write a book about the revolution of [my] County because the revolution in this part of the world is just generally completely ignored except for Cowpens and Kings Mountain. And so I worked with [Jim Taylor] who ironically was my boss when I came here, because [Jim] was interested in that and so we kind of worked together to put that book together and that was fun. It was fun. And then I also wrote a book of the history of [the school I taught at for thirty plus years]. And that was a labor of love, absolutely.

Historic Preservation

Participants expanded on how their direct work with structural or documentary preservation helped them continue to grow in their love of history through adulthood. Martha (Historical Association President) discussed how she and the local historical society tried to preserve all they could of the historical structures in the community when they refurbished the building that would become the city's history museum:

These bricks all came from the high school. Everything here, we tried to do everything we could to keep things. And we were hoping to keep the Beadboard,

but we couldn't because it was too far gone. This is the original floor [in the museum building]. They had to build the bathroom section on back there.

Kate (Historical Association Executive Director) recalled how she was inspired by a particular historic site and how this still impacts how she does preservation work and interpretation to this today:

[My favorite restored property is] Poplar Forrest, and that's Thomas Jefferson's [summer] home... They have restored it in stages, so you can truly see what they started with, which it was almost in ruins when they started and then, all the way around [to be] fully restored, and I mentioned how I studied abroad in Scotland and how I feel like they figured it out there because it's mostly replica. Most of the furniture, even the windows and stuff at Poplar Forest are replica because they've had to be rebuilt, so they're not keeping it behind rope. You can sit in that Jeffersonian chair. You can practice using that window if you want. You can walk into this bedroom. You can lay on his bed, which is incredibly short by the way. All these things at Biltmore and things are behind a rope, and you can't touch it, and you can't see it.

She continued on to discuss her role in preserving structures and how she has had to be constantly learning, and growing to try and justify this history to more and more people:

There's a whole psychological side of a sense of place and tearing people away, gentrification, and there's science and economics behind preservation, which gives me such a, you know. I want to believe there's proof in something. It gives me a leg to stand on when I go to fight for my field and I learned, like I told you,

early in grad school. I'm going to have to fight for what I want to do either personally because I'm a young professional in the field, because I'm a female in the field, and now because I'm constantly having to justify why it's worth saving this building instead of building your new 15 story whatever...preservation kind of appeals to everybody [though]. You just have to figure out what that avenue is. Is it jobs for this person? Is it investment for this person? Is it community development because in a lot of places, it's the touchy-feely side of it that wins your argument for you, and a lot of times it's just the cold hard facts and cash that wins the argument for you. But the future unfortunately for the older community and history and preservation, the future of that field is in the moving forward with things, and not the holding things back, and so I feel like we're constantly trying to rebrand ourselves in a community to stay relevant.

Septima (Public History Professor) has grown to embrace this expanded role that she sees herself playing as an active participant in the historic preservation process:

And beyond that, beyond the community and beyond the [university] students, when I write these articles, or when I write a book about local history, or when I put some things in an archive, or when I support the continued preservation and restoration of some of these materials from the past I feel like I'm contributing something important to the future as well. And the older I get the more important that becomes...I feel a responsibility to preserve the material that we have from the past, because I see the material in the archives, I see historic homes, historic structures, ruins, tools, money, all these kinds of things as a historian's tools. And

if those tools don't exist and aren't usable our ability to recreate and understand the past is extraordinarily limited. So I guess as I've gotten older I feel more strongly about the importance of preservation, and knowing once this building, or once this home, or once these papers [were historically significant in some way].

Education Promotion

Another component that the participants mentioned was their own participation in and growth through the promotion of history education in others.

Susannah (Family Reunion Organizer) discussed how she was able to integrate history into her school curriculum, even though she taught a subject in which this is typically thought to be disparate from history:

Even though I taught physical education, I had pioneer day anyway...well, I liked history, so I thought, "Well, why not? We'll just do that." They [school administration] kept talking about across the curriculum...

Martha (Historical Society President) recalled an event that the historical society organized to gain attention to the town's bicentennial. She described some of the resistance and challenges that they faced from local students and young people:

Another activity in the bicentennial was an art exhibit to get young people involved. So, we had all the four art teachers from the public schools approach their students and say, "Make a piece of art related to the history of [our town]. And we will have an art show." We had a juried art show. When the high school teacher [at our local] High School approached one of her classes with this, one of the smart aleck teenagers said, "They ain't nothing in [our town] but inbreds and

rednecks. They ain't nothing historic about [our town]." Well, you know what? That was like a red flag in front of a bull. From then on, we said no young person will come through [our town] without having an opportunity to know. Excuse me. Know whose shoulders they're standing on. So, I guess that was the turning point right there.

Martha sees with all the new people moving into her area as an opportunity and this has become her main mission. She described her passion for telling the town's story:

Right now what I'm really interested in is all these new people that are coming to the area, helping them learn about our history. That has always been a beautiful story.

Mary (DNA Genealogist) also expressed her devotion to her local community and church. She volunteered in both of these areas and has tried to build appreciation for the history immediately around the children. She described her efforts as a mentor in this area:

I think I've always just thought it was very important to nurture our young people and to encourage them. And I still do that. And...ever since I can remember I have taken different little cousins or little children to the window [at church] and taken them out into the cemetery. And told them what the iron crosses were for, told them what the stones were for. You see a lot of gravestones out there that don't have anything on them. Do you know what those are there for? And walk through the cemetery with them and show them, especially my younger cousins, things that are coming along. I take them out there, show them where everybody

is buried. And take them you know, back in the woods and show them you know, where the older [graves are], you know the forgotten stones are...And that they are there for a reason. And even my great-grandmother, her first husband died at Petersburg [during the Civil War]. She had nothing to mark his grave with but a hemlock twig. Well that thing took...it was a huge tree. And it [the tree] was there until it came down in a storm, I think it was in the 80s. But it was a humongous tree. And so forever you know I could say you know do you see that tree there? That is marking somebody's grave. But...even through high school and college I was involved with teaching and nurturing and mentoring at church.

Kate (Historical Association Executive Director) has dealt with the challenges of how to promote programing on a daily basis that will get people, both young and old, excited about history. She described some of these efforts, especially with the millennial age group:

We're trying to appeal to the millennial demographic [and it] is my constant uphill battle because the impression is, those are [things] for old people. I'm not interested. You all aren't going to give me something I like, when the reality is just let us in. History is a part of everything you do. If you are just truly invested in yourself, somebody in your family came before you. If you're invested in your career, somebody created that career and is part of the story that is where you are now. History is part of everything and that's what I try to get people to understand, that you might not like the concept of history and the way you were force-fed it in elementary school, but I promise it's contributing to what you're

doing right now, this very second. I think that it just takes one spark of interest in something. For you [it might be] the genealogy side. For other people, it's the history of a sport for whatever reason and that's what I keep trying to impress on these people.

She continued to recall these challenges, but this time, in the context of their annual revolutionary war festival at their main historic house attraction:

[My first year was the] 27th year...I was really disappointed by our numbers that year and then, the next year, I was like, "Oh, it really didn't go up." And our reenactors are like, "It's everywhere. People are coming to less and less living history events, and it's interesting because the National Park Service has these numbers out there about how heritage tourism is the most robust of the tourism areas. They spend 30% more, and they stay 30% longer and all these really convenient numbers, but on the day-to-day basis, we're just not seeing that, and I don't know if it's at the fault of the parents. I don't know if it's the fall of the economy. If it's the fact that these are mostly non-profits and our marketing budgets are in a lot of cases non-existent, so you can't get the word out, but then social media kind of counteracts that argument because that's our strongest tool and it's free in a lot of cases. Is it a lack of interest? I mean, I think we're all actively trying to figure out why those numbers are plummeting like you were saying because our content is not changing, so obviously the interest is changing and how do we appeal to them to bring them back? And in a lot of cases, this is strictly in my experience in [the town I work in]. The reenactors for example, are

very set in their ways where alcohol is not allowed and so, I mean, not that alcohol is the only thing that's going to bring in a millennial to an event, but it helps if there's a beer truck sitting over there. If there's a bluegrass band instead of, I don't know, whatever they played. It's just a constant struggle from a marketing standpoint and especially with the non-profit marketing standpoint of how do you make the field relevant to people who are disinterested, and I don't know the magic pill yet.

Kate was torn in how the association conducts interpretation of their historic sites. She was ideologically against the house museum model but saw the benefit of the frozen moment-in-time strategy in certain circumstance, especially for the younger kids. She discussed this struggle between these two ideas:

[Our historic house] innately goes against what I enjoy about the field because it is Disneyfied, which is a term we use a lot in preservation where we're creating this frozen picture in time, which is usually very inaccurate to the actual history. [Our historic house] is very guilty of that. There's this Disneyfied version, but at the same time, it's so relevant to elementary aged children to go back in time and experience that because our strongest tool with elementary aged children is the, then and now comparison, and that's true in our kindergarten students all the way to up to our fourth and fifth grade students. We talk about entertainment then and now, and electricity then and now, and bathrooms, cooking. Giving them that visual juxtaposition is what makes it click to them. I talk to grown men and in their 40s and 50s that are coming and saying, "Yeah, I made a candle at [the

historic house] once." And they remember that moment about kind of stepping back in time, so while it's not my deepest passion in preservation, if it's perpetuating our heritage, it's worth fighting for every single day.

She then recalled what a local intern had said that summed what she has felt her mission with the association was:

I had a...student do an internship at the Historical Association...but she said something one day that was like this is exactly why I do what I do, but she said, "I feel like we get to give history a second chance here because in school, you either get it and you like it or you hated it because it was memorizing dates or whatever. Here, you get to touch history and interact with history, and I feel like we get to give it a second chance." I was like, "Yes, that's exactly why I love what we do."

Emily (Heritage Museum Director) also recalled a moment in her career that really stood out as an opportunity for her to help her students while she was an English professor:

I got a job at a [local] Junior College, two years then. I was an English teacher. I taught the freshman English courses and a literature course, and...drama. I helped the kids put on plays, and they asked...they were celebrating [the] anniversary of the school, and they asked me if I would write something like a pageant to put on to celebrate this. And so I sat down with Miss [Thompson's] History [of our school] because I knew nothing about the school, read all of her book, took ideas out of it, and wrote a pageant and put it on for school. So I indirectly became involved in their history...So portraying the idea of the academy, the high school for the children of the mountains, to becoming the junior college.

Daniel (Living History Interpreter) described how education is now his focus, after years of developing his own primitive and survival skills and running a successful native art gallery. He recalled this journey and how it changed him:

And I think about the third year, this guy, he kind of stepped down [from his job as historical interpreter]. So they kind of put me up front doing the story of the Overmountain Men, the Battle of King's Mountain... Yeah, it was a lot of walking. There's 80, I think, 87 miles of actual trail... And [after] about five years or so of doing the march, the [local historic trail association] decided to make me the Director of Interpretation. I do 80 hours' programming a month for them. And the Park Service actually put me under contract through the [local historic trail association] to do the march and the storytelling... I've took this story to places that it's never been.

He continued as he recounting the success that his organization has had in educating young people:

Since they gave me this position... the Park Service took me to Missouri, to the National Trails Conference. And I found out there that... we program for more people in two weeks during that march than the rest of the historical trails in the country does all year. So that was pretty amazing to find out. It was kind of in the works. To give you an example, the first year I done the march, in 2006, we programmed for 5,400 people. And about a little over 3,000 of them were 4th and 5th graders. Well, last year during the march, we extended it a week. And last year, we programed for 17,000 people in three weeks. And over 12,000 of them

were 4th and 5th graders...So that's one of our main missions, is to keep this story alive and well...We call it the Story of the American Spirit. It tells what we can do as a people when we take a stand against something that's just wrong.

He discussed how now his biggest mission in life is this educational component:

That's the one thing. I keep trying to get younger people involved. And when my wife done my website, she asked me, she done a bio on me. And she asked me why I do what I do. And the only thing that came to mind at that time is I told her, I said, "I want to take a spark from the past and turn it into a flame for the future." And that's why I press so hard to try to get young people interested, because if we don't know where we came from we ain't got a clue where we're going.

Daniel has won in the recent past an award from a Tennessee Historical Society for lifetime achievement in historical interpretation. He shared how he felt about this award and how the lasting legacy was the meaningful part:

The coolest thing about that to me is, now, since they've created that category, every year somebody will win that award. To me, that's even cooler than me winning it.

Septima (Public History Professor) recalled how her teaching has changed and how she now tries to tailor her teaching to empower her students to get into the community and make a difference in historical preservation:

I, in turn, use the public history class that I teach here as a platform to stay really engaged with the local community in terms of putting students in internships, and putting them in situations where they are able to use the history, the skills, and the

content knowledge in real life applicable ways. [This is] in internships throughout the [local] community, the benefit of these of courses are the experiences that [the students] have at those internship sites, but also for the benefit of these museums and historical societies, which are also beneficial to the community at large.

Francis (Manuscript/Editing Professor) saw and described his real contribution for historical preservation in the process of passing on the skills that the students needed to become better citizens:

I have a strong sense that historical contentionsness is being lost. The younger generation does not seem to have any. It used to be even a poor-ish guy from the boondocks knew something about the story of history, knew something about history, something about his family. But young people today, sophomores and freshman in college, don't know anything. Literally, except of the moment...I think John Lukacs is right, I think historical consciousness is the distinguishing character of Western civilization. That we know what's happened. We have a sense we are part of that flow. But the world is not just chaos or a circle. The younger generation is usually losing that then...I mean I couldn't get them to read the Declaration of Independence or the Constitution...The reason that justifies teaching is to make better citizens. People who can see more than one side of a question. They can be, you know, deliberate and investigate, not make snap decisions. I mean, that makes you a better citizen. We don't have nearly enough of that...Good citizens understand that the world is complicated and you can't

govern by slogans. They're always different perspectives and you have to appreciate other perspectives before you make a decision.

Volunteer Ethic and Demonstration

The participants varied in how volunteer positions or roles played into their continued growth. Some of the prominent statements were stories of helping family, the community, or on a state or national level.

Susannah (Family Reunion Organizer) described how she has taken on the role of the “go to” person in the community when her distant relatives come back to discover or visit their roots in the local area:

I'm about the only one still left in [our town], so when they come back, I don't mind helping people if they tell they want to go to a cemetery to find wherever. So I take them to the cemetery because these church cemeteries out here in the country and family cemeteries they're really hard to find and the GPS doesn't always get you to the right spot. So I'll take them to wherever they want to go or send them stuff I have or take them back to their home place. And there may not be anything left, but at least it's the spot of land where they did live, or share whatever [is there with them].

She continued as she recalled a particular incident in helping a distant relative:

And I have people, you would not believe, how many people call, or email, or come by every week with something. I mean, they're from California...Texas...Alabama...Pennsylvania that's doing whatever. So I try to give them the picture or what I have and try to get them on the right track and

then in meantime a lot of them have shared [things with me]. One morning I had a terrible sick sinus headache and this woman calls and she says, "I'm [one of the local family]." And she says, "I'm from California." I said, "Where are you now?" She says, "At [the town]." She says, "Will you help me find the church?" I thought, "Lord have mercy." I go up there and she's got a truck and huge Winnebago and I said, "just come park it in the yard right there and we will go and show you whatever you want to see. We'll go to church in the morning." That's what they all want to do, and she sat there and cried. So I think, "What better else do I have to do? What better else?" So that's how they come here. I mean she had not written ahead of time. She stopped up there at [town] and they said, "Go call [Susannah]." My friends are real good about doing that. "Just call [Susannah]. She'll take you out there."

Andrew (Colonial Reenactor) recounted how he tries to pass on his historical craft of blacksmithing to the next generation:

I try to always keep at least one apprentice to where, and I don't charge and actually it costs me money. Every time somebody comes up here to work is out of my pocket because I don't charge them for the material, I don't charge them for fuel, you know. Not charging anything for time. It's purely giving back. I just want to keep it going. I've got a girl now that's going to be a great blacksmith...

Edward (Local Storyteller), who felt very strongly about family and his region, volunteered for years at the local community center to provide a location so that other families could have a place to hold their family gatherings:

Well, the community center here in [my community], for 18 years, I was the volunteer handling the building, kept it clean, scheduled it, everything else, purely as volunteer...when I was doing it, we had 28 families that used that building every year for either a clan gathering or a family reunion.

Jane (Teaching Professor) described her experience as a volunteer with several K-12 programs and how this felt that she was giving back and helping to better prepare the students she might have in the future:

Oh, yeah. History Day...we had History Day here for a while and I was involved with that. I refused to be in charge of it, however. But I was involved in that and I was a judge for the National History Day. My husband and I both went to Annapolis, Maryland and...we were judges for the whole National History Day and that was pretty [interesting]. My husband and I both have been out to San Antonio to grade AP exams [as well].

She also discussed her participation in both the State Historical Society and the County Historical Association in both leadership and board member roles:

So I was, for a long time, a member of the [State] Historical Association and I became president. I was on the board for about six years and then I became president of that group. I don't remember what year. It was one year. And that certainly is a volunteer position and I have been on the board of the [County] Historical Association [from]...about 2003 to about 2012. And I was [also] secretary of that organization.

Eliza (County Librarian) recalled volunteering at a local historic site and sharing her love of looms and fiber with the visitors:

I volunteered at [the local historic fort site], which was...a fort against the Indians in the very early settlement of the Shenandoah Valley and they had a spinning and weaving room and I never got to help work the big barn loom there, but I got to help demonstrate weaving on the barn loom, and spinning, as well as candle dipping, and soap making, and et cetera. You know, I dressed up in a little mock colonial dress that mom made for me kind of thing and so late elementary school into middle school or junior high, but just being able at some level to be a docent in a historic property was just cool. I learned so much about historic house museums. You know, stuff that I didn't know I was learning at the time.

The sense of giving back and volunteering continued into adulthood as she recounted helping out at a local library in Kansas. She was just using the library for her own genealogical work but she ended up helping out her fellow patrons:

[I] quickly transitioned from [being] just a genealogy patron to being a genealogy volunteer because I could usually answer questions about where to look for the next set of resources better than the staff working the room. I was not obnoxious about it mind you...yeah, but rediscovered the genealogy, got involved in that. Started volunteering at the library and I started library school in January of 2010 and was actually hired at the library when they had an opening for a genealogy specialist, non-library degree specialists in May of 2010.

Of her current position of influence at the county library, she described how her job allows her to be a part of and influence the local community:

[I] serve on the board of the historical association here in town in part because the library makes it a point to have a representative on that board because we need a voice over there in local history and we need good open communication between the two organizations, because we partner and we do different things for local history in the community...As part of that, I'm on the [historic] House Committee, in large part because I weave, and we interpret that house to the [historic family]. [The] sisters [of that family] circa 1900 who, they spun and they wove. We know they wove their own clothing. They wove coverlets. We have a loom that was donated back from the family that was probably the sister's, but it's definitely a family piece. We have a modern loom that we demonstrate weaving on. So, you know, I didn't know I was volunteering to be the committee, but I volunteered to set the loom up and get it working and so, you know, it's just been one of those things where the skillsets and that interest in history, that weaving, you know, it gives you a whole lot of context and a lot of ins that you can talk to people about it...Well, how do you think blue jeans are made? Oh, you know, and here all the weaving is a huge interest and I have to say the fact that I am a hand weaver and I know weaving technology, and I know weaving terminology wasn't a downside for them when they hired me. You know, okay, I may not know this local history. I learn new stuff every day and I'm excited to learn stuff every day. It's part of [it].

Two of the participants elaborated on and attempted to explain why they were so willing to help and volunteer throughout their lives. Emily recalled the influence of her family and the volunteer spirit they instilled:

My father, when he went to Ohio, was a by vocational minister. He worked in a steel mill as an inventory clerk, and then he had a small mission type church that basically paid him gas money. I think growing up in a family like that you [came to see that]...being a volunteer was important. You always did something for other people, and that's why I think that I've always [been] willing to volunteer for something like this [as director of the heritage museum] because that's the way I grew up, that if you had a talent to do something you shared that with other people.

Francis reiterated some of this as he spoke of the work ethic he gained in childhood and how he felt this has influenced his willingness to volunteer and succeed in his career:

Well I already had a strong work ethic because my people were poor. We worked and I started carrying a paper route when I was nine years old. Getting up at four or five in the morning. Had all kinds of jobs, worked in the wilderness [on a] survey party and the cotton mill one summer. There was never any doubt about that. The work, the ethic. I think a lot of the academics today just had a really easy upbringing and they haven't had work in the real world.

Suggested Enhancing Measures

Based on these data collected in this study, educational institutions, historic sites and organizations, and professional organizations should provide opportunities for direct

experiences with historical topics including internships, student archeology programs, paleontology field days, student work days at historic sites directly working on structural restoration, and other related tasks. Many of the participants had memorable moments during similar events and recalled the significance of these. One of the more telling examples was Kate (Historical Association Executive Director) who described her field studies summer session in which she was [restoring or] repointing brick on a historic structure. She stated that, “I was like a pig in slop. I was like, ‘Oh my God. This is the best day of my entire life.’” The importance of Kate’s words highlight how meaningful experiences like there really are. Based on this current study, experiences like this should be expanded and enhanced to help individuals take advantage of the components that participants for significant.

Summary

From the descriptions presented and the resulting analysis of the SLEs of this sample of HPs from Upstate South Carolina it is clear to see the impact that Career and Achievement has had on their lived experience. Based on these data from the theme of Career and Development, suggestions have been made by ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. For the theme of Career and Achievement, these include: providing opportunities for direct experiences with historical topics including internships, student archeology programs, paleontology field days, student work days at historic sites directly working on structural restoration.

Table 6: Summary of Suggested Enhancing Measures Resulting from Themes

Theme	Suggested Enhancing Measures Resulting from Themes
Family	<p>Implement programs that connect family members and history</p> <p>Provide scaffolding, such as battlefield tour apps, to encourage the use of historic sites on family trips</p> <p>Increase the use and access of genealogical education and resources</p> <p>Reduce barriers and provide community support to increase the occurrence of family reunion/gatherings</p>
Sense of Place	<p>Increase and expand opportunities for individuals of all ages to learn about their region and state.</p> <p>Implement curricula that seeks to integrate a region’s geology, natural history, and cultural history to give the individuals a broader perspective to personally connect with and develop a sense of place.</p> <p>Increase community and school partnerships, where students and staff can gain opportunities to impact their local communities</p>
Offering Historical Education	<p>Find a balance to increase the representation of currently underrepresented groups in history education</p> <p>Provide opportunities to support more interest based assignments to allow students to pursue non-traditional areas and individuals that may have currently been underrepresented in history education, and to further build a personal connection to history.</p> <p>Developing historical empathy in students, increasing democratic education, inclusion of empathy as caring in history education, as well as teacher education reforms (Barton and Levstik, 2004).</p> <p>Increase the frequency and depth of experiences with literature and literacy, especially at an early age.</p>
Historical Empathy	<p>Reduce barriers and provide expanded opportunities for individuals to participate as reenactors</p> <p>Provide opportunities to be immersed in the lifestyle of a previous historic time</p> <p>Provide opportunities for internships and apprenticeships to allow young people to gain a working knowledge of a traditional skill</p>
Career and Achievement	<p>Provide opportunities for direct experiences with historical topics including internships, student archeology programs, paleontology field days, student work days at historic sites directly working on structural restoration or related topics</p>

Table 6 provides a summary of suggested enhancing measures that can be utilized to provide experiences and opportunities that the participants of this study highlighted as significant in their own lives. These suggestions seek to connect the resultant themes of this study to current research or projects/strategies that have shown previous success.

Descriptions and Essence

The statements that the participants provided of their lived experiences allowed the researcher to highlight “‘significant statements,’ sentences, or quotes that provided an understanding of how the participants experienced the phenomenon” (Creswell, 2013, p. 82). These “significant statements” were grouped into clusters of meaning and then resulting themes that have been the focus of the bulk of this chapter. From these themes of the direct experiences of the participants the researcher was able to create multiple descriptions to better elucidate the understandings that can be gained from their common experience with the phenomenon, including both the textural and structural descriptions, as well as the essence.

Textural Description

From the words and significant statements of the participants, the researcher formed a textural description of what the participants experienced. The textural description is the “what” that happened as expressed in their SLEs (Creswell, 2013, p.82). The participants all expressed significant statements in a variety of clusters of meanings that were grouped in the aforementioned themes. These all shed light on what the participants experienced as they went through the process of developing their historical affinity.

There was a strong family component to the experiences these participants had. This family component was expressed in many different ways but came back to some form of an interaction with their ancestors or living family members, and often both. The influence of family occurred through experiences and influences from parents or other

significant adults, the power of getting together with extended family to retain their family heritage and to hear the family stories, as well as objects of significance being passed on within the family with accompanying stories. All participants expressed some component of this as being influential to their development of Historical Affinity.

A Sense of Place was also discussed frequently in the words of the participants as they discussed the lifetime construction of their love of history. Sense of Place presented itself in several different ways. Many participants expressed deep experiences with the region or location they knew, interactions with other members of the community, and the physical act of visiting historic sites or significant locations also occurred.

Historical Empathy also played a major role in what it was like for the participants to experience this growth in Historical Affinity. Historical Empathy involved interactions with traditional skills, the visceral experiences of emotional memories, direct experience with history in some meaningful way, the discover and collecting of artifacts, making a connection between prior historical knowledge or family, cultural comparisons and defense, and physically participating in reenacting of battles and previous time periods. Most participants exhibited at least one citing of being able to put themselves in the past or view things from a different time period.

Different educational components also played into how the participants experienced what it was like to grow in their historical affinity. These involved early access to literacy skills, significant teachers' influences, regional history, experiencing field trips, being able to complete assignments based on their own historical interests, and

research and investigative experiences. Some participants also described negative experiences they had with historical education and stories that accompanied that.

For many participants it was the extension during their careers or later volunteer experiences that they experienced some of their greatest growth in their Historical Affinity. Many participants described their career path, some opportunities that they have had to preserve things historically, and for others, it was more of their experiences promoting historical education and their sense of volunteerism.

Structural Description

Secondly, these words and significant statements of the participants were used by the researcher to develop a structural description; this is the “how” and involves an “explanation of the context or settings that influenced how the participants experienced the phenomenon” (Creswell, 2013, p. 82).

The family influence presented itself in many different ways, and the participants shared a variety of views on how this impacted them personally. All of these components occurred through some intentionality on the part of a family member or significant adult. The effect of this held true regardless if it was the parent reading a historical story early on, a significant adult organizing and taking someone to a family reunion, a family member organizing and sharing the history and legacy of the family through stories or written form, and the preservation and explanation of family keepsakes to the next generation with their stories.

Sense of Place also impacted how the experience happened in the words of the participants. Sense of Place occurred typically within the region of origin and with many

participants established a sense of “rootedness.” A sense of place provided most of the participants with a sense of being part of something bigger than themselves and being part of a tradition. The idea was exemplified as some described the community and support from this community in the development of their Historical Affinity. Other participants described historical sites as a significant component for their love of history. This impact of historic sites had a wide variety, with many again describing important sites within their own communities, others citing distance places that had some family connection that was meaningful, and then for others it was just the fact that something of general historical significance occurred there that they found it impactful.

The ability of the participants to see history through the lens of a different time period, or historical empathy, manifested itself in several ways in the words of the participants as they described how they experienced growth in their Historical Affinity. The participants described many experiences that they saw as enabling them to see history through a different lens and how that was important in their construction of their love and interest in history. These experiences varied in many ways from participant to participant. For some, an appreciation and experience with using the skills of previous generations and gaining a respect of those and those that used them was significant. For others, it was direct experiences working with history and historic resources and the collection and understanding of how relics were used and their significance that was most influential. Still others, it was the juxtaposing of cultural differences and the historical ramifications of this and reenacting an early time period with emotional experiences that

seemed to be the most impactful in how they saw the construction of their Historical Affinity.

The participants' interactions with educational opportunities also had an impact on how they viewed the experience of their growth in their Historical Affinity. Many describe a strong link to early literacy as a gateway to gaining an appreciation of history. Teachers of state or regional history and the ability to choose assignments that interested them were all linked and were deemed influential in how the participants constructed their Historical Affinity. Other components that were cited containing less significance were field trips, in which many discussed not having the opportunity for them.

Career and volunteer endeavors also presented themselves in the descriptions the participants expressed of how they increased their Historical Affinity through the years. Some of this was due to their careers which afforded them the chance for continued contact with history and historical preservation, and for others, this was due to the opportunity for education promotion and volunteering to expand or ignite their historical affinity, often later in life.

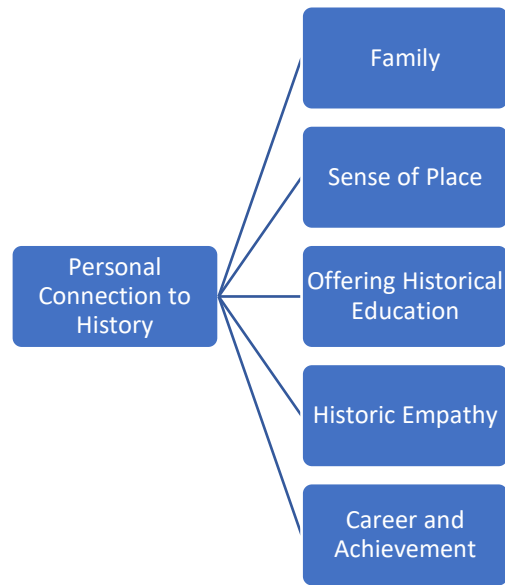


Figure 6: Themes Merging to the Essence

Figure 6 represents the themes that were discovered during this study merging into the essence of a Personal Connection to History

Essence

From the above textural and structural descriptions, the researcher obtained a synthesis description that provided the “essence” of the phenomenon in question. The narrative below is focused on the experiences that the participants had in common or significant differences. The essence tells “what” the participants experienced with the phenomenon and “how” they experienced it” (Creswell, 2013, p. 82). The essence also provides a way for the reader to walk away feeling that “I understand better what it is like for someone to experience that” (Polkinghorne, 1989, p. 46).

Participants provided a wide range of influences and experiences that impacted the construction of their Historical Affinity across their lifetime. The component that linked together all of this variety is a personal connection to something outside and bigger than themselves. This personal connection took the form of a connection to tradition, to place, or to society as a whole. Many had this from an early age with families that maintain a strong history of their legacy and place. Reunions, stories, objects, trips with loved ones, and just significant adults that shared their interest of the past were enough to give many this connection from an early age. For others, it was the connection of themselves or their family to a place, community, or region and how this fixed them tangibly in place and to another time. Many descriptions expressed some way of seeing the past or putting themselves in a different time to gain a personal connection. This perspective of the past was facilitated by a variety of things that allowed different participants to forge this bond. For some, it was through the use and appreciation of traditional skills such as woodcraft, weaving, and blacksmithing. For others, it was

through direct experiences with historic restoration of structures or printed material. Two of the most telling accounts were from those involved with the reenactment and living history of the past. Their stories of emotion, connection, and vicariously living out history in moments really highlighted this. The connection in education was widely varied. Many participants already had a connection to history in other ways, such as through family, so they were able to form the bond with school based history with this pretext. For those that did not, it took moments down the road of life for them to find this connection, whether it was in first seeing women in history in college (Septima - Public History Professor), or coming to the understanding that history is the stories of people just like her as part of city historic committee in their sixties (Martha - Historical Society President). The most meaningful of the school based history education components were those that emphasized something the participants already felt connected to (state or regional history), provided them the opportunity to choose a topic based on what they saw as personally interesting, or tapped into the hands-on investigative qualities of historic inquiry. Many of the participants gravitated toward careers that allowed them to continue to develop their own personal interest in history. For others, this came through volunteer opportunities later in life, and subsequently became the launching off point for their discovery of a love and interest of history that had alluded them for years. These individuals were able to forge a personal and community based connection to the subject and bring about an undiscovered love and affinity for the past and those people—those real people that are described in the stories from the past.

Analysis of Reflexive Journal

The reflexive journal that I kept through this entire process of interviewing and having those transcribed was very beneficial. One, it gave me an outlet to voice my thoughts and frustrations during the process, which at times was stressful. Two, it provided me with a snapshot looking back to remember things and insights of the experience that I would not have been able to recall otherwise and add more to the transparency of my study. This journal consisted of twelve entries over a two month period. In the beginning of this process, I laid out my preconceived notions about what I thought I would hear from the participants based on my own story and thoughts. Some of these were very accurate and some in light of the findings were very surprising. I stated that “I really believe that genealogy and family history will come out as one of the big factors” because this is something that is really important to me and gives me a “personal connection” that was significant in my love of place. I also voiced that some of my knowledge base from EE would cross over disciplines and be applicable to HPs as well. Thus, I thought that “time spent in a historical site with a significant other (parent, teacher, mentor)” did ring true for some. One surprising fact that was noted in my journal was the frequency that early literacy was brought up. Other components of significance involve the difficulties going through the interview and research process. These included: family balance, disappointment at potential participants declining or failing to return communication, and the inability to recruit minority participants and certain lineage organization members. There were some interesting notes in which I mentioned my surprise with several participants in that family history was not as prevalent as I thought

it would have been and vice versa. Lastly, what stands out is how I mentioned the feeling of solidarity that I had with many of these participants and how I noted that if I was being interviewed, I could see myself responding in a similar fashion. This solidarity was stronger with some participants more than others. I was very struck by Eliza and experienced a feeling of kinship, especially as I noted, “The conversation was good and productive; she was well prepared and even had a discussion with her mom in preparation.” The cross-checking she did was to make sure that she had not missed anything that her mom would have seen of her daughter from her perspective growing up. We went on and discussed how having parents that let individuals pursue their interests and support them with outings and then adjust as interests change, “I would say intellectual exploring or dabbling, was important.” I felt that this was significant to me personally because I feel that I was afforded similar experiences by my parents. I understood completely what she described and how important that was. Even the fact that she had an openness to call her mom just to check on that because she knew her mom would be interested and excited about that was very telling and connected very much to my own story.

Conclusions

Through interviews, sixteen participants shared their lived experiences of influences that they deemed influential in the development of their historical affinity. The themes that emerged from the data were 1. Family, 2. Sense of Place, 3. Historical Empathy, 4. Offering Historical Education, and 5. Career and Achievement.

As the researcher looked across the spectrum of the lived experiences throughout the lives of the participants, the occurrence of these descriptions of this construction of Historical Affinity varied across time. Some of the participants had an early connection through family context and stories, while others were “over sixty years old before” they started. Some participants felt an obligation to be the “keeper of the stories” for their family and pass these on to the next generation, while others struggled in classrooms dominated by “1950s perspective and it's the story of dead white men, and it's political, it's military, and it was economic” in which they saw “no one” like themselves. This chapter shared the participants’ stories in their words and their life long journey toward becoming HPs.

Each section of this chapter also allowed for thematic suggestions of enhancing measures that can be utilized to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants.

The next chapter will recap the findings from this study and review these in regard to the research questions. This concluding chapter will also include the researcher’s summary of assertions, implications and future research, recommendations, limitations, and a summary.

CHAPTER 5

DISCUSSION

Social studies education has been a topic of contention since the early twentieth century in regards to the state of social studies education, its curriculum, and the future path that it should take in the United States (Kliebard, 2004, p. 236). Over the course of this time, there has unfortunately been a decrease in interest, both in students entering college as history majors and in the public with their volunteerism and visitation habits. The American Historical Association (AHA) cited a 21% dip in history majors since 2012 (Townsend, 2017), historic sites like Colonial Williamsburg have been hit by a lack of interest and visitation from the public (Tiedemann & Marsico, 2017), and many local historical associations and community museums have uncertain futures due to potential problems recruiting volunteers (Birck, 1998).

The voice and story of current HPs have not been heard. In other fields, scholars have been able to grow in their understanding of the SLEs of important stakeholders in their disciplines and have been able to use these to hone curriculum decisions and inform their general knowledge base. The purpose of this transcendental phenomenological study was to examine the SLEs of current HPs in the Upstate of South Carolina, who had demonstrated evidence of “saving” something historic as broadly defined by Montgomery (2015). In order to accomplish this, sixteen HPs from the Upstate of South Carolina were interviewed, allowed to present artifacts, and provided documentation to share the story of their SLEs.

This chapter will begin by including a brief summary of the assertions of this study as well as a discussion of how these answer the research questions. Also included will be: implications and future research, recommendations, limitations, and a summary conclusion.

Summary of Assertions

Chapter Four provided a robust description of the data and themes using Moustakas's (1994) phenomenological reduction method. This analysis revealed five themes including (1) Family, (2) Sense of Place, (3) Historical Empathy, (4) Offering Historical Education, and (5) Career and Achievement. These themes all merged into the essence of a personal connection to history. The following paragraphs will review the research questions that guided this study and summarize how each were answered based on the results.

The central research question that was asked during this study was: what is the essence of the SLEs that affect the development of historical affinity in Historical Preservationists? The sixteen participants of this study provided the researcher with five themes from their descriptions that included: (1) Family, (2) Sense of Place, (3) Historical Empathy, (4) Offering Historical Education, and (5) Career and Achievement. Through analysis of the participants' descriptions, the resultant essence was a personal connection to history. This personal connection took a variety of forms as demonstrated in Chapter Four of this study. Most often this included some form of a connection to tradition, to place, or to society as a whole.

The first sub-question presented in this study was: which experiences do the participants deem significant in promoting Historical Affinity? The descriptions that the participants provided resulted in coded clusters that led to the discovery of the five themes that made up this study. Thus, all of the experiences the participants deemed significant were included in these clusters. For the first theme of Family, these included: family influences, family reunions/gatherings, family history/Genealogy, family activities/trips, family heirlooms, and stories/storytellers. For the second theme of Sense of Place, these included: sense of place, historic places/sites, and community. In the third theme of Offering Historical Education, these coded clusters were: literacy and libraries, teachers, state history classes, field trips, interest-based assignments, research/detective/investigative attributes, and negative views of school history and concerns. The fourth theme of Historical Empathy included: traditional skills, emotional memories, direct experiences, relics/artifacts, historical context, cultural comparisons, and reenacting. In the fifth and final theme, these coded clusters included: career path, historic preservation, education promotion, and volunteer ethic and demonstration.

The second sub-question presented in this study was: what meaning do current Historical Preservationists ascribe to the significant formative experiences of their life as it has been lived regarding their Historical Affinity? The meaning that the participants reflected on were the formative and meaning making aspects of these SLEs in regards to the development of their Historical Affinity. All of the SLEs described by the participants included in the themes of 1) Family, (2) Sense of Place, (3) Historical Empathy, (4)

Offering Historical Education, and (5) Career and Achievement, were voiced as influential in building their personal connection to history and Historical Affinity.

The third and concluding sub-question of this study presented was: are there any recurring experiences that the participants share? Many of the experiences that the participants shared were of a similar nature and involved ways of building their Historical Affinity and their personal connection to history. The ways in which the participants described their life stories and SLEs were all slightly varied and unique. All of these experiences of the individual participants fell within the shared experiences expressed within the themes of 1) Family, (2) Sense of Place, (3) Historical Empathy, (4) Offering Historical Education, and (5) Career and Achievement.

Implications and Future Research

The lack of studies on SLEs of HPs have previously limited this field in social studies education research. There is very little literature currently on what motivates HPs. Due to this fact, this study had to draw from the literature of many cross-disciplinary fields. Many SLEs studies have been conducted in other areas such as in EE and MS. Thus, the purpose of this exploratory study was to describe the previously unexplored topic of SLEs of HPs from the Upstate of South Carolina. Due to the fact of limiting the participants to a specific region to gain greater depth, this description is only representative of this population within the region of Upstate South Carolina. Other goals of this study included the analysis of the participants' words and discussion of the implications of those, and providing recommendations of ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to

help them in curriculum decisions and provide a means to grow or enrich their pool of disciplinary participants. Also, due to the rich data presented in Chapter Four, readers have the opportunity to interpret for themselves and possibly seek to develop further expandable concepts and models from these descriptions. Specific implications for different groups and audiences will be discussed in subsequent sections.

The results of this study also present implications of concerns that need to be answered by future studies. The question becomes whether current generations will find the direct experiences that were so meaningful to this group of HPs as meaningful. Will populations such as those of Generation Z (born between 1995-2012), who maintain an existential relationship to technology, devices, and virtual worlds, be able to feel the significance of direct experiences similarly to the HPs of past generations included in this study? This question will have to be answered before the true implications for the next generation of HPs can be ascertained.

Social Studies Researchers

There are many implications that can be made from this study to be directed toward social studies researchers. Firstly, this is a new area of research within the field of Social Studies Education. This study was prompted by drawing inspiration from a variety of cross-disciplinary research areas, including EE and MS. With the absence of studies seeking to understand the SLEs of HPs, this study provides the starting point for future research.

New operational definitions have been developed for this study due to the lack of appropriate terms. The new term of Historical Preservationists (HPs) was developed

using Montgomery's (2015) broadened definition of historic preservation. Defining this term serves to provide a focus on this previously undefined and unrepresented population. Future researchers can now have a defined population to conduct further studies on their SLEs. Another term presented in this study was that of Historical Affinity. The defining of this term drew its inspiration from Kals, Schumacher, & Montada (1999), when they sought to define what they perceived as "emotional affinity towards nature." Using inspiration from their study, the term Historical Affinity has been defined as a part of this study as the interest, connection, and love of history to motivate individuals to protect these resources as HPs. Lastly, the term "Historical Advocacy" was newly defined by this study. Historical Advocacy is a modified form of "Consumer advocates" as defined by The National Museum of American History (2017). Within this, Historical Advocacy represents what occurs when an individual uses information, legal action, or political influence to save "something" historical (as defined by Montgomery, 2015, p. 35) and empowers other individuals and communities to do the same. With these new operational definitions, future researchers will have a common language of specifically defined terms to conduct further research on these topics.

The voice of HPs is missing from social studies education research, especially in regards to their SLEs. Replicating this study with other populations will provide a broader and richer description of this phenomenon. In addition, quantitative methods should be employed to seek to assess other aspects and dimensions of this construct that are not obtainable by qualitative methods. These quantitative methods could offer data that would be more generalizable and comparable, something this current study lacks. As

research in this area expands, mixed methods studies could also be included to provide a broader and richer interpretation of which themes are most salient.

Studies are also needed to understand how young people themselves interpret historical experiences, as opposed to later in life as with this current study. Other questions that need to be asked are:

- If particular school or historic site programming is effective, what happens to make these successful?
- Do these successful programs and activities embody the underlying structures that the theories would predict?
- Across a broad spectrum (children, program leaders, parents, teachers, etc.), what experiences in the development of Historical Affinity do they consider to be the most formative?
- Using the words of younger children, how do they describe the development of Historical Affinity and do they feel efficacious to take action with Historical Advocacy?
- By using comparison groups, can researchers determine what experiences differentiate those that develop Historical Affinity and agency versus those that are apathetic or “don’t care” about history?

To answer some of these potential inquiries, a variety of techniques will be needed to fully grasp the descriptions and any underlying constructs. Longitudinal studies may be appropriate to try and understand change over time. Creative methods might need to be employed, such as photography, journaling, drawing, as well as traditional

interviews and survey data. Researchers could also further provide the true “voice” of future participants by gaining their permission to embed their actual recorded voice directly into future studies. By doing this, it would allow the voice and emotion of participants to be expressed and provide another layer of complexity to future studies.

Social Studies Educators

Other implications of this study are specifically for social studies educators. These include presenting social studies educators with the thematic enhancing measures described at the end of each theme section of Chapter Four. These provide measures, based on the themes of this current study, that social studies educators can utilize to increase their students’ personal connection to history. Social studies educators can expect the areas of (1) Family, (2) Sense of Place, (3) Offering Historical Education, (4) Historical Empathy, and (5) Career and Achievement to play a prominent role in developing students’ personal connection with history based on the descriptions and results of this study. These enhancing measures described in this study are based on the themes discovered from the words of HPs from the Upstate of South Carolina. As stated earlier, further research is needed to determine if other populations present similar descriptions of their SLEs as this population from the Upstate of South Carolina. Social studies educators will have to determine based on their particular setting, formal, non-formal, or informal, how to best include these enhancing measures to most effectively benefit their students.

Other Historically Interested Groups

Lastly, implications can be provided for the variety of other historically interested groups based on the results of this study. These groups could include: local governments, historic preservation organizations, community history organizations, citizens groups, and zoos and nature centers. Beyond the aforementioned educational purposes, these historically interested groups can seek to use the results and recommendations of this study for a variety of beneficial purposes. These could include enhancing and stabilizing their local communities, through establishing more social cohesion and retention of both citizens and local landmarks. Many of the actions resulting from this study show promise, if utilized properly, for promoting business and economic growth, developing and maintaining tourism, and increasing the political and social aspects of their communities (Gruenewald & Smith, 2008; Tompkins, 2008).

Recommendations

The recommendations that can be ascertained from this study revolve around strategies to increase an individual's personal connection to history. Based on the themes and the essence obtained from the data in this study, the areas of Family, Sense of Place, Offering Historical Education, Historical Empathy, and Career and Achievement were all essential in the construction of this personal connection to history in the participants. Based on these results, enhancing measures were described for each theme presented by the participants. For Family, these include: implementing programs that connect family members to history; providing scaffolding, such as battlefield tour apps, to encourage the use of historic sites on family trips; increasing the use and access of genealogical

education and resources; and reducing the barriers and providing community support to increase the occurrence of family reunions. In the theme of Sense of Place, the enhancing measures include: increasing and expanding opportunities for individuals of all ages to learn about their region and state; implementing curricula that seeks to integrate a region's geology, natural history, and cultural history to give the individuals a broader perspective to personally connect with and develop a Sense of Place; and increasing community and school partnerships, where students and staff can gain opportunities to impact their local communities. For Offering Historical Education, the enhancing measures include: increasing the representation of currently or historically underrepresented groups in history education; providing opportunities to support more interest-based assignments to allow students to pursue non-traditional areas and explore individuals that may have currently been underrepresented in history education, further building their personal connection to history; developing historical empathy in students; increasing democratic educational opportunities and inclusion of empathy as caring in history education; and increasing the frequency and depth of experiences with literature and literacy, especially at an early age. For Historical Empathy, the enhancing measures include: reducing barriers and providing expansion of opportunities for individuals to participate as reenactors; providing increased opportunities to be immersed in the lifestyle and viewpoint of a previous time; and providing opportunities for internships and apprenticeships to allow young people to gain a working knowledge of a traditional skill. Lastly, for Career and Achievement, the enhancing measures include: providing opportunities for direct experiences with historical topics including internships, student

archeology programs, paleontology field days, student work days at historic sites directly working on structural restoration. For more in-depth analysis of these enhancing measures, see the end of each theme section of Chapter Four, as well as the summary listed in Table 6. These enhancing measures have been suggested as ways to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups—to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants. These recommendations were based on the themes that resulted from the words of HPs from the Upstate of South Carolina, so further research is needed to determine if other populations detail similar descriptions of their SLEs.

Other more broadly based recommendations to tap into building an individual's personal connection to history would include: elective courses on “doing history” in middle schools, after-school clubs exploring local history and students' personal genealogy, increasing the emphasis of local history or personal connections to history in organizations such as the Scouts, and providing resources and opportunities to local congregations of churches to become involved in local history related endeavors. Podcast usage should also be increased as a way for making history-related information more widely accessible to the general population. These could include shows modeled after “Walter Edgar's Journal,” which presents a different topic related to South Carolina state history in each episode.

Limitations

As with all studies that involve life stories, different people may reconstruct memories in different ways. People who have attained success as HPs as in this study may recall more frequently happy experiences dealing with history and their involvement, significant others that mentored them, and other recurring positive experiences. Others, who did not value history, may have forgotten some of the positive experiences in their past because they discounted them and their significance at the time. To combat this, future studies that look at participants over an extended period of their life would provide some valuable insights into how this occurs. Experimental procedures could also be employed to expose control and experimental groups to different program designs and assess for differences in their Historical Affinity and Historical Advocacy.

With this study being limited to HPs from the Upstate of South Carolina, other researchers should duplicate or expand this type of qualitative study model to try and understand other populations of HPs. Other methods (quantitative, mixed) should also be investigated to provide complementary data that cannot be obtained by this current study, such as to provide for statistical analysis, better generalizability, and increased comparability.

Member checking of these data was not feasible for this study due to the large amount of data retained, technological limitations of participants, and time constraints. Measures that were taken to offset this included the checking of transcripts for accuracy with interview recordings and requiring all other forms of data to be provided directly by participant.

Summary

Utilizing phenomenological methods, this study sought to describe and understand the SLEs of HPs in Upstate South Carolina. Participants described five resultant themes of (1) Family, (2) Sense of Place, (3) Historical Empathy, (4) Offering Historical Education, and (5) Career and Achievement. These themes all merged into the essence of a personal connection to history.

By listening to the stories of the participants as they recalled their SLEs, this study allowed their stories and their journey to become visible for others. Some of these descriptions were typical and not all together surprising, and some involved a unique and complicated path. From this study, readers can appreciate the powerful effect of the HPs words and the implications they contain.

This study provides a starting point for further studies of SLEs of HPs. There are many questions that have been left unanswered by this exploratory study. For the time being, a focus by formal, non-formal, and informal history educators, and historical preservation groups, on developing individuals' personal connection to history through the themes described in this study are warranted. This study has supplied enhancing measures with each theme to help individuals and groups in this process. These enhancing measures are not an exhaustive list and should be further expanded based on the rich data presented in Chapter Four of this study, as well as implications that will be gained from future studies on this topic.

Truly, there is a need for more studies to further explore what the SLEs of HPs can teach us. This need includes: more replication of this type of study with a variety of

populations, as well as the use of quantitative, mixed, and longitudinal methods. Further attention to the factors that influence an individual's personal connection to history can further provide ideas to enhance the work of formal, non-formal, and informal history educators, and historical preservation groups, to help them in curriculum decisions, and provide a means to grow or enrich their pool of disciplinary participants.

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APPENDICES

Appendix A

IRB Approval Email

Dear Dr. Bailey,

The Clemson University Office of Research Compliance reviewed the protocol titled “A Phenomenological Study of the Significant Life Experiences (SLEs) of Life-long Historical Preservationists, Activists, and Lifeways Historians: Implications for Educators to Cultivate the Next Generation of Historical Advocates” using exempt review procedures and a determination was made on June 19, 2018 that the proposed activities involving human participants qualify as **Exempt under category B2** in accordance with federal regulations 45 CFR 46.101, <http://media.clemson.edu/research/compliance/irb/exemption-categories.pdf>.

No further action, amendments, or IRB oversight of the protocol is required except in the following situations:

1. Substantial changes made to the protocol that could potentially change the review level. Researchers who modify the study purpose, study sample, or research methods and instruments in ways not covered by the exempt categories will need to submit an expedited or full board review application.
2. Occurrence of unanticipated problem or adverse event; any unanticipated problems involving risk to subjects, complications, and/or adverse events must be reported to the Office of Research Compliance immediately.
3. Change in Principal Investigator (PI)

All research involving human participants must maintain an ethically appropriate standard, which serves to protect the rights and welfare of the participants. This involves obtaining informed consent and maintaining confidentiality of data. Research related records should be retained for a minimum of three (3) years after completion of the study.

The Clemson University IRB is committed to facilitating ethical research and protecting the rights of human subjects. Please contact us if you have any questions and use the IRB number and title when referencing the study in future correspondence.

All the best,
Nalinee

Nalinee Patin, CIP

IRB Administrator

OFFICE OF RESEARCH COMPLIANCE

Clemson University, Division of Research

391 College Avenue, Suite 406, Clemson, SC 29631, USA

P: 864-656-0636

www.clemson.edu/research

Appendix B

Adult Consent Form

Information about Being in a Research Study Clemson University

“A Phenomenological study of the Significant Life Experiences (SLEs) of Life-long Historical Preservationists, Activists, and Lifeways Historians: Implications for Educators to Cultivate the Next Generation of Historical Advocates”

Description of the Study and Your Part in It

Dr. Bea Bailey and Steven Pruitt are inviting you to take part in a research study. Dr. Bea Bailey is a professor in the Department of Teaching and Learning at Clemson University. Steven Pruitt is a doctoral student at Clemson University, running this study with the help of Dr. Bea Bailey. The purpose of this research is to seek to understand the experiences that are deemed significant by people who are actively working to maintain, interpret, and protect our rich historic past and its physical resources for future generations.

Your part in the study will be to describe significant life experiences or influences that you feel have shaped your interest, “love” of history, and career/volunteer path. The interviews will be audio recorded and any artifacts that you bring to create a fuller picture of your experiences will be photographed. The interview process will take approximately 1-1 ½ hours of your time.

Risks and Discomforts

We do not know of any risks or discomforts to you in this research study but we will take all the measures possible to minimize any risks and discomfort.

Possible Benefits

You may not benefit directly from the study. However, the possible conclusions drawn from these significant life experiences of participants will be transmitted to educational stakeholders so they can assess their own curricula and interpretation methods to better represent those experiences that have had a significant impact in the lives of current history professionals or advocates.

Protection of Privacy and Confidentiality

The data collected will be maintained on researcher’s private equipment/records and will not be shared with anyone that is not associated with the research project.

The results of this study may be published in scientific journals, professional publications, or educational presentations; however, no individual participant will be identified.

Choosing to Be in the Study

You may choose not to take part and you may choose to stop taking part at any time. You will not be punished in any way if you decide not to be in the study or to stop taking part in the study.

Contact Information

If you have any questions or concerns about your rights in this research study, please contact the Clemson University Office of Research Compliance (ORC) at 864-656-0636 or irb@clemson.edu. If you are outside of the Upstate South Carolina area, please use the ORC's toll-free number, 866-297-3071. The Clemson IRB will not be able to answer some study-specific questions. However, you may contact the Clemson IRB if the research staff cannot be reached or if you wish to speak with someone other than the research staff.

If you have any study related questions or if any problems arise, please contact Steven Pruitt at Clemson University at 864-414-8582 or at scpruit@g.clemson.edu.

Consent

By participating in the study, you indicate that you have read the information written above, are at least 18 years of age, been allowed to ask any questions, and are voluntarily choosing to take part in this research. You do not give up any legal rights by taking part in this research study.

Appendix C

Recruiting Email

Dear _____,

I am a doctoral student in the College of Education at Clemson University. Currently I am starting to collect my data for my dissertation entitled “A Phenomenological study of the Significant Life Experiences (SLEs) of Life-long Historical Preservationists, Activists, and Lifeways Historians: Implications for Educators to Cultivate the Next Generation of Historical Advocates.” In this study I am looking for a broad range of historical advocates to help me glean information about their past influences that have led them to pursue an active participation in history. I think that due to your background and/or service you would be a good source of information for this study. Would you consider partnering with me so others may be able to learn from your experiences? I have attached a copy of the consent/description/disclosure information.

Synopsis of what would be involved:

- Face to face interview – approximately 1hr.
- Photo documentation of any artifacts/photos that you bring to interview that would allow you to better tell “your story”
- A copy of your resume/CV (regardless if you are in a history related profession or not)
- Completion of a short biographical data sheet

Thank you for your consideration!

Steven Pruitt

Appendix D

Pre-Interview Phone “Meeting” Talking Points

Pre-Interview talking points

-Looking at a diverse cross section – professionals, volunteers, community members, etc.

-Trying to understand chronologically, significant life experiences and influences of those that have shown devotion to the field

-If you could go through and make a list in ten year increments of experiences/influences you deem as significant in developing your love and devotion to history

-Also, collect any pictures, mementos, keepsakes, that you have collected over the years (from different periods) that represent significant experiences/influences

Appendix E

Biographical Data Sheet

Biographical Data Form

Name:

Hometown:

Current place of employment (or former if retired):

How long have you been working at your current place of employment (or former if retired)?

What is your current title?

What are the general duties associated with this position?

How many years have you worked professionally/volunteered in a history related position?

Please list your current and previous positions (professional/volunteer) relating to history that you have been involved with.

Which educational institutions have you attended? What degrees and/or diplomas have you worked on (if you have not already provided resume/CV)?

Appendix F

Interview Protocol Packet

Interview Packet

Introduction script, overarching interview question and supplemental probes

(Participant's name), I just want to take a moment and thank you once again for agreeing to participate in this research study. I hope that we can understand your experiences to better help educators equip the future advocates of our rich historic past. As you know from our former communications, Dr. Bailey and I are looking to understand what significant life experiences you, as someone invested in historical advocacy in some form or fashion, deem influential in the construction of your interest and passion for history. With that being said, let's start. I will attempt to begin in a chronological fashion but do not let that constrict your flow of ideas and memories. If we travel to a different time then we can redirect back later. Also, please do not be anxious, feel rushed, or afraid that you have to remember everything today. If at any time, you remember thoughts that did not come to you during our talk today, please feel free to send this information to me at the contact address on the information sheet.

*As we are talking feel free to show and discuss any pictures/artifacts that you have brought

What significant life experiences do you feel have helped cultivate your demonstrated predisposition to take an interest in learning about history, feeling a concern for it, and acting to conserve it?

From birth to around the start of elementary school – (ages 0-4)

Elementary school (ages 5-10)

Middle grades (ages 11-13)

High School (ages 14-17)

College or post-secondary training (ages 18-21)

Twenties

Thirties

Forties

Supplemental probes if needed:

1. *Positive early experiences*: Please share a pivotal early memory of history. What were the personal, social and physical contexts of this experience/visit?
2. *Frequency of early experiences*: What details do you recall from these experiences? Were these at a particular place such as a museum or historic site?
3. *Negative early experiences*: Please share a challenging early memory of history. What were the personal, social and physical contexts of this experience/visit?
4. *Recent positive experiences*: Please describe a recent positive experience/visit that you experienced. What did you value about the experience? How did this experience influence your own historic philosophy and/or practice?
5. *Recent negative experiences*: Describe a challenging historic experience. How do you attempt to avoid such experiences for yourself? How did this experience/visit influence your own philosophy and/or practice?
6. *Influential others*: Is there anyone that you would consider a significant influence on you and your “love” of history? How did this person influence you historically? What characteristics do you value in this person? Share a story that demonstrates how this person impacted your “love” of history.
7. *Personal and professional history*: What sequence of events brought you into this profession or volunteer position?
8. *Highlights*: What are the highlights of your job or volunteer position? If possible, please share one or more stories that illustrate this.
9. *Challenges*: What are the challenges related to your job or volunteer position? If possible, please share one or more stories that illustrate this.