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Introduction to the Forum: Oral History as a Way to Fulfill World History's Global-Local Potential

At first, it may seem counterintuitive to think about linking world history and oral history—scope alone might make integrating them seem strange. After all, world history typically focuses on long sweeps of time and broad swathes of geography, while an oral history is hyper-local and concerns, at most, one individual's lifetime. How representative of wider trends can a personal experience be? Yet oral history and world history share a fundamental goal: to broaden the range of voices and perspectives available to help us understand the past. In both research and teaching, oral histories can be used to highlight marginalized peoples' historical experiences, clarify individual agency and decision-making, challenge Eurocentric narratives, and identify how individuals and local communities understood and engaged with global-scale events. Thus, oral history offers pathways to expand world historical research and spark pedagogical creativity in the world history classroom.

What Is Oral History? What Does It Offer World History?

Oral history involves preserving an individual narrator's recollections and understanding of what happened to them, why they did what they did, how they felt about what happened, how they thought about their place in the world. Interview conversations may focus on multiple decades of a person's memories (life course interviews) or more narrowly ask about a particular experience, event, or process (topical interviews). Oral history simultaneously refers to both the *process* of recording an interview as well as the end result, or *product* (the interview recording and, potentially, a transcript).[1] Thus, oral history offers direct *experiential* participation in the process of narrative-constructing for two groups of people that world historians collaborate with: (1) people who have lived through particular events and processes, and

(2) our students. Oral history can facilitate historical subjects serving as the historians of their own lives and communities. And, it can help world history students shift from passive memorizers of historical facts to active participants in meaning-making that takes into consideration a range of perspectives. The way that interview recordings, whether audio or video, preserve human emotion, allow for follow-up questions, and allow narrators to explain the meaning of their lives on their own terms make oral histories compelling primary sources.

How do the global and the local scales of historical experience relate to each other? For several decades now, this has been a recurring question in world historiography.[2] It's a question that is also always on the mind of the world history teacher: to keep our students engaged, we need to identify and integrate primary sources that were created by real people living in the times and places under study. By their nature, these primary sources will be hyper-local and individualized. Thus, world history teaching and research is inherently global-local: it requires us to continually think about—and explain—how processes simultaneously shaping multiple parts of the world over multiple centuries were understood and remembered in distinct localities.

Enter oral history. Oral histories are valuable for world historical research and teaching because they provide evidence about how individuals living in specific local communities and contexts experienced, reacted to, and decided the meaning of the global processes and conditions shaping their lives. Thus, we see oral history as providing several categories of contributions to world history: filling in archival gaps and advancing content knowledge by conducting and making available new oral histories, providing new kinds of teaching materials to facilitate world history teaching, and pedagogical innovations that enhance how we teach students about collecting, preserving, and interpreting historical evidence. And perhaps most significantly, oral history offers a means for humanizing the Other by giving students the ability to connect with people in the past they did not previously think they had anything in common with. The Forum's collection of articles offers a globe-spanning array of voices that can be integrated into world history courses and used to expand content knowledge. Here's a partial list: American anti-war protestors and Catholic missioners from Cleveland, Korean American adoptees, former Girl Guides and Boy Scouts from different ethnic backgrounds in Singapore and Malaysia, Iraqi Jewish emigrants, Kenyan tea plantation workers and development officials, Indians and Pakistanis who experienced Partition in 1947, South Asian Americans in Philadelphia, and a resident of Kenya's Kakuma Refugee Camp. Hearing or reading the memories of such participants in world history not only builds the capacity for empathy, it also sparks students' historical imagination and motivates them to learn more about the specific contexts narrators' lives were lived in. Oral histories are thus crucial ingredients in any classroom efforts designed to move students from passive fact-memorizers to active answer-seekers.

Our goal for this Forum is to facilitate experimentation with oral history in the world history classroom among readers from all backgrounds and skillsets. Forum readers have an array of wonderful options—new primary sources, content knowledge, conceptual reframing, and pedagogical strategies—for what they may take away from the Forum's articles. Four of the articles include Appendices that contain links to oral history primary source online portals and lesson plans (Randt and Rose, Lawrence, Abbas, Schenck and Wetzel). All eight of the articles have endnotes worth exploring for primary source ideas as well as further reading on historiography and methods.

Our thinking about how oral history can inform world history has been shaped by the time each of us spent at the University of Wisconsin-La Crosse (UWL: Tiffany Trimmer, 2012-present; Julie Weiskopf, 2010-2017). Although the UWL History Department's curriculum is expansive, its self-identity for decades has been as a world history department. A required world history survey course taken by most UWL students further extends the department's commitment to innovative world history teaching. At the same time, UWL hosts the state's second largest oral history collection, with over 900 oral histories conducted with residents of central and western Wisconsin by UWL's Oral History Program (OHP, established in 1968). While teaching in UWL's History Department, both of us have served as OHP's Executive Director. As teacher-scholars who have simultaneously occupied two roles not always assumed to go together —world history survey teacher, oral history program director—we see this Forum as a way to investigate how oral histories can open up new possibilities for world history pedagogy, narratives, and scholarship of teaching and learning.

Because our career trajectories so directly shaped the reasons we proposed this Forum, we thought it relevant to explain our own backgrounds. Julie Weiskopf is a social historian of colonial and postcolonial Tanzania with particular interest in histories of disease, conservation, and literacy.[3] Like many Africanists, conducting oral histories has been central to her methodology which seeks to recover Tanzanians' historic experiences and highlight their interpretations of the past. She served on the OHP board before taking its helm in 2015. In her world history course taught from an environmental perspective, she brought in examples from her own oral history work (on environmentally-rooted disease and wildlife conservation) as well as UWL's OHP collection as a local case study (on historic floods). Tiffany Trimmer is a world migration historian whose early career work focused on 19th-20th century trans-imperial labor migration to British Malaya. Experiments with integrating local history into her world history survey courses to spark students' curiosity led to a new research focus: how local developments in La Crosse, Wisconsin since the 1820s relate to global-scale processes of settler colonialism migration and urbanization.[4] This global-local research project led her to utilize OHP's collection of oral histories, to join OHP's Advisory Board, and ultimately to serve as OHP's Executive Director.

As our own experiences show, there are multiple pathways that can bring oral historians to world history and world historians to oral history. This point is also demonstrated by our Forum authors. Among our contributors we have authors who are writing about oral histories they conducted themselves (Randt, Moskowitz, Abbas), analyzing oral histories from publicly-available collections (Lawrence, Wu, Steadman-Gantous, Moskowitz), drawing on oral histories collected by colleagues (Saeteurn, herself an oral historian), using oral histories as teaching materials in their world history courses (Randt and Rose, Lawrence, Abbas) and teaching students how to conduct oral histories (Abbas, Schenck and Wetzel). This diverse range of author relationships to oral history makes sense if we remember oral history's dual nature as both the *process* of recording an interview as well as the end result or *product*. The Forum authors also demonstrate just how varied the world historical applications of oral history can be. The included articles shed light on the Cold War, childhood, imperialism, decolonization, nation-building, refugeeism[5], international development work, plantation labor, and the unequal conditions faced by oral historians working outside western institutional structures.

The Forum's Global-Local Themes

Let's start with the Cold War. Naomi A. Randt and Shelley E. Rose's contribution, "Contextualizing Cold War-Era Cleveland," shows us how to think about oral history as a means for investigating the global-local collective memory of the Cold War. In Northeast Ohio (where both authors teach) the deaths of Kent State University students protesting against the Vietnam War and of Catholic missioners sent from Cleveland to El Salvador have directly informed what residents remember, believe, and feel about the Cold War. As Randt and Rose explain, their multi-year collaborative work to record, archive, and facilitate student interpretation of local oral histories, they offer us a new kind of global-local oral history methodology that provides a "bottom-up" counterpoint to the global-scale framing students encounter in textbooks. Their work facilitating student analysis of oral histories also offers useful insights on how to help students examine narrators' individual agency and decision-making in the face of world historical-scale events. The lesson plan and online resources provided in their Appendices offer multiple options for readers wanting to conceptualize—and experiment with—a similar approach in their own home communities.

This emphasis on using oral history to open up, and move beyond, textbook narratives about the Global Cold War also motivates Elizabeth Lawrence's Forum article, "Teaching the Global Cold War with Korean Adoptee Histories." Profiling three collections of easily-accessed oral histories related to the international adoption of Korean children following the Korean War, Lawrence shows us how to involve world history students in the essential process of complicating—and humanizing—our

understanding of what the Global Cold War meant by including perspectives of young adoptees growing up in western countries. Her article offers a thoroughly-contextualized model for guiding student analysis of oral histories (in both video and excerpted written formats) in small group and all-class discussions.

A second around-the-world subject highlighted in the Forum articles is Childhood. As indicated above, the oral histories Lawrence profiles in "Teaching the Global Cold War with Korean Adoptee Histories" include the early-in-life memories of international adoptees. Having the opportunity to read—or, even better, to hear and see—an adult recount their childhood memories of an orphanage impacted by its proximity to the Demilitarized Zone, or how they navigated the Other-ness associated with being a mixed-race Korean or appearing racially different than their adopted family reminds us of a crucial point we should never overlook as teachers: each person's experience of history runs through their entire life course. We become historical subjects *at birth*, not at adulthood.[6] It's worth reminding scholars and students alike that all historic figures were once children and all the great, sweeping events of the past affected children as well as adults. Especially because our efforts as world history teachers involve working with students early in their lives, integrating primary source evidence from participants in history who are close to our students' own age is essential.

Likewise, Jialin Christina Wu's "Sentiments of Childhood: Oral Histories and the Study of Colonial Youth Movements" continues this trend of *adults speaking about their childhood* as she investigates how former colonial subjects described the meaning of institutions that shaped their childhood years. By analyzing evidence from life course interviews with elderly narrators from present-day Singapore and Malaysia, Wu demonstrates how the act of telling stories about their involvement in the British trans-imperial institutions of the Girl Guides and the Boy Scouts helped individuals clarify their own understandings of what happened during their childhoods in the 1920s-1950s. In particular, she highlights how their memories reveal an association between these colonial institutions and their own potential upward social mobility and challenges to parental control. The wealth of direct quotations from these interviews along with Wu's thoughtful discussion of her own pedagogical approach to teaching with oral histories makes "Sentiments of Childhood" a helpful template for teachers who want to reinvigorate their course materials on the global culture of European imperialism in a way that addresses the early-in-life experiences of colonial subjects.

Our next Forum article, Simone Steadman-Gantous' "Proud Citizens or Enemies of State?" further complicates the context in which history is remembered and narrated by adding geographical distance into the mix. Her case study of how three Iraqi Jewish narrators remember their lives before emigrating from Iraq in the years after the creation of Israel lets us consider how people forced to leave their homes explain the meaning of that migration decades after the fact. As importantly, Steadman-Gantous

challenges us to consider how categories of "minority status" might be fluid—rather than fixed—across a person's lifetime.

The world historical forces shaping the emigration pressures faced by the narrators Steadman-Gantous writes about—the collapse of empires, the emergence of new nation states, the processes by which those new nation states navigated post-independence development challenges—also form the backdrop for three additional Forum articles by Kara Moskowitz, Muey C. Saeteurn, and Amber H. Abbas. As these authors all demonstrate, oral history is an essential process and product for making sense of how indigenous individuals and communities understood empire, its disintegration, and the way nation states conditioned citizens' lived experiences in empire's aftermath. Since the 1980s, historians have repeatedly warned about how limited colonial subjects' voices are in national and center-of-empire archives. Thus, oral history has come to function as a *counter-archive* of sorts: oral historians use the interview recordings they co-create with former colonial subjects as an alternative way of knowing about—and deciding the meaning of—what the chapters of their lives shaped by imperialism and decolonization were like.[7]

Kara Moskowitz's Forum article, "Local Histories of International Development in Decolonizing Kenya," adopts this approach to determine how much of a disconnect exists between the official narrative about international development efforts in post-colonial Kenya (i.e., development reports deposited in government archives) and the experiences of three groups of people in Kenya during the 1960s: Kenyans working in supervisory capacities on development projects, Kenyan farmers, and U.S. Peace Corps Volunteers stationed in Kenya. Her article shows how written archival sources significantly overestimated the effectiveness of the training that Kenyan and American (Peace Corps Volunteers) development workers received. And, she demonstrates how limited of an impression these development programs—and the people who supervised them—made in the collective memory of the Kenyans these programs were supposed to help. As Moskowitz points out, it's the "granular, grounded" nature of evidence available in oral history recordings that allowed her to see just how far off the perceptions promoted in government archival sources were.

Muey C. Saeteurn also uses oral histories to challenge common historiographical assumptions about the lived experiences of Kenyans in the 1960s and 1970s. Her Forum contribution, "Expanding Their Frontiers," complicates our understanding of the decision-making strategies employed by rural Kenyan men who sought employment on tea plantations owned by multinational corporations with ties to the former British Empire. As Saeteurn argues, the oral histories created with former plantation employees demonstrate how they saw themselves as exercising intentional agency by engaging with global capitalism rather than being its passive victims. Because the constraints of teaching world history—especially the one-semester or two-semester world history survey course—can make it difficult to investigate nuanced situations, Saeteurn's article

helps teachers and students avoid oversimplifying the conclusions they draw about physical and managerial labor in the global plantation complex.

The power of an oral history to make us rethink our assumptions about whose experiences are historically relevant is also compellingly demonstrated in the Forum contributions from Amber H. Abbas and from Marcia C. Schenck and Johanna M. Wetzel. These authors also offer pedagogical insights and online-accessible resources to help instructors design courses, units, and lesson plans where students can conduct new oral histories. Thus, the last two Forum articles argue that one way we can empower our students to improve the kinds of world history they learn is to put them to work co-creating new primary sources that they and subsequent generations of students can use to learn about our shared human past.

In "Experiencing the Past: Oral History as World History," Abbas offers personal reflections—both as an oral historian and as a world historian specializing in South Asia and South Asian Americans—about how transformative oral history analysis and interviewing have been for the students she teaches. Oral history, she argues, "presents [students] a daunting but exciting opportunity to engage their whole selves in historical work: they are learners, researchers, creators, and interpreters of historical knowledge all at once."[8] Integrating oral histories into courses has also been a successful way to help her world history students do two critical things: (1) gain a human-centered understanding of complex world historical processes such as the 1947 Partition of India and Pakistan, and (2) identify the kinds of gaps their current historical knowledge contains and embrace oral history (both as primary sources and a research methodology) as a mechanism for resolving those gaps. Her article makes powerful use of excerpts from her students' reflective writing exercises to illustrate just how significantly their engagement with oral history changed their sense of what studying world history involves. While Abbas acknowledges that figuring out how to integrate oral history into a course can be daunting, she provides an Appendix full of resources to support instructors ready to begin experimenting.

The belief that oral history methodology is an essential way to create a more inclusive and useful world history also shapes Marcia C. Schenck and Johanna M. Wetzel's Forum article, "Shifting the Means of (Knowledge) Production." The authors use their experience participating in the Global History Dialogues Project (GHDP) to call attention to a disconnect between the rhetoric and reality of world history: the field presents itself as inclusive, but people not plugged into western academic institutions face significant barriers to participating. At its core, oral history's aims have been to increase the range of available perspectives on the past. But how, for example, does one facilitate a resident in Kenya's Kakuma Refugee Camp co-creating oral histories with their neighbors? And how does the new knowledge from such oral histories reach a global audience? Schenck and Wetzel give us a behind-the-scenes peek at the GHDP's promising model for creating alternative, online, "rooms" where oral history instruction

and collective meaning-making can happen. The syllabus and website walk-through in their Appendices offer multiple ways for instructors to make use of GHDP resources.

From Forum Article to World History Classroom

We know you will be eager to take this Forum's offerings—content knowledge, online oral history collections, pedagogical suggestions—into your classroom. As world history survey course teachers ourselves, we wanted to offer some closing remarks related to the teaching implications of the Forum articles. As instructors, we see four pedagogical take-aways emerging from this set of articles: complicating "cross-cultural interaction," investigating human agency, oral history as a means for building more inclusive world history narratives, and experiential education and career readiness.

Complicating "Cross-Cultural Interaction"

For several decades now, "cross-cultural interaction"—and, more broadly, the language of exchanges and encounters—has functioned as a shorthand in the world history classroom.[9] Using oral histories as primary sources in our teaching offers a way to complicate, and question, the experience of being part of a cross-cultural interaction. As the Forum contributions by Lawrence and Wu demonstrate, childhoods can be shaped by world-scale phenomena (warfare and a subsequent "transnational adoption industrial complex," or trans-imperial social institutions like the Girl Guides and Boy Scouts) that bring people or ideas from different parts of the world into contact. Randt and Rose offer us a template for involving students in making sense of how cross-cultural outcomes tied to globe-spanning institutions like the Catholic Church are collectively understood *locally*. And, most provocatively, Moskowitz's article reminds us why we cannot assume cross-cultural exchanges will automatically result in meaningful and lasting change. As her oral histories with Kenyan development workers and farmers demonstrated, not every kind of cross-cultural interaction is equally transformative. The specifics matter and understanding them requires paying attention to causality and context. As world history teachers who are sometimes short on time and stressed about that pile of ungraded essays, we can unintentionally fall into pedagogical approaches that might prioritize teaching students cross-cultural exchanges happened without actually teaching those students to evaluate the consequences, causality, and context shaping those exchanges.

Investigating Human Agency

This Forum's articles explore subject matter tied to historical conditions and processes that are gigantic in scope—refugeeism, imperialism, decolonization, nation-building, international aid work, and the plantation complex. As teachers, we know the difficult mental balancing act understanding such phenomena requires; yet it can be difficult for

students to follow along with our mental gymnastics. To *think in a world historical way* we have to mentally move back and forth between: (1) the perspectives of different kinds of historical actors living together in the same time and place, and (2) dynamics shaping people's experiences at the global level, the regional level, and the community or individual level. The Forum contributions from Steadman-Gantous, Saeteurn, and Wu offer us concrete examples of this feature of world history: explaining how individuals make choices in contexts shaped by global-scale processes and developments. In her case study on the way 20th century Iraqi Jewish narrators understood their life choices —especially why they left Iraq in early adulthood—Steadman-Gantous helps us see what it looks like to untangle the web of factors (imperialism and nationalism, Pan-Arabism and Zionism, minority status and emigration pressures or incentives) that shaped their agency and decision-making.

Similarly, Saeteurn's and Wu's case studies remind us not to assume limits on the agency of people living under conditions of unequal power. Conceptually Saeteurn positions "global capitalism" at the opposite end of a spectrum from a single Kenyan tea plantation worker's lived experiences. Yet Saeteurn argues that these mid-20th century Kenyans did not see themselves as helpless victims of global capitalism. Likewise, Wu's article remind us that colonial subjects found meaningful ways to redefine the purpose of Girl Guides and Boy Scout's participation (upward mobility, temporarily escaping parental oversight). Because budding world historians may struggle with nuance, asking them to contemplate the prospects for agency on a plantation—a site of unequal power relationships designed to maximize productivity and profit—is a meaningful exercise that can enhance their world historical thinking skills. In centering the agency of oral history narrators, we see more diversity in historical experience and have our assumptions upended. We expect that the Scouting and Guiding movement in colonial Malaya was a tool of cultural imperialism, and corporate plantations in Kenya were spaces of economic exploitation. The Forum articles bear this out, and yet we see Malayan children and Kenyan tea workers finding ways to bend the experience to meet their own needs and aspirations.

Oral History as a Means for Building More Inclusive World History Narratives

Primary source analysis is the foundation of all the work we do as historians. When we teach one-semester or two-semester world history survey courses we ideally want to present students with an array of voices explaining different perspectives on past events. Yet the students in our courses—especially those newer to thinking in a world historical manner—may view the primary sources we provide them as discrete artifacts rather than voices in conversation with each other. When that happens, it undermines our pedagogical goal of presenting history as an ongoing and interactive process. The

articles in this Forum can help us prevent the flattening-out of historical narratives in two key ways. First, making available multiple oral histories in a course adds not just another side to the history that archives and documents privilege but other *sides*. Oral histories are individuated (and also sometimes confused or disjointed); but by putting them in conversation with each other we can help students come to terms with the diversity of reactions to world historical events that sometimes get flattened out in the paragraphs of their textbook. Forum contributions by Lawrence and Wu offer especially valuable examples of this pedagogical approach. Second, we can involve students in creating new oral histories that add new knowledge to complement, complicate, or challenge the narratives provided in their textbooks. Forum contributions from Abbas, Lawrence, Randt and Rose, and Schenck and Wetzel offer a wealth of pragmatic advice and guided examples about how we can use oral histories as primary sources in a way that is mutually enhancing rather than isolating or essentializing.

Experiential Education and Career Readiness

As forum authors Abbas, Randt and Rose, and Schenck and Wetzel all clearly demonstrate, oral history projects stretch the conventional boundaries of what students think studying history involves. When they become active participants helping real people preserve and make meaning about their historical experiences, they *do world history* instead of just temporarily memorizing it. The analytical, communication, and project-planning skills they are introduced to and practice via oral history are essential for demonstrating their career readiness.[10] Because oral history embeds budding world historians in their local communities—as listeners, as co-collaborators, as researchers offering new ideas—it offers a very direct way to teach students valuable transferable skills related to global-local thinking.

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Julie Weiskopf is Associate Professor of History at Gonzaga University and also serves as one of its Fulbright Program Advisors. In addition to teaching world history, she offers an array of courses on African history. Her present research concerns Tanzania's

national adult literacy campaign of the 1960s and 1970s. She can be reached at weiskopf@gonzaga.edu.

Notes

[1] On oral history as simultaneously *process and product*, see the Oral History Association, "OHA Core Principles," accessed August 7, 2022, https://www.oralhistory.org/oha-core-principles/. Three accessible guides for those interested in experimenting with oral history are Donald A. Ritchie, *Doing Oral History* Third Edition (Oxford: Oxford University Press, 2015); Valerie Raleigh Yow, *Recording Oral History: A Guide for the Humanities and Social Sciences* Third Edition (Lanham, MD: Rowman & Littlefield, 2014); and Baylor University Institute for Oral History, *Introduction to Oral History* (Waco, TX: Baylor University, 2016), https://www.baylor.edu/library/index.php?id=974460.

[2] See Donald R. Wright, *The World and a Very Small Place in Africa: A History of Globalization in Niumi, The Gambia* Second Edition (Armonk, NY: M.E. Sharpe, 2004); Patrick Manning, *Navigating World History: Historians Create a Global Past* (New York: Palgrave Macmillan, 2003), 270-273; A.G. Hopkins, "Introduction: Interactions Between the Universal and the Local," in *Global History: Interactions Between the Universal and the Local*, ed. A.G. Hopkins (New York: Palgrave Macmillan, 2006), 1-38; for a very brief statement about a pedagogical approach to answering this question see Bob Bain and Lauren McArthur Harris, "Preface," in David Christian, *The Fleeting World: A Short History of Humanity* (Great Barrington, MA: Berkshire, 2010), xii; Antionette Burton, *A Primer For Teaching World History: Ten Design Principles* (Durham, NC: Duke University Press, 2012), 49-59; Peter Stearns, *World History: The Basics*, (New York: Routledge, 2011), 70-72; Sebastian Conrad, *What is Global History?* (Princeton: Princeton University Press, 2016), 115-140.

[3] See Julie Weiskopf, "Socialism on Safari: Wildlife and Nation-Building in Postcolonial Tanzania, 1961-1977," *Journal of African History* 56, no. 3 (2015): 429-447 and "'Living in Cold Storage': An Interior History of Tanzania's Sleeping Sickness Concentrations, 1933-1946," I*nternational Journal of African Historical Studies* 49, no. 1 (2016): 1-22.

[4] See Tiffany Trimmer, "Relatable World History: Local-Global Migration Histories of La Crosse, Wisconsin, the Malay Peninsula, and Barbados (ca 1620s–1930s)," *World History Connected* 15, no. 3 (October 2018), https://worldhistoryconnected.press.uillinois.edu/15.3/trimmer.html. My thinking about this article began with an invitation from Forum participant Dr. Shelley E. Rose to deliver a keynote address for the April 2016 Teacher Symposium "Migration in Global Context: History, Narrative, and Project Based Learning" at Cleveland State University.

[5] We are using the term "refugeeism" in a general way here to mean the condition of being a refugee (a person unable to remain in a place they previously lived).

[6] For an oft-cited summary of how people interact with historical forces and contexts, see Michel-Rolph Trouillot *Silencing the Past: Power and the Production of History* Second Edition (Boston: Beacon Press, 2015), 22-30. Trouillot's characterization of historical subjects as "voices aware of their vocality" is especially relevant for anyone thinking about how to use oral histories as primary sources in a world history course; see 23.

[7] Trouillot's four-step process for how history is produced offers a useful model for helping students explain why colonial archives might have so few perspectives from colonial subjects. See *Silencing the Past*, 26-27. A particularly accessible summary of Trouillot's arguments also appears in Trevor R. Getz and Liz Clarke, *Abina and the Important Men: A Graphic History* Second Edition (Oxford: Oxford University Press, 2016), 78-79 and 139-140. For an accessible overview of Subaltern Studies, Postcolonial History, and Oral History see Anna Green and Kathleen Troup, eds., *The Houses of History: A Critical Reader in History and Theory* Second Edition (Manchester: Manchester University Press, 2016), chapters 12 and 14.

[8] See her contribution in this Forum: "Experiencing the Past: Oral History as World History," *World History Connected* 19, no. 3 (Fall 2022), 4.

[9] For a representative example, see Jerry H. Bentley, *Old World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times* (Oxford: Oxford University Press, 1993) and "Cross-Cultural Interaction and Periodization in World History," *American Historical Review* 101, no. 3 (June 1996), 749-770. For a more recent discussion of how and why "world historians are interested in all sorts of encounters," see Stearns, *World History*, 120-140. An alternative way of thinking about the pedagogical function of studying interactions can be found in Burton, *A Primer For Teaching*, 25-36.

[10] A partial list of skills students can add to their resumes after participating in an oral history project could include: conducting and summarizing research, implementing professional ethics guidelines, writing and revising interview questions in collaboration with stakeholders, close listening and empathizing, creating a project timeline, creating community trust and managing relationships with narrators, working in collaboration with stakeholders to edit documents, and presenting oral history-informed research to public audiences.