

Introduction: Oral History Education for Twenty-First-Century Schooling

Kristina R. Llewellyn and Nicholas Ng-A-Fook

Oral history can be truly revolutionary pedagogy.¹

(William Ayers and Richard Ayers)

We live in a time that is saturated by the digital documentation of our life histories. So, if “history is widely popular these days,” as Margaret MacMillan has argued, then oral history is becoming more and more part of our daily social fixations.² In 2006, Max Brooks published *World War Z: An Oral History of the Zombie War*, which is a novel based on first-person accounts of political upheaval after a zombie plague, and inspired by Studs Terkel’s *The Good War: An Oral History of World War Two*.³ Brooks’ *New York Times* bestseller was later produced as a blockbuster motion picture. In 2015, Svetlana Alexievich, an acclaimed Belarusian oral historian, won

K.R. Llewellyn (✉)

Renison University College, University of Waterloo, Waterloo, ON, Canada

N. Ng-A-Fook

University of Ottawa, Ottawa, ON, Canada

the Nobel Prize in Literature for *Secondhand Time: The Last of the Soviets*, for what reviewers praised as a lyrical oral history account of post-Soviet Russia.⁴ This was the first time an oral history book was awarded the prize. For young people in particular, oral history has become part of a confessional culture,⁵ developed through social media engagement. *Humans of New York*, started by Brandon Stanton in 2010 to catalogue photo life histories of all New York citizens, is arguably the most popular blog of all time.⁶ *StoryCorps* has crossed the United States since 2003 to amass the single largest oral history collection. It is about to get bigger having won a one-million-dollar TED Prize to launch a smartphone app for world-wide expansion. It is up for debate, of course, to what extent a fetish with personal life histories and eyewitness accounts of the past is a benefit. The fact still remains that oral history has been woven “into the fabric of our culture” as people connect with the idea that “everyone’s story matters.”⁷ This is in part because oral history is, as Paul Thompson reminds us, “a history built around people,” where historical accounts of the past are brought into and back out of the community.⁸

Oral history has a range of meanings from “knowledge about the past that is relayed by word of mouth from one generation to the next,” to “the practice of recording, archiving, and analyzing eyewitness testimony and life histories.”⁹ Oral historians seem to agree, however, that it is a “powerful tool to engage people in the discovery and making of history and in the critical assessment of how stories about the past are created.”¹⁰ Historical narratives, inclusive of peoples’ everyday voices, serve a public pedagogical function that can be transformative for law, policy, media, and citizenship. Government commissions, the judicial system, and para-public institutions now seek oral histories in an effort to redress historical harms. Oral tradition and testimony were, for example, central to Canada’s Truth and Reconciliation Commission on the Indian Residential Schooling system and for the Indigenous land claims case of *Delgamuukw v. British Columbia*. Oral history is part of a global social movement to democratize history and nation-states.

With this public pedagogical end in mind, oral history education is now part of a wider democratic movement. Oral history education enables teachers and students to do history with their communities, to introduce historical evidence from the underside, to shift the historical focus, to open new areas of inquiry, to challenge some of our assumptions and judgments of the past, and to bring recognition to substantial groups of people who

have been largely ignored or purposefully silenced. Of course, oral history has long been a crucial pedagogy for different civilizations to teach their citizens about the past. Homer is often accredited with sharing some of the earliest Greek accounts of the Trojan War in the *Iliad*, and Odysseus's long journey home in the *Odyssey*.¹¹ Later, Frank Calvert and Heinrich Schliemann used surviving ancient place names put forth in these epic poems to discover Priam's treasure during their tumultuous partnership and archeological excavation of Hissarlik, which is now thought to be the site of Troy.¹² Such histories of the past were shared by traveling poets, who we might now call some of the first oral historian poetic pedagogues. Within Indigenous communities in Canada, the United States, and elsewhere, Elders have shared stories since time immemorial about the past that enable younger generations to access the necessary knowledge and skills to develop the required interrelation literacies for living well with each other and on the land.

Oral history has become a well-established educational praxis for sharing our community and family relations with the past. In North America, *the Foxfire Project* is often credited with being the first school-based oral history.¹³ Beginning in 1966, students at Rabun Gap-Nacoochee School in Georgia, United States, conducted life histories with Southern Appalachian Elders and published their interviews in the Foxfire magazine. Since that time, many other community-school partnerships have developed. In 1995, Louisiana State University professors and graduate students partnered with McKinley High School students to conduct oral histories of the school, which was established in 1926 as the first high school for African American students in Baton Rouge.¹⁴ In subsequent years, this oral history project focused on African American businesses during the period of segregation, the history and role of African American churches, the Baton Rouge Bus Boycott, and the Civil Rights Movement.¹⁵ More recently in Canada, the oral history project Coyote Flats won the 2015 Governor General's History Award for Excellence in Community Programming. This project focused on stories and memories about the history of the people who settled in Picture Butte, Southern Alberta, and included "Short Bite" interviews conducted by students of Picture Butte High School media classes.¹⁶ In 2016, Laura Benadiba coordinated the first ever Oral History Congress for high school students in Buenos Aires.

Despite an early start, it is only in the last 10–15 years that oral tradition, testimony, and life histories have become an integral part of educational programming, from elementary schools to museums, across North

America. This trend is even more recent within European and Asian countries, as well as in Australia, New Zealand, and parts of South America. Acknowledging its pedagogical values, along with the rise of social history, schools are beginning to adopt explicit curricular objectives to bring eyewitness accounts of the past to life for students. In Canada, one of the strands of the revised 2015 Ontario history curriculum is the historical inquiry process which requires students to collect primary sources with specific reference to oral histories (albeit in a footnote).¹⁷ Likewise, the province of Alberta asks its social studies educators and students to value oral tradition, stories, and community-based primary sources.¹⁸ Thanks to the Centre for Oral History and Digital Storytelling at Concordia University in Quebec, Canada, specific oral history curricular units have been developed for high school students to interview members of survivor communities (e.g. Tutsi, Haitian, and Holocaust).¹⁹ Whether or not it is an explicit educational outcome, we know that educators are increasingly equipping their students with digital devices to record the lives of people in their communities. They are also increasingly drawing upon existing oral history sources, including from veterans and survivor groups, to better understand the legacy of political injustices.

This is in large part the result of a shifting emphasis away from history education as the memorization of facts (e.g. dates and people) and toward the application of historical thinking.²⁰ With this change in curricular focus for the twenty-first-century classroom, history teachers in most countries are now asked and seeking ways to create pedagogical spaces for co-creating knowledge about our collective experiences of the past. Educators are expected to teach students how to construct historical accounts and to draw upon eyewitness accounts of history to represent difficult knowledge about the past. Although oral history education is experiencing a surge for these reasons, history educators have few resources to help them consider if and how doing oral history education is a “best practice” for encountering the past lives of others. Furthermore, there has been limited interrogation of what the democratization of history through personal accounts means internationally for history education and for history educators. Some guides, based overwhelmingly on United States schooling, including the well-known anthology *Preparing the Next Generation of Oral Historians*, were published in the early 2000s.²¹ These valuable publications came at a time when educators were starting to look for “how-to” manuals and exemplars of school projects. These publications do not address, however, critical theoretical and methodological

questions that have arisen over the last decade with the growth of oral history in history education.

This collection seeks to interrogate the potential of doing oral history education within the contexts of twenty-first-century classrooms. Questions addressed by the authors include the following: What does it mean to “do” oral history in today’s classroom or alternative education forums (e.g. NGOs or museums)? Does oral history challenge traditional pedagogy, and, if so, how? In what ways do oral history methods support social justice-oriented education? In what ways does oral history address historical thinking and historical consciousness? What are the affects and effects of a growing use of oral histories for education? This collection also questions if and how, as Barry Lanman and Laura Wendling state, “Oral history education ... is proving to address educational mandates of our era in meaningful and profound ways.”²² Chapters address questions such as: How might curriculum developers approach the testimony of Indian Residential Schooling system survivors? What does it mean to represent memories of the Holocaust through digital pedagogies? How might oral history serve as peacebuilding pedagogy? What are the ethical demands of oral history educators when engaging community-based research? Without careful examination of these questions, the rich, democratizing potential of oral history for education remains pedagogically, politically, and socially restricting. Therefore, the chapters put forth in this book collectively seek to uncover this potential through a critical exploration of the relationship between oral history and education.

The contributing authors first came together as invited speakers for a workshop on *Oral History and Education* at the University of Ottawa. With the financial support of the Social Sciences and Humanities Research Council of Canada, we were able to bring together prominent researchers, historians, museum curators, and educators to foster, exchange, and generate new ideas about what it means to use oral history to engage the past with students. Over the course of two beautiful spring days, over 100 international attendees addressed the following themes: doing oral history as a justice-centered pedagogy; addressing historical harms through oral history education; questioning the limits and ethics of testimony and life history in education; storytelling with digitally mediated practices in schools; innovating oral history curriculum across the disciplines; and learning from history educators who have cultivated oral history as a pedagogy of inspiration. Workshop discussions about the state and practice of oral history for twenty-first-century teaching and learning are represented in the pages

of this book. The collection provides educators, students, and researchers with a comprehensive examination of the conceptual approaches, methodological limitations, and pedagogical possibilities of oral history within formal and informal educational settings from around the world. By assembling international scholars in the field for the first time, this collection will stimulate new debates and in turn inspire new practices for doing oral history within the contexts of public schooling, higher education, and community-based learning. Drawing upon the expertise of practitioners and academics, our hope is that the collection becomes a catalyst for the development of curricular exemplars and progressive pedagogies for our classrooms.

The first part, *Conceptual and Theoretical Approaches*, seeks to understand how oral history education can support social justice work relevant to twenty-first-century classrooms. In response, the chapters in this part address oral history as a peacebuilding pedagogy, a pedagogy of discomfort for teaching conflict, a process for decolonizing schooling, a path toward a praxis of reconciliation, a foundation for feminist inter-generational alliance, and a new language for science-based teaching and learning. These contributions speak to the pedagogical potentiality of doing oral history education as praxis of social justice within diverse settings and from interdisciplinary perspectives.

We start this part with Kristina Llewellyn and Sharon Cook's consideration of oral history as peace pedagogy. The authors demonstrate the languishing state of peace education in Canada. Drawing on critical pedagogy, they explain the democratizing and consciousness-raising potential of oral history for peace education. Llewellyn and Cook provide exemplars of oral history education projects from an extensive survey of international education initiatives that focus on teaching about displacement, conflict, and reconciliation. These curricular exemplars illustrate how oral history can renew peacebuilding pedagogy in education, learning that is humanized, transformative, and affective. In Chap. 3, Nicoletta Christodoulou provides an in-depth examination of how oral history can create pedagogical spaces for engaging difficult histories. Through a study of two female teachers' projects in Cyprus secondary classrooms, Christodoulou assesses the pedagogy of discomfort invoked by doing oral histories on conflict. She argues that discomfort through personal stories of Cyprus' past helped to cultivate students' historical consciousness. The author notes, however, that such spaces and emotions of discomfort also limited the extent to which educators addressed certain events and moments. In

response, Christodoulou provides a framework for how oral history projects—through their potential to stimulate emotions, reason, and agency—may be used in contexts similar to Cyprus in order for history education to assist younger generations in understanding political injustices.

It is the ability of oral histories to educate about the past to move toward just relations between Indigenous and non-Indigenous peoples that guides the authors of the next two chapters. Nicholas Ng-A-Fook and Bryan Smith's contribution in Chap. 4 focuses on how oral history education might enhance teacher candidates' capacities to address our ethical obligations to reread and rewrite the past as praxis of reconciliation. They completed a study that involved pre-service teachers conducting oral history interviews with Kitigan Zibi Algonquin Elders, who in turn were Indian Residential Schooling system survivors. From these interviews, pre-service teachers were called upon to understand the different ways in which the Indigenous relations with the past are taken up (or not) in the Ontario Canadian History and Social Studies curricula. In this chapter, the authors suggest that making digital oral histories can provide a critical historical thinking pedagogy for educators to remake and reconcile the multiple ways in which our Eurocentric public schooling system works to sanitize the current grand narratives that have come to constitute what some of us call Canadian history. In Chap. 5, Heather McGregor and Catherine McGregor share stories that have called them to oral histories as learners and educators because of the potential for stories to support Nunavut's (northernmost territory of Canada) decolonizing goals for schooling. Their selected stories of oral history and pedagogical experiences relate to ongoing processes of creating culturally responsive schools for Inuit communities, disrupting the Eurocentric approaches that otherwise characterize schools, re-examining colonizing histories, and the implications therein for non-Indigenous school staff. The authors use theoretical tools from Arthur W. Frank's *Letting Stories Breathe* to explore oral history curriculum as the nexus for relationships between storyteller and learner, and among place, identity, and history.

The last two chapters in this part elucidate the role of oral history for change-making and inter-generational dialogue through a feminist approach to education. In Chap. 6, Frances Davey, Kris De Welde, and Nicola Foote discuss their project *Histories of Choice*—a faculty-led, student-driven oral history of reproductive rights—to examine the importance of oral history for engaging feminist pedagogies and building alliances. The authors created a feminist service-learning course at Florida

Gulf Coast University to collect, preserve, and analyze oral histories to inform larger political debates about *Roe v. Wade* (the 1973 United States Supreme Court ruling legalizing abortion). They argue that by implementing feminist methodologies and embedding them in pedagogical approaches to course design, student participants in *Histories of Choice* developed a rich, visceral understanding of reproductive rights history and its relevance to future generations, radical praxes for social change. In the final chapter (Chap. 7) for this part, Amanda Wray illustrates the potential of oral history to transform masculinist approaches for socially constructing knowledge within science, technology, engineering, and mathematics (STEM). She examines the ways that oral histories are or can be used to (re)orient students' ways of knowing away from disembodied, objective truths and toward an embrace of positionality, inquiry, and social context. Drawing upon STEM oral history archives in the United States, Wray demonstrates that oral history puts human experience front and center and thus offers the STEM classroom a more inclusive and advanced way of understanding disciplinary content.

In Part II, *Methodological and Pedagogical Dilemmas*, the authors call upon us to problematize the use of oral history for education. Some contributions question the extent to which oral histories can be meaningful for learning from elementary schools to museums. Others present the need for a more ethical and culturally responsive incorporation of testimony, oral tradition, and digital storytelling within curricula. Together these authors encourage educators to rethink unrestricted enthusiasm for first-person accounts of the past, while also providing a thoughtful extension of the differing curricular and pedagogical ways in which we might take up oral history education.

In Chap. 8, Brenda Trofanenko addresses the emotional implications of testimony as a pedagogical tool for social studies through museum-based education. She reminds us that the motives and contexts for sharing oral histories in education can undermine rather than strengthen knowledge attainment for students. Rooted in examples of museum programs in the United States, Trofanenko suggests that educators reorient their approach to oral history—away from a fixed notion of authentic “truth”—so that it is understood as a complex cultural practice that stands at the intersection of testimony and memory. In Chap. 9, Karel van Nieuwenhuysen questions whether and to what extent family-based oral history contributes to a substantive history education. Drawing upon history practices in Flemish secondary schools and from international studies, he calls our attention to

the troubling disconnect between students' personal histories and macro histories; it is the latter that is given most attention in curriculum and textbooks. As Nieuwenhuysen makes clear in this chapter, educators can bridge the gulf between the micro and macro when they use family oral history to foster students' historical thinking skills.

The final three chapters in this part raise particular concerns and put forth protocols for engaging and sustaining culturally responsive and community-based oral history education. In Chap. 10, Elaine Rabbitt raises concerns that teachers do not have the ethics training required to appropriately conduct oral history between schools and their local communities. The author raises these issues drawing upon her own experience as a training coordinator in the north of Western Australia working with Indigenous communities. Rabbitt provides an outline of a nationally accredited oral history training course in Australia that seeks to ensure oral historians, including history teachers, are qualified to observe ethical protocols when working with Indigenous communities. Christine Rogers Stanton, Brad Hall, and Lucia Ricciardelli, in Chap. 11, advance our conversations regarding the methodological and pedagogical challenges for doing storywork with Indigenous communities. They outline three projects based in Montana, United States, and Blackfoot territory that in turn offer lessons for engaging participants as co-researchers, confronting Eurocentrism, balancing artistic vision with appropriate representation, and promoting responsible access to oral histories. The lessons they put forth offer implications for scholars, educators, and project leaders interested in facilitating, revitalizing, and sustaining culturally responsive storywork within schools and communities. Avril Aitken's contribution in Chap. 12 focuses on addressing culturally relevant representations of life stories through digital oral history projects. To do so, she draws upon an oral history and movie-making project that unfolded in one First Nations community, where grade eight students documented the return of Elders to Fort McKenzie, a long-abandoned trading post in Quebec, Canada. This chapter traces the project from interviews through to the creation of digital products, which were shared at a screening event for the community. The author considers the challenges and potential of digital practices to facilitate engagement with difficult knowledge that resists normative representatives of the past.

The third and final part, *Programs and Practices*, provides readers with international examples of innovative teaching practices and curriculum development for public schools and teacher education, as well as museum- and

community-based programs. Contributors reflect on *why* educators, including themselves, are drawn to oral history for progressive learning. They also provide concrete suggestions for *how* teaching and learning may be informed by family oral histories, oral tradition, life histories, digital storytelling, and testimony. These chapters are inspiring accounts of oral history education in action.

In Chap. 13, Perrone opens this part by providing the results of a rare assessment of teachers' motivations, philosophies, and approaches to oral history. Based on interviews with teachers from across Canada, the author found that oral history teachers had a characteristic interest in student engagement and collaborative learning environments. Perrone also found that a common thread among teachers was a focus on students' acquisition of history skills. The author offers readers practical examples of oral history skills as they are taught within classrooms. One of the teachers who participated in Perrone's study, Barabara Brockmann, describes in Chap. 14 her award-winning curriculum unit *Collective Family Oral History*. Brockmann details her curricular rationale and project methodology—developed over more than 20 years in the classroom—with students in grades five to eight. She argues that doing family oral history is a best practice for encouraging historical thinking and language arts inquiry, as well as for fostering a rich sense of community, culture, and self. In Chap. 15, Amy von Heyking examines an oral history project that she integrated into a history of education course for teacher candidates. Like Brockmann, von Heyking argues that oral history interviews offer students opportunities to develop historical thinking skills. In particular, she explains how the assignment helped teacher candidates to understand change and continuity in the teaching profession, educational policies, children's experiences of schooling, and teaching methods. The author ends her chapter with a word of caution, similar to previous contributions, about the potential for idealized narratives from interviewees that avoid the moral complexities of school structures.

The last three chapters address von Heyking's concern with dealing explicitly with the ways in which teaching practices and programs can confront the moral complexities of violent pasts through oral history. In Chap. 16, Guillermo Vodniza and Alexander Freund describe the experiences of three teachers in Colombia who turned to traditional storytelling to help their students and communities deal with experiences of violence, displacement, poverty, and discrimination. The chapter details the teachers' experiential lessons that enabled students to document

their communities' histories through oral traditions and art. Vodniza and Freund argue that these oral history projects facilitated teachers and students in imagining a future beyond warfare and narco-trafficking. Chapter 17 expands our knowledge of oral history teaching to address the history and legacy of genocide. Lisa K. Taylor, Marie-Jolie Rwigema, Shelley Kyte, and Umwali Sollange seek to understand the promise and challenge of bringing testimonies and documentary films about the 1994 Rwandan Genocide against the Tutsis into the secondary school curriculum. The chapter weaves the voices of four educators from a university–community–school research partnership that seeks to foreground Rwandan community knowledge in the Toronto District School Board (Ontario, Canada). They investigate what such a partnership means for the historian-survivor/co-creator, student as witness and listener, and teacher as pedagogical facilitator. The final contributors, in Chap. 18, Cord Pagenstecher and Dorothee Wein, discuss the educational possibilities of students' encounters with the video testimonies of Holocaust survivors. The authors reflect on a specific online educational program developed at Freie Universität Berlin in Germany that seeks to both mobilize and share interviews conducted with Holocaust survivors, former forced laborers, and other victims of Nazi persecution. The chapter addresses the approach, realization, and students' reception of virtual testimonies, particularly in relation to teaching and learning from a past haunted by genocidal violence within the perpetrators' country.

This book promises to provide an excellent introduction to some of the most thought-provoking work currently taking place within the field of oral history education. There should be little doubt after reading this book that oral history is a radical pedagogy.²³ All of the contributors speak, whether explicitly or implicitly, about oral history as a path in support of Paulo Freire's idea of conscientization, that is, education's capacity to expose cultural and historical myths that then enables people to take action against oppression.²⁴ This collection demonstrates that oral history, inclusive of oral tradition, digital storytelling, and testimony, offers a pedagogical method for students to actively record, preserve, and share our understandings of the past in a way that makes history more experiential, relational, and inclusive for teachers and learners. Furthermore, this collection demonstrates that oral history education may serve as a critical compass for interpreting the possibilities and limitations of our nation-state's social development (e.g. reconciliation education and public commemoration). As a radical pedagogy, each contributor argues that

such work requires thoughtful attention to its challenges, from ethical considerations to the demands we place on teachers and communities, in formal and informal educational settings. We hear Thomas King who states with eloquence and caution: “Stories are wondrous things. And they are dangerous. ... The truth about stories is that that’s all we are.”²⁵ *Oral History and Education* provides students, educators, teacher educators, community-based researchers, museum educators, historians, and curriculum developers with a place from which to begin a sustained dialogue about the complex role and diverse approaches for oral history within education.

NOTES

1. William Ayers and Richard Ayers, “Forward: Every Person Is Philosopher/Every Day is Another Story”, in *The Power of the Story: The Voice of Witness Teachers’ Guide to Oral History*, ed. Cliff Mayotte (San Francisco, CA: McSweeney’s Publishing, 2013), 6.
2. Margaret MacMillan, *The Uses and Abuses of History* (Toronto, ON: Penguin, 2008), 3. See, also, Margaret Conrad et al., *Canadians and Their Pasts* (Toronto, ON: University of Toronto Press, 2013), 29.
3. Max Brooks, *World War Z: An Oral History Of The Zombie War* (New York, NY: Three Rivers Press, 2006).
4. Dwight Garner, “Review: In ‘Secondhand Time,’ Voices From a Lost Russia,” *New York Times*, May 24, 2016, accessed July 11, 2016, <http://www.nytimes.com/2015/10/09/books/svetlana-alexievich-nobel-prize-literature.html>.
5. Alexander Freund, “Confessing Animals: Toward a Longue Durée History of the Oral History Interview,” *Oral History Review* 41, no. 1 (2014): 1–26.
6. Brandon Stanton, *Humans of New York*, accessed July 8, 2016, <http://www.humansofnewyork.com/>.
7. “About,” *StoryCorps*, accessed October 23, 2015, <http://www.wnyc.org/shows/storycorps/about/>.
8. Paul Thompson, *The Voice of the Past* (Oxford, UK: Oxford University Press, 2000), 23.
9. Kristina R. Llewellyn, Alexander Freund, and Nolan Reilly, eds., *The Canadian Oral History Reader* (Montreal-Kingston, ON: McGill-Queen’s University Press, 2015), 3.

10. Ibid., 3.
11. See <https://www.britannica.com/biography/Homer-Greek-poet>.
12. S. Heuck Allen, *Finding the Walls of Troy* (Berkley, CA: University of California Press, 1999).
13. “What is Foxfire?,” *The Foxfire Fund*, accessed October 23, 2015, <http://www.foxfire.org/>.
14. See http://www.loc.gov/folklife/civilrights/survey/view_collection.php?coll_id=772.
15. P. Hendry and J. Edwards, *Old South Baton Rouge: Roots of Hope* (Lafayette, LA: Center for Louisiana Studies, 2009).
16. “Coyote Flats Oral History Project Wins Governor General’s History Award,” *Faculty of Arts & Science, University of Lethbridge*, accessed July 8, 2016, <https://www.uleth.ca/artsci/news/2016/02/coyote-flats-oral-history-project-wins-governor-generals-history-award>.
17. Ontario Ministry of Education and Training, *The Ontario Curriculum Grades 11 and 12: Canadian and World Studies (Revised)*, 2015, 296 (footnote a), accessed October 23, 2015, <http://www.edu.gov.on.ca/eng/curriculum/secondary/2015CWS11and12.pdf>.
18. Alberta Education, Canadian History Knowledge, Understanding and Historical Thinking Skills Outcomes from the *Alberta K–12 Social Studies Program of Studies*, nd, 1–6, accessed October 23, 2015, https://education.alberta.ca/media/1126812/history_knowledge.pdf.
19. Bronwen E. Low and Emmanuelle Sonntag, “Towards a Pedagogy of Listening: Teaching and Learning from Life Stories of Human Rights Violations,” in *The Canadian Oral History Reader*, eds. K. Llewellyn, A. Freund, and N. Reilly (Montreal-Kingston, ON: McGill-Queen’s University Press, 2015).
20. See, for example, Sam Wineburg, *Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past* (Philadelphia, PA: Temple University Press, 2001); Stéphane Lévesque, *Thinking Historically: Educating Students for the Twenty-First Century* (Toronto, ON: University of Toronto Press, 2008); Peter Seixas and Tom Morton, *The Big Six: Historical Thinking Benchmarks* (Toronto, ON: Nelson Education Ltd., 2013); Ruth Sandwell and Amy Von Heyking, *Becoming A History Teacher: Sustaining Practices in Historical Thinking and Knowing* (Toronto, ON: University of Toronto Press, 2014).

21. Barry Lanman and Laura Wendling, *Preparing the Next Generation of Oral Historians: An Anthology of Oral History Education* (Walnut Creek, CA: AltaMira Press, 2006). See, also, Linda Wood, *Oral History Projects in Your Classroom* (Oral History Association, 2001); Glenn Whitman, *Dialogue with the Past: Engaging Students and Meeting Standards through Oral History* (Walnut Creek, CA: AltaMira Press, 2004); Diane Skiffington Dickson et al., *The Oral History Project: Connecting Studies to Their Community, Grades 4–8* (Portsmouth, NH: Heinemann, 2006).
22. Lanman and Wendling, *Preparing the Next Generation of Oral Historians*, xvii.
23. Ayers and Ayers, “Forward,” 6.
24. Paulo Freire, *Pedagogy of the Oppressed*, (New York, NY: Continuum International Publishing, 2006); Paulo Freire, *Education for Critical Consciousness*, (New York, NY: Continuum International Publishing, 2005).
25. Thomas King, *The Truth about Stories: A Native Narrative* (Toronto, ON: Anansi, 2003), 2 and 9.

Oral History and Education

Theories, Dilemmas, and Practices

Llewellyn, K.R.; Ng-A-Fook, N. (Eds.)

2017, XXI, 388 p. 5 illus., 3 illus. in color., Hardcover

ISBN: 978-1-349-95018-8