

University of Louisville

Peacebuilding and Serving through Storytelling:
A Reflection on Service Learning with the
Louisville Latinx Oral History Project

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When I was first began searching for a service-learning internship in the fall semester of 2016, I remember asking my mentor, Sarah, what organizations I could join which would offer me a new experience. I had explained that in the past, I interned at the Muhammad Ali Center and the Backside Learning Center at Churchill Downs, and volunteered several hours at Kentucky Refugee Ministries. I held a passion for teaching and tutoring, and wanted to continue work within education. Sarah listened intently, then pulled up a flyer on her computer from the Oral History Center at Ekstrom Library. I cringed at the word “history,” immediately thinking this would not be the right fit for me. Upon noticing my close mindedness to the opportunity, Sarah urged me to at least apply, and noted that she would be undertaking the oral history pilot project for the spring 2017 semester, which would focus on collecting interviews from Latinx community members in Louisville. After applying and interviewing, I learned that I would be able to join Sarah and the supervisor of the Oral History Center, Heather, on an amazing journey which would inevitably bring me closer to finding my own inner peace, teach me to listen to understand, instead of to reply, and understand the complexity of intersectional identities.

These key concepts of inner peace, active listening, and intersectionality are taught within the Peace, Justice, and Conflict Transformation curriculum. However, as much as I enjoyed learning about the concepts in class and attempted to apply them to my life, I realized I never quite held a great understanding of either until this semester, in which I was able to take a look into others’ lives during interviews and view how each interviewee spoke of inner peace and active listening in their journeys of resilience and healing, all within the context of their identities. This final reflection will discuss my responsibilities as an Oral History Intern, the type of service provided to the community, key lessons learned from PJCT and applied throughout

my experience, the challenges and obstacles faced in the process, and the optimism I hold in preserving history and reshaping the future.

The Oral History Center at Ekstrom Library: Responsibilities of “The Intern”

My first day of training was unlike any training I had received before. I met with Heather, Sarah, and history professor, Dr. Tracy K’Meyer, to plan the project. Expecting to be given a list of tasks and training on how to do each of them, I had been invited to the table to determine my own responsibilities as an intern, focusing specifically on what skills I held, what I would like to learn and what type of experience I wanted to have. I was shocked by the collaborative decision-making process, which immediately made me feel as if my contribution as an intern was not only important for this oral history project, but necessary. As we sipped our coffee and sat in the Mazzoli Reading Room, I stated my interest in doing the actual groundwork of conducting interviews and transcribing, as well as writing up descriptions in order to effectively archive each interview. As a group, we drafted a list of potential Latinx community members who seemed interesting to collect their stories, and brainstormed questions to ask each individual (See Appendix A).

The questions, which were written in English and Spanish, prompted information for family history, one’s educational journey, stories of immigration (if applicable), the felt or unfelt sense of community with other Latinx people in Louisville or Kentucky as a whole, and overall hopes for the future. During training, I learned it was important to shape the questions in a way that would engage the interviewee in truly narrating his or her story, which meant drafting open-ended questions and ones that truly got to the heart of one’s life story. Although the amount of questions written totaled to more than 35, no more than 5-7 were actually used in the interviews,

as it was often more natural to base interview questions on the responses given, instead of sticking strictly to the script.

After the question guide was prepared, I was taught to utilize the recording equipment, which consisted of a digital recorder and a microphone with a stand. The recorder held an SD memory card, which would hold at least 6 hours of audio recording time. The microphone and stand were to be placed equidistantly between the interviewer and narrator, which would allow for easy listening of both the question asked and the response given. As interviews were set to run long (about 90 to 120 minutes each), the recorder was to be plugged up to a wall outlet to ensure enough battery power to last each interview. In transferring the interview to the computer, the recorder device could be linked to a desktop computer through a USB cord and saved as an MP3 audio file.

Once interviews are conducted, they are to be archived within the Oral History Center's digital system, and transcribed in order to be accessed by public researchers or utilized for public showcases. Before even conducting my own interviews, I learned to transcribe already existing oral history interviews which had not yet been completely archived, such as the late Dean Blaine Hudson from the 1970s and 1980s, conducted by Dwayne Cox, and edit transcriptions from past archives, such as the African American and LGBTQ Oral History archives. I transcribed using a program called ExpressScribe, which allowed me to utilize my desktop computer or laptop, and simultaneously listen to the audio and type. The software allowed for easy rewinding and fastforwarding of the audio, and served other unique functions such as slowing down or amplifying the audio in order to clearly hear each word spoken in the interview. Depending on the quality of the audio file, every one hour of the interview could take up to 2.5 hours to

transcribe. Much of my time at the beginning of the internship was spent working on transcribing and cleaning up past transcriptions in order to be readily available for those who request access.

When I was finally able to conduct my own interviews in March and April, I met with Sarah regularly to discuss who would be leading each interview and what questions could be potentially asked for each individual. We organized our first interview with Luis DeLeon, a radio show host and artist in Louisville from Mexico. Our second interview was conducted with T Gonzales, a social justice activist who works for the American Civil Liberties Union to advocate for the equality of race, gender, sex, and sexuality. The third interview was with Mari Mujica, a photographer and artist from Peru who currently resides in Shelbyville, Kentucky. Our last interview of the semester was Marcos Morales, an alumna from the University of Louisville who is currently working as a bilingual instructor at the ESL (English as a Second Language) Newcomer Academy at Shawnee. Each narrator told their stories with vibrancy and intense emotion, pulling me into the world of what it meant to be resilient as a Latinx community member in Louisville, and how to heal from the struggles in order to take care of others.

Bringing Awareness to Social and Political Struggles as Service to the Community

Although oral history research may not be the most popular or well-known form of information gathering to the Millennial generation, especially speaking from a personal standpoint, I have grown to understand the importance of the work as bringing awareness to the social and political struggles faced by the Louisville Latinx community in the past, present, and future. When reflecting on whether or not this internship would count as service learning and relate well to peace studies, I questioned the “success” of the interviews in reaching a broad audience and truly spreading knowledge of these stories of resilience. However, what I realize

now after the process of conducting oral history interviews is that the mere act of collecting these stories gives the opportunity for future researchers and other individuals who wish to use the interviews the ability to educate others on first-hand accounts of felt racism, discrimination, and feelings of being unwanted within the community because of one's racial or ethnic identity, class, gender, sex, sexuality, or religion. Each interview provided lessons to learn in order to shed light on these issues and the intersection of oppression which so obviously exists between each identity. Thus, although I first determined "success" by the reachability of each interview, I understood that as an intern with limited time, my role in the process was to collect these interviews and archive them for future use. For the purposes of this paper, I will take the opportunity to share the stories of each individual interviewed.

Luis DeLeon

My first interview was conducted with Luis DeLeon on Friday, March 24, at 10am in the Ekstrom Library. I met with Luis and Sarah in E204, a spacious, comfortable space with floor-to-ceiling windows with a beautiful view of the University of Louisville's green "quad" area. Before meeting Luis, I brushed up on my Spanish speaking skills in order to be able to converse with him casually before the interview to make sure he felt comfortable enough to share his story. After the three of us took a trip to the Starbucks located on the first floor of the library, we headed back to the interview room and set up the recording equipment at a table facing the windows, and began recording. As Sarah was leading the interview and I was observing, she asked all interview questions, starting with Luis's family history and the journey to Louisville.

Luis began speaking about how he moved several times during his childhood from one town to another because of his dad's career within the coffee farming business. When asked

about the place he considers “home,” Luis recalled a *finca* (farm) in a small town of Mexico, in which he distinctly remembered sitting under a mandarin tree and reading books. In this small town, however, Luis recalled the moment in which he realized the inequity and injustice to people who seemed “different,” according to members of his own family. Luis loved to be around his childhood friend, Puro, who always invited Luis to play outside and even to come help with his family’s coffee farm. Luis connected well to Puro, as many in his community perceived him to be too “soft” and “sensitive,” lacking the masculine personality he was expected to hold in Latino culture, even at a young age. This memory held weight with Luis as he eventually moved away to receive an education in communications and media in Guatemala City, Guatemala, and realized that inequity existed far beyond sexism and the stigmas attached to disability; Guatemala City was rampant with gang violence, drugs, classism, racism, nationalism, corruption within government, and more, all of which he was eager to cover and spread awareness about to the public. As Luis progressed further in his career, he met many people along the way who were working towards the same mission in media, including a specific professor from Lexington who worked in television and encouraged Luis to come to Louisville.

Upon arriving in Louisville about seven years ago, Luis, his wife, Shannon, and their children, felt a sense of belonging within the Latinx community--so much so that Luis decided to start his own radio show on WXOX 97.1, ArtxFM which “explores the arts through the eyes and perspectives of Spanish speakers.” As Luis was conducting his interview in Spanish, as was preferred, he spoke of the sense of *solidaridad* (solidarity) felt in Louisville, especially as he attended the Trump rally to cover the story, and found his niche within the social justice advocates who were protesting outside of the rally. Although Luis faces difficulties within the community, such as learning to speak English fluently or comfortably to effectively express his

identity; overall, Luis has found ways to heal from his history of discrimination faced as a Latinx American and community member in Louisville, and has built community around him, which both gives him peace and inspires peace in others.

T Gonzales

T Gonzales was our second interviewee of the Louisville Latinx Oral History Project, yet the first interview in which I conducted, while Sarah observed. Before meeting with T, I did research on his work background, and found that he worked for the American Civil Liberties Union as a passionate advocate for immigrants' rights, as well as racial justice and queer liberation. T Gonzales is a Texas native, who grew up in a predominantly Mexican-American community and moved schools throughout childhood because of his father's career. Upon moving to another part of Texas, T distinctly remembers the first notice of discrimination as a Mexican-American being in an elementary school classroom, in which a classmate took her finger and ran it across T's face, only to say, "Oh, that's just like your skin. It's not dirt." This microaggression was one of the primary encounters which opened T's eyes to racial injustice and racism, even at an early age. As T began to grow older and engaged in heavier political discussion with his father, he realized that his views were much different from the conservative views often preached in Texas. Instead, T believed in the full equity and liberation of all oppressed identities, yet especially his own, as T identified as Mexican-American, trans, and queer.

Thus, as T moved to Louisville after graduating college, he naturally took up an administrative position with a non-profit organization working with diversity initiatives. T began working towards what he truly felt passionate about: diversity and equity. When seeking

community, T described his experience in identifying with other queer people within Louisville rather than with the Latinx community. This response was interesting compared to Luis, who seemed to fit naturally with the large immigrant population and eventually took up leadership in growing this community. Instead, T explained that because of the negative stigma surrounding LGBTQ identities within the Latinx community, it was often difficult to connect to those individuals.

Thus, T found community within the queer community across racial and ethnic lines, and with those who advocated for social justice. T's experience serves as an excellent example of being able to find inner peace by first being comfortable with one's identity, and finding those who share the same beliefs and mindset. After finding his own niche, which T states is ever changing even as he begins to be more in touch with his Mexican-American identity by conducting research on his own history and learning the Spanish language, he is continuously refining who he considers to be in community with and knows that in the future, community can be built upon a wider intersection of identities, especially within Louisville.

Mari Mujica

My third interview was conducted in April with Mari Mujica, a beautifully strong woman who immigrated from Peru in order to pursue higher education and further her career in the United States. Mari grew up in Lima with a large extended family, constantly surrounded by her eight siblings and her mother's and father's brothers and sisters, as well as the love and support of grandparents. Part of a middle to upper-class family, Mari spoke of her experience in having "just enough," but never any more than they needed. Mari's parents instilled the value of being humble about spending at an early age, always making sure to limit how much they gave and

received even on special holidays throughout the year. In addition to this priority, Mari described the ways in which her parents acknowledged their class privilege and emphasized the need to serve others. Although this type of service was perceived of as paternalistic to Mari, which is an interesting point debated in *The Call to Service*, she sees value in the mere fact of giving, despite the argument that the obligation of giving because of one's higher status can be problematic in itself. Instead, Mari tiptoes on the line of giving while doing so in a genuinely philanthropic manner in contrast to her father's obligatory manner to serve, and thus perpetuate the system of class division.

Classism was an important topic in Mari's interview, especially as she described her journey to the United States and her social and financial elevation compared to that of her family who still resides in Peru. After graduating with her Bachelor's Degree in Peru, Mari was offered the opportunity to obtain her Master's Degree at a university in England, which she accepted and studied anthropology. As the basis of her Master's Thesis, Mari looked into the very issue of class, reflecting on her experiences with hosting housekeepers within her family home in Peru. Although her family "treated the housekeeper like family," Mari states that this sentiment of "family" was almost superficial, as there were certain limitations to the relationships between the housekeeper and the family who hired him or her. In recounting the memory of a certain male housekeeper, and several "Mamas" (women considered to serve as nannies for the children, in addition to the mother), Mari states the contradiction which existed in ensuring that those "hired" were "treated well," yet the fact that families continued to hire others made them dependent on the income and thus, stifled the opportunity for elevation. In addition, Mari analyzed the role of colorism and sexism within the housekeeping business, and concluded with opportunities for future research by looking into these roles further in their intersection with class.

When Mari completed her Master's in Anthropology and began working towards her PhD in the United States, she realized her status as a woman of color, and began focusing even more on social justice issues within the United States. During the rise of the New Left, as Mari notes, she took part in organizing for Women's Rights, racial equality, and immigrants' rights. To this day, Mari works in Shelbyville and Louisville as an artist and social justice advocate. Although she stated her difficulty in truly building community with others in the Louisville Latinx community, primarily because of class distinctions, she has found community with those who also work within the social justice field, and other artists who have found joy and healing in simply doing art. Mari looks forward to the future with optimism, and believes that the world is moving in such a way that has overcome the love of power, and is now focusing on the power of love.

Marcos Morales

Marcos Morales was my fourth and final interview, conducted the day right after Mari Mujica's interview. Marcos graduated from the University of Louisville in May 2016, and began working as a bilingual instructor at the ESL (English as a Second Language) Newcomer Academy at Shawnee. Although Marcos was not close in age to the past three interviewees, his input and experience offered an interesting perspective into the stories of Millennials who have more recently navigated our changing world, and are just beginning to get into social justice work. Even as a student at UofL, Marcos saw the importance of social justice issues and conflict resolution as he pursued the certificate in Peace, Justice, and Conflict Transformation. Thus, whenever we were conducting the interview, it was easy to follow the many lessons which Marcos learned from classes taken at UofL within the PJCT program and from life experience.

Marcos was raised in Okolona, a neighborhood in south Louisville. Marcos identifies as Mexican-American and a child of immigrants, both of whom traveled to the United States in search of a more prosperous financial situation by working with the horse racing industry. As his father got involved by working on the track, his mother did not necessarily wish to leave the country she considered home. Thus, Marcos witnessed much conflict within his own household between one parent who held his hopes in rebuilding a life in the United States, while the other only wished to return to an already established home and family which was left behind in the search for her husband's idea of "success." Marcos often played the mediator role between his parents, even at an early age, as his mother would often call upon Marcos to intervene in major fights. Additionally, Marcos was navigating his own identity, growing up in a predominantly white school system by attending St. Rita's Catholic School, while balancing his Mexican culture at home. In the midst of attempting to develop the relationship between his parents and one with his identity, he discovered that he must develop his given role as "healer" by learning to take care of himself first, then showcasing that inner peace to take care of his parents.

As Marcos progressed through college, he learned lessons of active listening and truly working towards inner peace in order to successfully resolve inner and outer conflict. Marcos named a few healing practices he utilizes in collecting himself, such as taking deep breaths, reflecting and meditating, riding his bicycle, being present in the moment, and actively listening to himself and others in order to regain energy. These are all tactics which help him on a daily basis, in stressful times and even times when he feels calm. After learning these lessons from the classes he took both within PJCT and in his training to become a wellness coach, Marcos applied these tactics with his parents, who are now in the stage of healing with one another and learning to listen to one another instead of prompt immediate conflict. This interview opened my eyes to

the application of tactics I had learned about from my own experience within the PJCT program, which I will discuss in the next section.

Applying Lessons Learned from Peace, Justice, and Conflict Transformation Studies

In reflecting on my overall experience within the Peace, Justice, and Conflict Transformation certificate program, I have identified the three most important lessons learned which I have applied to my everyday life: finding “inner peace” and “positive peace,” listening to understand instead of respond, and acknowledging the intersectionality of identities and movements. Although there were multiple lessons to be learned throughout the program, these three concepts were perhaps the most profound and relevant to my service as an intern for the Oral History Center, and on a more general level, as a friend, sister, daughter, mentor, and leader.

Finding Inner Peace and Positive Peace

Over the course of the semester, I realized that my journey to finding “inner peace,” as discussed in PEAC 325, was successful in even the simplest tasks throughout my service-learning internship. I found a sense of peace within myself as I listened to audio recordings from inspiring leaders, such as the late Dean Blaine Hudson, and transcribed his story, knowing that I was able to learn from Dr. Hudson’s wisdom and that others would eventually as well. In addition to transcribing, despite how mundane the task may seem, I discovered inner peace in my everyday conversations surrounding the concept of peace with Sarah and Heather, two passionate women in the work of social justice and peacemaking who served as wonderful mentors and allowed me to grow personally and professionally. I realized I was constantly

surrounded by people who practiced finding inner peace on a daily basis, especially with the knowledge that social justice work can be draining as one can give so much to a cause or to other people without even thinking of giving to oneself. Last, but certainly not least, I found peace in conducting interviews and actively prompting others to find their own inner peace in retelling their story. Each interviewee brought me to tears, or close to tears, as the emotion shared between the two of us would be so overwhelming at some points, that we both felt a sense of release after the story was told and recorded. At the end of each interview, I would feel a sense of peace in thanking the interviewee for spending two hours of time to archive their experiences, and I would receive an equally genuine “thank you,” as the interview served to be a therapeutic practice in recalling even the smallest details which may have hurt us in the past, but have now been reflected on and acknowledged in the process of healing.

Once I was able to find my inner peace, in small moments of stillness and quiet in my student office in the Oral History Center, or sitting in silence with the interviewee as they paused to recollect their thoughts, I developed a greater capacity to seek positive peace. Not only did I feel a sense of peace after each story, but I felt inspired and motivated to spread this peace to all who were open to it. I felt and continue to feel a sense of urgency to work towards “positive peace,” which can be summarized as the presence of justice on economic, social, and political levels and a sense of peace between different social and cultural beliefs (*Oxford Dictionary of the U.S. Military*). After the release of emotion, it was obvious between both myself and the interviewee that there was much more work to be done to work towards ensuring world peace in order to alleviate the pain that humans face in their life struggles. Working towards both inner and positive peace is absolutely necessary in achieving social justice.

Active Listening

In the Mediation course (PEAC 350), I was able to take part in many facilitations of conflict resolution which I believe gave me vital skills to apply during the interviewing process, one of which was “active listening.” As the interviewer wanting to gather as full of a story as possible from the interviewee, it was recommended to keep questions concise, and to give the narrator full freedom to tell his or her story without interruption. Throughout the first two interviews, I was often tempted to listen in order to formulate the next question right away and avoid what I perceived as an “awkward pause” during an interview. However, what I soon realized after my interview with T Gonzales was that in doing so, I was listening to respond, instead of listening to understanding the story. Thus, when interviewing Mari and Marcos, I was conscious of the way in which I was listening to their stories; instead of thinking of the next question to ask right away, I became more in tune with the experiences they both shared with me and felt the same emotions in the retelling of their stories. I found that this method of listening proved more effective in truly understanding the interviewee as a whole, in all their intricacies, pain, joy, resilience, and healing. In practicing active listening, both Mari and Marcos seemed more open to sharing even minute details of their story, which made the interview infinitely more fruitful and genuine.

In relating the practice of active listening back to the purpose of the course, mediation, I almost saw my practice of interviewing as mediating between the interviewee’s past, present, and future selves. In allowing the interviewee to speak about his or her pain towards the beginning of the interview, this could be seen as the “pre-caucus” in the process of mediation, in which the parties have ample opportunity to be heard and are given open space to vent all concerns. During and after the pre-caucus, the contenders should feel understood and listened to,

in order to move onto the conflict resolution step in meeting a compromise between the parties. In all four interviews, the interviewees were able to express themselves with no limit, and then naturally spoke of how their pain affected the ways in which they lived, and what practices of healing they utilized or wished to improve upon. I was in awe at the end of each interview in how relevant the process of mediation even within a one-on-one session. Each interview ended on a positive note, which allowed for the interviewee to compromise with one's former self in order to grow into a better version of oneself.

Intersectionality of Identities and Movements

In getting to know each of the interviewees, I realized that each individual held complex identities, some of who confirmed their identities because of the communities they joined, and others who were still in the process of developing their identities. Nonetheless, each interviewee spoke of the multitudes of oppression and the complexity of its layers upon different identities. For individuals like T Gonzales, who identified as Mexican-American, trans, and queer, he describes the feelings of oppression as being felt at different times and in different depths. Although T may not so much feel the effects of racism, as he recognizes the whiteness of his skin and the ability to partake in racial passing, he is constantly discriminated against for identifying as queer and trans by his family. Thus, although one can argue that Mexican-Americans all focus on the oppression of their racial and ethnic identities, and may choose to focus specifically or solely on immigrants' rights, this may not serve true for all Mexican-Americans as there exists obvious intersectional identities.

This intersection of identities reminded me greatly of the many movements I learned about in my PJCT elective, Civil Rights Law (POLS 320) with Professor Elizabeth Jones in the

Pan-African Studies Department. Beginning with the Abolitionist Movement during the era of slavery, and continuing into the fight for black liberation of present-day, there were and are issues of sexism, classism, and homophobia which have limited the achievement of liberation for all. In relating to the oppression felt by the interviewees, immigrants or children of immigrants often have to face legal discrimination in being limited to certain opportunities, or simply, the misunderstanding of one's complex identity. For example, in learning immigrants' rights, it was most interesting to learn about children of immigrants who faced negative consequences for simply being born in the United States because of their parents' decisions to immigrate, and thus, are restricted from opportunities to fully express oneself in order to stay safe in the country he or she was raised. In addition, sexism and classism also factor into immigrants' rights, as the movement may not be all inclusive of individuals of all genders and socioeconomic status. Discrimination exists within intersections of identities, and in order to truly combat social injustice, much attention must be paid to developing multi-issue movements instead of solely focusing on one and excluding others. In future interviews, I hope to improve upon my knowledge of complex identities and my understanding of the felt oppressions of interviewees.

Challenges and Obstacles Faced Throughout PJCT

When I decided to complete the Peace, Justice, and Conflict Transformation certificate, I realized that these classes would challenge me to become better on a much more personal level than other classes in other disciplines would require. I was first introduced to the program by conducting a shadow visit in Dr. Vandenbroucke's PEAC 325 course, in which I was captivated by the deep discussions of the students in sharing their personal experiences with finding their own peace and how to resolve conflict with others. The course seemed applicable to my passion

in social justice, as I looked to peaceful leaders such as Martin Luther King, Jr. and Mahatma Gandhi for guidance in finding my own peace in order to spread peace. However, what I found most challenging and almost fearful was the idea that I might have to encounter inner conflicts which I still harbored anger towards, and how I would go about doing so without sharing too much of my story with those I took classes with. The class I shadowed seemed entirely way too open to one another's lives, and as a freshman in college, I was unsure whether or not I was ready to share my struggles with strangers in a class.

However, I learned to face this obstacle of privatizing my emotions and struggles, and learned that one of the ways to overcome my own inner anger was to address it personally. Thus, I accepted that as a human, it was perfectly normal to not feel peaceful; in fact, it was fairly common for most people taking the class to hold a misunderstanding or a lack of understanding of what it meant to truly have inner peace. As the class progressed, I found it easy to talk to my classmates about how the class content related to my own experiences, and vice versa. I knew I had accepted and succeeded the challenge of forgiving myself and others when our class was asked to write a letter to a certain individual who we wished to forgive, or who we may have been holding anger towards, and deliver that letter. For me, I wrote an apology and forgiveness letter to my father, who I did deliver it to, and have since then built a stronger relationship with him because of the class project.

My second greatest challenge was ironically one of the greatest lessons learned in the PEAC 350 course: active listening. Coming into college, I was known to be the "talker" instead of the "listener," as my friends may have said in high school. Thus, when I was introduced to the concept of active listening (listening to understand instead of to respond), and learning how to listen, in general, I grew tremendously in my friendships. Although it was difficult to retrain my

brain to listen to understand, I learned to do so especially through the mediation sessions within the course, and more recently, in the process of conducting interviews for the Louisville Latinx Oral History Project. I am immensely thankful for being able to overcome these obstacles I once believed were impossible to resolve, and can only thank the PJCT program for allowing me to learn and grow personally and professionally.

Hopes for the Future

As I graduate from the University of Louisville in May of 2017, I know that I will carry the skills learned from the Peace, Justice, and Conflict Transformation Studies program into my future career in working towards social justice within the educational setting. I plan to continue to improve upon finding my inner peace in order to work towards positive peace, to practice active listening, and to understand intersectionality as identities continue to change. I am excited to see and be a part of change in our society, especially as a future educator.

Conclusion

I am thankful to have been given the opportunity by my mentor, Sarah, to participate in the Louisville Latinx Oral History Project. Although I was unsure of what my responsibilities would be when interning, I quickly realized that my service was truly what I made of it, and in connecting my experience to peace studies, I was able to learn much about myself and those who I interviewed. The Oral History Center continues to do amazing work in archiving and preserving the best stories, and showcasing these interviews for researchers to utilize and for artists to access for future pieces. I am excited to have been a part of this process and to give back to the University and the Louisville Latinx community.

Appendix A

Latinx Oral History Questions

I. Questions about family history:

Tell me about "oldest" relative whose story you know.

Cuénteme sobre algún pariente mayor cuya historia ud. conoce?

How did you or your family come to be in Louisville?

Como así llegó tu familia a Kentucky/Louisville?

What country are you or is your family originally from?

De que país eres tu familia o tu familia?

How did you or your family end up in the USA?

Como así tu familia llegó a los EEUU?

What do you remember most about your home country or city?

Que es lo que más recuerdas de tu país o ciudad de origen?

Can you tell me about the people who raised you?

Puedes contarme sobre aquellos que te criaron?

When was the first time you found “your people” or have a glimpse into your ancestry?

What did it taste like, feel like, look like?

Cuándo fue la primera vez que te encontraste con “tu gente” o tuviste consciencia de tu cultura? Puedes describir que sabor tenía, lo que viste y sentiste?

What is your parents’ story? (what was their courtship; what did they do for a living)

Cual es la historia de sus padres? Cómo se enamoraron, en que trabajaban?

Do you have siblings? Tell me about them?

Tienes hermanos o hermanas? Cuéntame sobre ellos y/o ellas.

II. Childhood

Describe for me the house you grew up in (also, neighborhood you grew up in)

Describame la casa y el barrio en que creciste.

Tell me about your schooling as a child

Cuéntame sobre tu educación formal como niño/a.

How would you have defined your community as a child?

Cómo definiría usted su comunidad cuando era niño/a?

Who was in it? What held them together?

Quienes formaban parte de esta comunidad? Qué era lo que los unía?

What were important institutions in your community

Que instituciones eran importantes en su comunidad?

Who were people who influenced you growing up

Quienes influyeron en usted cuando era niño/a?

What were your plans for yourself when you were a child

Que planes o sueños tenía usted cuando era niño/a?

Did you grow up speaking Spanish?

Creció hablando español?

What was your experience like learning English?

Cómo fue tu experiencia aprendiendo el inglés?

Tell me about any Latino cultural experiences you grew up with?

Cuénteme sobre sus experiencias con cultura Latina cuando era niño/a.

How did you culturally/racially identify growing up?

Como se identificaba cultural y racialmente cuando era niño/a?

III. More personalized depending on interviewee questions about professional training; occupational story; getting them up to today

Who or what has inspired you?

Qué y quien te ha inspirado como adulto?

What education have you received as an adult?

Que educación ha recibido como adulto?

What has contributed to your learning (knowledge) outside of school?

Que ha contribuido a su aprendizaje (conocimiento) fuera de la escuela?

IV. Thematic questions

How do you self identify with your Latino culture now,

as an adult? Hyphenated Identity, etc... How did you come to that identity?

Como se identifica ahora en cuanto a su cultura de origen y cómo llegó a identificarse de esa manera?

Do you miss anything about your country? What? What do you wish you could bring here?

Extraña algo de su país de origen? Qué? Qué quisiera poder trasladar acá de su país?

Has your idea of who your community is changed over time?
Ha cambiado su idea de comunidad a lo largo del tiempo?

What is your community like in Louisville?
Cómo es su comunidad en Louisville?

What are some of the challenges confronting your community?
Cuáles son algunos retos en su comunidad?

Have you experienced discrimination, being “othered”, felt like you didn't belong in Louisville or Kentucky?

Se ha sentido discriminado en Louisville? Ha sido tratado como “otro” o ha sentido que usted no encaja o pertenece acá.

If so, what happened?
Si es así, qué ocurrió?

What are some conflicts or tensions *within* community?
Cuáles son algunos conflictos o tensiones que existieron dentro de su comunidad?

What are the sources of that tension?
En que se basan estos conflictos o tensiones?

Have you seen evidence of anti-blackness or anti-indigenous roots prejudice in your community? Can you tell me about it? What actions foster those tensions?
Ha visto evidencia de racismo en su comunidad? Puede contarme sobre lo que ha observado? Qué cree usted que genera estas tensiones?

What resources does your community have (physical, spiritual, cultural) for dealing with those challenges? (both external and internal)
Qué recursos tiene su comunidad para aplacar las tensiones?

Did your family have any healing practices that they passed down to you? Things like herbal, family medicinal practices and spiritual?

Tiene prácticas de curación que ha heredado de su familia? Por ejemplo hierbas o prácticas medicinales o espirituales?

What do you see as likely changes for your community in near future?
Que cambios ve usted que posiblemente se den en su comunidad en el futuro?

Are there things I haven't talked about you would like to add?
Quisiera añadir algo sobre lo que no hemos conversado?