

Number of Interview: 1

Date: Friday September 20th

Gender: Male

Name: Sameer Ali

Country of Origin: United States

Year of Immigration: N/A

Abstract: Mr. Sameer Ali is a 2014 college graduate of Stanford University. He is an Imam and Chaplain at Marquette University. He is from India but grew up in New Jersey where most of his family still resides today. Growing up with two siblings, Mr. Ali identifies mostly as American and acknowledges that people culturally similar have different experiences. When not serving as a Chaplain, Mr. Ali serves as an Imam where his duties include delivering sermons, counseling, performing religious rituals, and being available as a pastoral minister to his community. At his Mosque, Mr. Ali serves to make participation easy for all by providing wheelchair accessibility to the disabled and aims to be open and accepting to all who come to worship. To those experiencing hardships or relationship struggles, Mr. Ali makes time to sit down and listen to his people. It is important to him to meet the spiritual and emotional needs of his community members. Mr. Ali is proud that America is a country based on immigrants and is a nation built on preserving the liberty of those with unique religions and countries.

Key Themes: Islam, Immigration, Imam, Family, Responsibility, Community, Disability

I: My name is Arianna Mansavage. Today is Friday the 20th, and we will be starting this interview. Hello!

R: Hello!

I: What is your name, age, and your level of education?

R: My name is Samir Ali. I'm 36 and my level of education is a Master's Degree.

I: When and where was it completed?

R: I completed my Masters in 2014 at Stanford university.

I: Um, where were you born?

R: I am from India.

I: And where did you grow up?

R: Mostly in New Jersey.

I: How many family members do you have?

R: I have, uh, two siblings.

I: Okay, siblings! What are their names?

R: Their name is Sayed and Seyme

I: And their highest level of education?

R: One of them as a Master's and one of them has a Bachelors.

I: Okay. Alright. And what schools and colleges did you attend-starting from grade school- if you can remember?

R: Oh wow. I can tell you my high school was in New Jersey. I can tell you my undergrad was at Rutgers and my Masters was at Stanford.

I: Nice. Okay. How did you get trained to become an Imam?

R: I went to a seminary for a few years.

I: All right. And then why did you choose to become an Imam?

R: I think it's important to meet the spiritual and emotional needs of my community members.

I: And who influenced your decision?

and becoming a mom?

R: I had an older cousin who became any mom and then, uh, my grandfather was also a new mom, so I have some family members who were already moms in the community and that kind of encouraged me.

I: All right. And is being an Imam your full-time responsibility or do you work at another job?

R: It's not my full-time responsibility. Uh, my full-time job. As a chaplain.

I: Where do you work there?

R: Uh, in the hospice in the Milwaukee area.

I: Um, some people see themselves in terms of their religion, culture, nationality and so forth.

How do you define yourself?

R: I think a religion is important to me. I am a Muslim. Uh, I think culturally I'm a lot more open. Um, I have different, uh, cultural trends influencing me, but I see myself very much as American.

I: And what can you tell me about your family life? Um, are you married? How many children do you have?

R: I have two little children and yes, I am married.

I: All right.

I: And is your wife the same religion as you and ethnic background?

R: She uses the same religion and ethnic background? Yes.

I: Um, and you said you had children, um, what are their ages? Education?

R: Uh, there's the young two girls, three and seven years old.

I: And do they live with you?

R: Yes, we all live together.

I: Okay.

I: How would you describe your political participation in the U.S.?

R: I think I am a very aware of the political situation. Like I like to stay informed. I like to stay educated about it.

I: Do you regularly vote?

R: Yes.

I: Um, what elections? Um, presidential congressional Senate Merrill?

R: I think the election that gets most of my attention are the presidential ones.

I: Me too.

I: Um, when it comes to candidates who are from your own culture or religion, in what ways, if any, does this affect your voting behavior?

R: In terms of politics? That doesn't affect my voting behavior. I'm more concerned about the correct policies.

I: Um, were you in the United States during the Gulf war?

R: Yes.

I: In what ways, if any, did your life or interactions with others change?

R: I was too young to remember the Gulf war.

I: Okay.

I: So, this next one is regarding, um, the attacks on September 11th, 2001. Were you in the United States at that time? How did your experience after nine 11 compare to your experiences after the Gulf war?

R: Well, I'll go for, I was very young, uh, I don't remember, but nine, 11, yes, I was in college and I was an undergrad and, uh, I was a sophomore like you are. And um, it affected me and my friends and, and my society in a very big way. Um, it changed everything. Could you elaborate more on that? Yeah. I think people's attitude toward Muslims changed. People's awareness of Muslims changed for good and bad. Uh, political situation changed attitude towards immigrants changed in society. Uh, it went in new directions after now.

I: Um, how did you feel at the time of 9/11 and the days/ months that followed?

R: Ah, it was terrible because I, I was in New Jersey, which is very close to where 9/11 was. I remember on the next day the train rides, were free. So, me and my college friends, we got on a train, went to ground zero, cheered on the firefighters who were there cleaning up. Uh, I did have some friends who lost family members in 9/11. Uh, my brother was working in New York at that time. I had good friends who were working. So we were concerned about the safety of our family members who were just getting getting out. So people took some time getting out of that area out of downtown new. Uh, there was a lot of chaos, a lot of panic, a lot of anxiety, uh, in my family and in the area because we were trying to track down loved ones who worked in New York and trying to get them out.

I: Thank you for answering that. Um, these next questions are about your culture and how you define yourself. So how do you identify yourself?

R: I think my experience is uniquely American. I don't, I've met people from other countries and the way they think or their experiences are, are different than mine. And I think my cultural or religious experience is very much grounded in, in modern America.

R: Um, which culture or cultures do you... oh I kind of.... you kind of said that you identified with American more? Yeah?

R: Correct.

I: Okay.

I: Um...

I: Do you feel that the way you identify yourself changes with where you are, the place where you are? If yes, how?

R: I think if I am with people who are of my own culture, I act with them. I'm more comfortable with them. I think if I'm not with people of my own culture or religion, I am very open and curious and I have a lot of ease talking to those people and finding out more from them.

I: What traditions of your religion or culture do you practice?

R: I think the most important thing for my religion is prayer. We have five times prayer throughout the day. So that's something I think sets me apart from people who might be religious of other religions because that's, that's kind of unique to Islam.

I: Uh, what is your favorite food? If I may ask?

R: Italian food.

I: Like pizza or pasta?

R: Neither though Italian pizza and Italian pasta is very different, so they feel it from the East coast. Like I am a, those things mean a lot different for you than they do for most Americans

actually. Italian pizza and actually Italian pasta are... Tastes very different from what people are mostly used to.

I: Yeah, do you miss it then?

R: I do miss the pizza and if I go back to the East coast, I have that Italian pizza, which is amazing.

I: Um.

I: And in what ways, if any, do you participate in cultural or religious community activities?

R: Um, so I have a community here in Milwaukee and I'm a chaplain. Um, and here as a chaplain at Marquette, the student population I serve is very diverse. So I was kind of interested in what cultural practices the students bring and how I can serve them.

I **thoughtful**: Hmm.

I: And do you speak any languages?

R: Yes, I speak Arabic and I speak Urdu.

I: um, what are your connections with your parents or grandparents homeland?

R: Uh, most of my family's here and most of my family was born and raised in America. So to their Homeland, the connections are there, but they've gotten much weaker over the years.

I: Um, have you visited your grandparents Homeland?

R: India? Yes, I have.

I: Um, when was this?

R: Oh, 15 years ago.

I: Do you still have relatives there? You're contacting with them?

R: Very few relatives remaining.

I: Um, have you encouraged anyone there to visit or come live here?

R: No, because, uh, everyone is already here and have been for many years.

I: Um, do you read the daily newspaper?

R: Uh, I do read the news online, yes.

I: Um, what interests you the most when you read the news?

R: I just like to browse the news and see what's going on politically, economically, socially, and in sports.

I: Yeah, me too. I think sports catch my attention the most. Um, in what ways, if any, have political events in your parents or grand-parents homeland affected you?

R: I don't know if they have affected me. I know I'm aware of their history because I really like to read about them, but I don't know if events in their Homeland have directly affected me. I wouldn't say they have.

I: Okay.

I: Um, thank you for sharing your experiences. Now I'd like to talk about your role as an Imam. Um, as an Imam, what is your role and responsibilities that was expected of you?

R: as an Imam? What is expected in performing? Um, certain, uh, I was like giving, delivering sermons, uh, being present at certain religious occasions and being available as a pastoral minister to my community.

I: And do you enjoy your job?

R: Yes.

I: Um, do you perform any counseling?

R: Yes, I do.

I: Um, what types of counseling?

R: I do different counseling to people in my congregation to people who want to get married to married couples, to families, to teenagers that as they need needed, they come to me for some advice in counseling.

I: So it's almost like your therapist. And a friend.

R: I am a friend. Yes. I'm not trained as a therapist or a counselor. I'm trained as a chaplain. And that helps.

I: Do you think males or females seek your counseling more often?

R: Females seek it more.

I: and then what are some issues that come up during these counseling sessions?

R: I think there's a number of different issues facing the American Muslim community. Um, questions of identity, marriage, uh, religious practice. Some of the things they face are very much in common with other religious traditions, like how to be religious in a society which has very little space for expressing religion, um, and spiritual crisis that they face or things with their family life. These are things that every people of every religion go through. I, and I just deal with it in community.

I: Very well said.

I: Um, have you dealt with any instances of marrying a couple within, I'm sorry for my pronunciation. Sharia.

R: Sure.

R: Yeah. Sharia.

I: Um, but outside of the American legal system?

R: no, I have not.

I: Okay.

I: Great. And then these are about your community involvements. Um, what do you know about the history of Muslim community here in America?

R: I know quite a little bit of, I like to read, and I read something about it.

I: And in Milwaukee?

R: Milwaukee also. Yes.

R: Um, can you tell me the history of this mosque if you know?

R: Oh my own mosque. My own community is about 15 years old and it was founded by a group of people who are still, uh, the administrators.

I: Um, what is your role as at the Muslim center/ mosque that you currently work at, your, you work at?

R: So, my role as I mentioned is I have as Imam, which is going to be a president at certain religious events and occasions and be available to the people.

I: Um, what is your connection to the other Islamic centers in greater Milwaukee such as Masjid, um, Al Huda, the Dallah Center, Mubarak, et cetera.

R: Yeah, I think we have, um, a good size Muslim community here. And Milwaukee is not a big city, so everyone's kind of connected and knows each other and knows about each other.

I: What other Islamic institutions in greater Milwaukee region and Wisconsin, I'm sorry, I...

That was phrased weird. Um, are all B as belonging to Sunni Islam?

R: No, there's diversity within the Muslim community all over Uh, Wisconsin. There's many mosques. There's Sunni, there's a Shia and there's Sunni and smiley as well. So Islamic community is very diverse, and they are represented, represented too as good degree in Wisconsin.

I: And do you know about the *not sure* um, or Alameda mosque?

R: Yes.

I: Um, could you fill me in on that? I don't, I'm not really sure what that is.

R: Uh, Alameda is uh, the Shia center, which is from the Shia the nomination. And the other one you mentioned was what?

I: Um, the, I had never finished the name, but it's the Bilal Quadir Mosque?

R: Yeah, that is the Amidi community. I don't know much about them.

I: Okay.

I: Um, what do you know about the Asian history of the, or the history of the Asian community in Milwaukee?

R: The agent community. Oh, you mean the Asian Muslim community?

I: Yeah. Like Pakistan.

R: Yeah. That's a more recent arrival than the Arab community. Arab Muslim to have been here longer than the, uh, South Asian Muslims.

I: We're kinda learning about that in class too... History. Um, do you have any idea of the percentage of Muslims, Muslim population in general and Milwaukee? And a proportional percentage of Arab Muslims, Muslims from the South Asia, South Asia?

R: There are always going to be the largest because the largest population of Muslims is in South Asia and the world. And then after that it's the Arabs. I know that Milwaukee is home to the, uh, Rohingya Muslims from, uh, Myanmar and they are refugees here. And Milwaukee has the largest concentration of Rohingya Muslim refugees in America, as many of them. And they are from an Asian country.

I: Um, do you remember the role of your Islamic center slash mosque and the Muslim community before 2001.

R: Before 9/11?

I: Um, correct before 2001.

R: Uh, so this particular mosque I'm associated with, that did not exist before 9/11.

I: Ok um, as one of the leaders of the Islamic community in Milwaukee, have you experienced any instances of Islamophobia towards yourself? Personally?

R: Toward myself personally, no. But toward family members and others? Yes.

I: Um, what are you and the community doing to combat Islamophobia and increase people's understanding of Islam and the contribution of Muslim in the United States and particularly in Milwaukee?

R: I tried to provide as much education as I can. I've tried to provide copies of the Quran to different institutions, including hospitals and prisons. Um, and I try to engage in interfaith activities so that people are aware of these things that you mentioned.

I: Um, what interfaith activities?

R: So, uh, I have had opportunities to visit with the interfaith council of Milwaukee. I have good friends who are leaders in the Christian and Jewish communities that I meet with regularly and we share our experiences and try to educate each other about each other's faith.

I: Is there any incident you know about what happened to the community members or Muslim institutions in Milwaukee?

R: Any incidents? Yes. I mean, there have been some security issues or people trying to threaten them at certain times. That certainly happened.

I: These next questions are about marriage and culture. Um, so how do you view women's and men's roles in society?

R: I think both are very important. Well, they're very essential for the growth and progress of any society.

I: Um, can you explain your thoughts about courtship in Islam? Um, what are your thoughts on dating, especially among the young Muslim generations?

R: Wow.

R: Uh, that is something I don't have enough information about right now. I'm something I'm trying to learn as I get to know this, uh, college.... Community.

I: What does marriage mean to you and is this view based on your understanding of Islamic religious texts?

R: I think marriage is an important institution within Islam. Yes, it is based on Islamic texts and marriage is a fundamental key in society. Muslims are encouraged to marry, encouraged to marry and encouraged to be married early and form a family and share the responsibilities of a family.

I: Um, what are your thoughts about arranged marriages?

R: I have not encountered a lot of arranged marriages, but from the history that I know that arranged marriages apparently have the lowest divorce rate, um, more than any other type of marriage.

I: Um, are you familiar with the Hallal dating website?

R: I have heard of a few, yes.

I: Um, what do you think of that website and its influence of social media and introducing compromise?

R: I know for a fact that graduates of this university have used those websites to find a partner and get married. So, they do work.

I: one of my friends used that and she's married now. Um, what kind of legal, cultural and religious procedures a couple of wanted to marry would need to go through before to get married?

R: You mean religiously or legally?

I: Um, legal, cultural and religious procedures

R: Well, they're all different, uh, I think to simplify that they would have to be ready to take on the responsibility of being married together, uh, and then fulfill all the legal requirements that are in this state and then officially get married.

I: Are there any, um, cultural, religious procedures specifically depends on their culture?

R: Each culture is very different.

I: Okay. Could you explain one?

R: So like, uh, religious requirements are they have to be mature and sane and responsible and doing this out of their own free choice. Culturally, some cultures, uh, prefer, uh, early marriage. Some cultures preferred late and the rituals, the rest surrounding marriage are different on depending on each country.

I: Okay. Um, and I guess it does differ between Muslim groups depending on ethnicity and country of origin.

R: It very much does depend on that.

I: All right. Um, do they have to do religious marriage contracts for they register in their marriage? In court or after?

R: Uh, I think it's after. That's the legal way to do it.

I: Are there are cases where the couple only does religious contracts?

R: Not that I'm aware of, no.

I: Can you describe the content of a marriage contract and the role you have in making the contract?

R: So they apply for a license in the court and once they get the license then I... In the County that we live in, I give them the, I performed a marriage ceremony and then they'd take that back to the court and then they're legally married.

I: Would you say all marriage contracts are the same?

R: Pretty much. Okay. According to law.

I: Would you say there is a new marriage trend among the young generation that is different from their parents and the immigrant generation?

R: Yes! there is very much.

I: And then could you explain those incidents without identifying names?

R: I think that, uh, uh, the parent's generation was much more bound to their own denomination or a culture. The new generation is marrying in different cultures and different denominations within Islam. So. the new American generation is more, uh, has less restrictions than their parents did in terms of culture or denomination.

I: Why do you think the young generations are challenging their parents when they choose to marry outside their ethnic and national group?

R: Um, that's happening I think because, uh, the new generation realizes that their faith is more important than their culture, which is a very American thing for them to do.

I **thoughtful**: Hmm.

I: Um, have you dealt with any instances of interracial, intercultural or inter-religious marriages?

R: Several. Yes.

I: Then these next few questions are about your life growing up. So what aspects of your parents' home and culture did they keep as you were growing up?

R: They kept the food and they kept the language. What languages they speak, they speak towards it. They spoke Urdu, which is the Indian language.

I: Um, did your parents encourage you to work, um, in stores or elsewhere? Or did they discourage you from working?

R: They encouraged me.

I: Where did you work your first job?

R: Yeah. Uh, I worked on campus security on campus.

I: That's a fun job.

R: It was.

I: When did you first start to drive?

R: Normal. I was able to get my license at 17.

I: And how did your parents feel about your driving? Were they encouraging or discouraging?

R: Encouraging.

I: how would you describe your parents' involvement in your education?

R: Very much, much stressed education.

I: Um, would they help with homework, uh, be part of parent teacher organizations or help with afterschool activities?

R: Yes, they would.

I: In what ways, if any, did your parents influence your choice of a career or major in college?

R: They provide me with the education, but they didn't direct my choice. They just encouraged me to be educated in and do something.

I: In school or college. Where you involved in religious or cultural organizations?

R: To a degree, yes.

I: Um, in what ways did religion or culture influence your choice of friends, if any?

R: It did to some degree. I had friends in my own religious and cultural groups, but I also had friends outside of my religious and cultural group.

I: Um, these next questions are about your parents. Um, who are your parents? What are their names?

R: Uh, my dad Sayed my mom Kareem.

I: Um, what is their current status? Are they working or retired?

R: They're retired

I: From where did they immigrate and about when did they immigrate?

R: from India in the 80s.

I: And how do they make a living in the U S at that time?

R: They work, they got good jobs and they worked.

I: Um, what is their level of education?

R: Master's degrees.

I: Um, how do you think they identify themselves?

R: They identified themselves more with their Homeland than I do.

I: Um, did they often mention their Homeland?

R: Yes.

I: In what ways?

R: They compare everything here to their Homeland.

I: Do you think they wish they could go back?

R: They do not wish to go back because they know they will not fit in there.

I: Um, do you remember a specific historic events, um, like major Wars and how your parents responded to them?

R: No. No I don't.

I: Um, and these questions are about your grandparents. Did your grandparents immigrate to the U S too?

R: After my parents did. My grandparents did, yes.

I: Okay.

I: Um, what are the names of your grandparents who immigrated to the U S?

R: I don't remember all their names. *Laughs*

I: There was, there are a lot ?

R: Yeah, well the whole family immigrated, but they did. One thing I know is they immigrated after their children came here and at points they were reluctant to come, but they did come.

I: Yeah. My family actually immigrated from the Philippines and my aunt and my uncle came and then my grandparents came after and then they had my mom.

R: Yeah. That's usually the case. That's what happened with them.

I: Do you know what kind of jobs your grandparents had before immigration?

R: They were teachers and professors.

I: Um, what was the reason for their immigration?

R: Yeah, for my grandparents because their children came here and then my grandparents were retiring, so they came to visit and they stayed.

I: Were they married before? Yeah.... Sorry, that was not a good question. Um, where do they settle?

R: Uh, are they East coast, New Jersey?

I: Um, did they keep their jobs after they immigrated?

R: Grandparents? No, they came when they were retired.

I: Um, I like to switch topics now and discuss, um, cultural clothing. Do you have any traditional or cultural clothing?

R: Nothing particular that I wear in public now. Yeah.

I: Okay. Um, when do you wear them?

R: Oh, I have religious vestments, which I aware of when I'm an Imam and there during the religious services.

I: Uh, how do you feel when you wear them?

R: Ohhh, I feel like I have the pastoral authority and I'm serving the community.

I: What does traditional or cultural clothing mean to you? Why are they important?

R: I think it's more for fashion. For the new generation. They want to wear different things, so they wear the cultural clothing of their parents or grandparents, countries and homelands, but it's more of a interest in fashion. That's where that comes from for them.

I: Does religion play a role in your choice of clothing?

R: Not particularly.

I: Who influenced you to continue to wear traditional and cultural clothing?

R: Part of it is the religious, uh, services that we have, everyone expects and I like to wear the traditional clothing.

I: So these ones, these questions are on your views on disabilities. Um, do you find that your Mosque families with people with disabilities tend to avoid participation?

R: No, they do not avoid participation.

I: Okay. Um, is the Mosque wheelchair accessible by a lot?

R: By law it has to be in. It is.

I: What are some of the special accommodations that your mosque provides for those with disabilities and their families?

R: Uh, the bathrooms and I read all the areas that are accessible for people with physical disabilities.

I: Um, are there talks or discussions within sermons or other gatherings that bring up the topic of disabilities?

R: Yes.

I: Okay. Um, what resources are available to those dealing with disabilities or their like support groups held?

R: There are now many Muslim support groups for people with mental and physical disabilities and these people can make use of those resources.

I: Um, is childcare provided during those?

R: In some mosques, yes. Which can afford the programs. Yes.

I: Who facilitates these groups?

R: Sometimes people who are volunteers, sometimes people who have some experience in the field.

I: What emotional support groups are available? How does a mosque deal with many emotions, parents experience such as grief, anger, or shame?

R: As a chaplain, I provide that support to my congregation, but it's not present everywhere.

I: Is there any type of financial aid available for families that need to purchase equipment such as wheelchairs, hearing AIDS, braces?

R: There's some, yes.

I: Within the community, do you feel like there is a stigma that prevents the families with the person with a disability to feel there are a part of the community?

R: There is more in the immigrant mentality. There is a stigma, yes.

I: Okay.

R: Well is that stigma that people with disabilities don't speak up about their needs or do they feel ashamed but that's changing the new generation.

I: Okay. Um, what can, what do you think we can do to help lessen the stigma?

R: I think just time. Passage of time and more education and awareness about the needs and how to meet these needs.

I: When it comes to mental health in the Muslim community, based off your experiences with it, do most people tend to suppress and tried to avoid talking about their mental health or are they open to the help of their community and others?

R: I think most people, like any other culture, not just the Muslim community, there is a, a, a stigma or kind of shame talking about it in public. I say that kind of goes from everywhere.

I: Um, when comparing the Muslim community in Milwaukee to the other surrounding minority communities such as the Jewish, Hispanic, um, how do the Muslim community differ or stand out in the way that they perceive or work to help families with and with people with disabilities?

R: I think the Muslim community is working with other communities and learning from them and uh, they are in dialogue with each other to see what what, how they can meet this need in the best way.

I: So in the past, some mosques have banned families with the person with disability is from the mass for varying reasons. Um, has it ever gotten to the point where you had to do that as well?

R: **surprised** No, of course not.

I: Uh, where do you think that the root of this stigma towards the disabled and the community began?

R: It was more cultural than religious. Do you think it's always been there?

R: Uh, I don't know if it's always been there. I know that it is there because of culture.

I: While there are a lot of stigmas, there is a lot of love that's the Muslim community has. What are some things that go unnoticed when it comes to people with disabilities and the Muslim community?

R: Yeah, uh, I think that in general the religion encourages us to be compassionate toward everybody and have mercy toward everyone and their needs. So, we are able to do that and those people who are able to tap into those teachings, um, can express their humanity and help those with disabilities. And I also will say that I find it rare that a family doesn't have a disabled person. Everyone has a disabled person mentally or physically. And if, if once you start talking about it in the mosque, then they will automatically respond and say, "yes, I have certain verses in my family that may need his help."

I: So, what are some ideas you have on how to become more inclusive within the Muslim community?

R: For the disabilities? For people?

I: Yup. For disabilities, for people in general and Muslim community, but disabilities specifically.

R: I think for disability that we need more awareness; we need more education; we need more resources to talk about mental disabilities and mental health and physical disabilities and how to meet the needs of these people. Um, and I think it's, it's, uh, it's a not a very difficult task. It just needs some organization to get it done.

I: So, these are some closing questions. Um, is there anything else about your history that you'd like to tell me?

R: I think that, um, when I talked about being American, I think this country's based on immigrants. This country was built by immigrants. This country grew because immigrants came from different places at different times. Um, and this is a nation built on preserving the Liberty and freedom of people from everywhere and their culture and their religion is very unique. Europe is not like this. And, and I kind of, I'm proud of the fact that America, is that right?

I: Are there any particular services or research resources that you think the Arab and Muslim Woman's Resource and Research Institute should provide to meet the needs of communities to which you belong?

R: Uh, I think more awareness about these things would be great.

I: About what things?

R: about, uh, all the different aspects of Muslim communities in history and uh, their contributions, kind of just providing education to students and people would be good thing.

I: Um, do you have any other family or friends you think we should interview?

R: I know some students here might be helpful if you interview them.

I: Okay. I can pass it onto my classmates too because we're all still interviewing people.

R: Sure.

I: Lastly, do you have any letters, old photographs, notes, or any kind of documents, awards, certificates, diplomas that you think will help us understand your family history?

R: Um, nothing off the top of my head.

I: Yeah. I'm not really sure. Um, what we need them for. Like, I just thought this was an, that they have, um, we were given an interview, a sample...

R: Was it an archive?

I: She had like pictures of the person that she interviewed on them and they were... I'm not really sure where she got them from. Maybe it was a website or maybe it was like the National Institute that's what we're doing this for.

R: Ohhh.

I: Okay. Um, thank you for your time and energy for sharing your experiences with me. You have given us valuable information about your life and your family history. If you need to contact me, please do so. Um, you have my email?

R: I do.

I: Okay. Um, if you have any additional questions, can I... If I have any additional questions for you, can I contact you again?

R: Yes.

I: All right. Thank you.

R: Oh, of course. You're welcome.