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Genealogical Interpretation: Applications of Genealogy at Historic Sites

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Genealogical Interpretation: Applications of Genealogy at Historical Sites

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Abstract

Historical sites protect and preserve sites of national importance and shared memories of its citizens (Lenz, 2011; Mackintosh, 2000). These sites document liberty, colonial history, slavery, wars, prominent figures, and more through museums, villages, homes, cemeteries, and battlefields (Utah Education Network, 2012). Interpreters tell the stories of the people who lived and died at the historic site connecting visitors to the resource. Genealogy answers the universal need people have to know who they are and where they come from (Bishop, 2008; Brough, 1995). Interpreters bring the ancestors to life and help the visitor understand what life was like in previous generations (Rubincam, 2012; Tilden, 2007).

This study focuses on the perception of benefits derived from linking genealogy and historical interpretation and the benefits of collaboration with historical and genealogical societies. This study found that although visitors occasionally indicate a relationship with the site's subject, sites report that they only moderately or somewhat agree that genealogical interpretation is beneficial. Research found that collaboration with like-minded sites, agencies, and societies, in particular historical and genealogical societies, gives the historic site greater ability to influence visitors (Cappon, 2012; Kunreuther & Corvington, 2007). This study of historical sites showed that most historical sites do not collaborate with genealogical or historical societies but was willing to do so.

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Chapter 1: Introduction

Our country was three-quarters of a century old before the first organized efforts began to preserve places of national historical significance. Today historical sites exist all across the United States and are owned and operated by various entities such as the National Park Service, state governments, cities, universities, and individuals. Some of these places of national historical significance are symbols of liberty such as Independence Hall, the Statue of Liberty, and Fort McHenry. Some document colonial history, such as Jamestown, Colonial Williamsburg, and Middleton Place. There are national historic sites that document slavery, civil rights, wars, women's history, African, and Native American history, internments, presidents, and prominent figures of the past (Utah Education Network, 2012). These significant historical sites exist as museums, homes, villages, cemeteries, monuments, battlegrounds, and more.

With so much variety in theme, style, and ownership, all heritage sites commemorate people and events important in the history of our nation. Interpreters employed at these sites have in-depth knowledge of the people, times, and doings of those who once occupied the area. Interpreters receive training about how to communicate with visitors in such a way as to inform, inspire, and provoke visitors to appreciate the history of the place and people their site represents.

Collectively, these sites are a shared memory of our nation's past, and by association, is the history of each person whose ancestors walked this land (Lenz, 2011). Through historical sites, we venerate the lives of those who have gone before by recognizing their contributions, struggles, injustices, sacrifices, and triumphs. One individual expressed, "I believe that the living owe a lot to the generations that went

before" (Bishop, 2008, p. 404). One way we honor the sacrifices of previous generations is through memories shared at historical sites provoking a feeling of reverence in the visitors. Interpreters cultivate the visitor's religious spirit in their appreciation of and reverence for their ancestors (Tilden, 2007).

Historical sites provide a feeling of continuity as visitors "attempt to establish causal connections between themselves and previous generations" (Bishop, 2008, p. 404; Tilden, 2007). Visitors walk where previous generations lived, worked, fought, and died, absorbing the spirit of the site while learning the sequence of events that shaped its history. Fascinating to visitors is the "connection to the group of people that came before us" (Benton, 2009, p. 18). The repercussions of events reverberate through the generations centering the visitor between past and future events.

Framed properly, the interpreter capitalizes on the visitor's love of story to help them understand who the forefathers were and as an extension, who the visitors are and what they can become (Hales, 2006; Tilden, 2007). Visitors learn what challenges our forefathers faced and how the challenges were met, giving the visitors an inner determination that they too can meet personal trials or change the way they live so as not to repeat past mistakes. This connection "welds generations together" (Neuenschwander, 1999, para. 5).

Heritage sites fulfill an important function in society by preserving national treasures from destruction or erosion and distilling what historians have learned of the meaning of history. Their existence defines what society values as worth remembering (Lenz, 2011). The connections they create to our heritage help visitors understand our past and appreciate our triumphs.

Statement of Problem

Heritage sites rely on good interpreters that craft their presentation to inspire the visitor (Tilden, 2007). However, with decreased funding, heritage sites need to accomplish more with less money (Kunreuther & Corvington, 2007). Training, programs, marketing, research, and other development are costly and time-consuming. Interpreters may have a limited understanding of history or interpretive skills, which limits the ability for interpreters to affect lives. The site may lack ability or time to institute training or programs. Reaching out to the genealogical and historical community for support is an underdeveloped aspect of historical interpretation. The lack of collaboration between historical sites and historical or genealogical societies robs the site of improved access to resources, excitement of fresh new stories, greater impact, and most important, testimonials from people whose lives have been changed by history (Arning, 2009; Crutchfield & Grant, 2008).

Visitors travel to historical sites for many reasons, one of which is to connect with ancestors who may have lived, worked, fought, or died at that location. Some sites capitalize on this connection through their verbal interpretation. Others have included genealogical research as a large part of their service to visitors. However, this too may be an underdeveloped aspect of historical interpretation for the majority of historical sites.

Purpose of Study

The purpose of this research is to show the benefits of collaboration with genealogists as a part of their interpretation. This research will study if sites benefit from making a genealogical connection with guests.

Research Hypothesis

Historical sites that collaborate with other like-minded historical sites, agencies, and societies, in particular, genealogical, and historical societies have greater ability to influence more people and benefit from using genealogy as part of their interpretation.

Null Hypothesis:

Those who collaborate did not have an increased influence with people and the connection they make with visitors does not benefit the site.

Definitions of Key Terms

Family tree climbers: Elizabeth Mills (2003) defines family tree climbers as "avid toilers ... [who] collect [names] rather than conduct investigations" (2003, p. 272). They do not verify or record their sources, nor do they learn proper methods of research.

Generational historian: Elizabeth Mills (2003) said generational historians "value the difference between gathering names and reconstructing lives" (2003, p. 272). They sharpen their skills and knowledge of research. Generational historians put their ancestors in "cultural, economic, legal, religious, and social contexts...their research is exhaustive; they document carefully, evaluate evidence critically, and rely only on the best sources possible" (2003, p. 272). Lester J. Cappon also emphasizes that the genealogist adds a narrative account, which portrays the family in relation to the community. Generational historians will be the genealogist referred to in this thesis.

Genealogist: There are two phases of genealogy. The first is the organized gathering and verifying of data, and the second is the discovery of supplementary information and its interpretation into narrative, which "portrays the family and its

individual members in their relation to each other and to the community" (Cappon, 2012, p. 30). See also *generational historian*.

Heritage tourism: As defined by the National Trust for Historical Preservation, cultural heritage tourism is traveling to experience the places, artifacts, and activities that authentically represent the stories and people of the past and present. It includes cultural, historic, and natural resources (The National Trust for Historic Preservation, 2011).

Historical site: A historical site is a site of national historic importance relating to the history of the nation. Heritage sites include museums, monuments, homes, villages, cemeteries, and battlegrounds. This does not include parks, nature centers, zoos, botanical gardens, aquariums, or theme parks (National Association for Interpretation, 2012).

Traditional genealogists: Elizabeth Mills (2003) defines traditional genealogists as "serious compilers of family data" (2003, p. 272). Traditional genealogists strive to document their sources and examine the evidence but use little "historical context" (2003, p. 272).

Significance of the Study

Historical sites can leverage their scarce resources through collaboration with other like-minded sites, agencies, and societies. If the recommendations of this study are adopted, sites may have greater ability to influence more people and be more successful. Collaborating with genealogical and historical societies provide a resource of volunteers with detailed records and stories to share about the individuals and events surrounding the historical site. The interpreters may have greater access to tools available to "give the visitor a sense of living the very experience of the ancestor" (Tilden, 2007, p. 50).

Summary

Collaboration between historical sites and other like-minded sites make all partners more successful as they pool their resources to solve problems. In particular, working closely with volunteers at historical and genealogical societies further influence visitors by connecting them to resources and increase the number of stories interpreters have to tell. The literature review shows how synonymous historical interpretation and genealogy are, the struggles both fields have had to be accepted by academia, and the benefits of collaboration.

Chapter 2: Literature Review

Interpretation is the chief method of conveying the importance of the nation's historical treasures (Mackintosh, 2000). Interpretation conveys the meaning and emotion behind what is seen with the eyes and is vital to the continued success of historical sites (Mackintosh, 2000). Traditionally, historians have been those to research, analyze, and interpret the meaning of our collective past (Mills, 2003; O'Hare, 2002; Van Tassel, 1984). Most historians are teachers and professors at public and private schools. They gave interpreters their first lessons concerning our nation's history. However, for over a century, academic historians refused the use of local history, anecdotal records, and family trees because they were unscientific (Mills, 2003). In addition, they scoffed at interpreters and cut off related fields of research, including genealogy. Early on, there were no standards for genealogy and most who researched their genealogy collected names without documentation (Mills, 2003). Since that early day, professional genealogists are working hard to establish standards and criteria. They teach that genealogy is more than names and dates; it must include the whole man in his historical setting.

Interpretation

The history of saving the nation's natural and historical sites is an evolution that leads to the relatively new field of interpretation. The first national preservation organization in the United States began with Ann Pamela Cunningham of South Carolina who founded the Mount Vernon Ladies' Association in 1853. At that time ships tolled their bells when passing Mount Vernon (Mount Vernon Ladies' Association, 2012) where the first president of the United States, George Washington, once lived. Cunningham's

mother, who was aboard the ship, was appalled to see the president's home "covered with peeling paint and overgrown weeds, its famous portico so dilapidated that it was propped up by a sailing mast" (Mount Vernon Ladies' Association, 2012). Cunningham's mother wrote, "the thought passed through my mind why was it that the women of his Country did not try to keep it in repair if the men could not - it does seem such a blot on our Country" (Campbell, para. 2).

Moved by her mother's dismay of the house's condition, Cunningham started a campaign to raise money to purchase and repair the home. Previously, Washington's nephew tried to sell the mansion to the United States Government for $200,000 but was not successful. Cunningham organized the Mount Vernon Ladies Association. Over the next five years, the ladies campaigned raising $200,000 in "an unprecedented grassroots fundraising campaign" (Mount Vernon Ladies' Association, 2012, para. 11) and purchased the mansion at the eve of the Civil War. The women set the standard for historical preservation and inspired other preservation groups to protect national treasures.

Some of the national treasures that needed protecting were the abandoned dwellings of Native Americans, some of which were seven centuries old. American painter, author, and traveler, George Catlin visited more than two dozen Native American tribes across the western frontier between 1830-1836, producing 607 of "the most vivid and penetrating portraits of his career " (Georgecatlin.org, 2012, para. 2). Worrying about how America's westward expansion would influence Indian civilization (Mackintosh, 1999) Catlin hoped for a "great protecting policy of government...in a magnificent park"

(Mackintosh, 1999, para. 2). The awareness he brought through his paintings created the path to what eventually would become the National Park Service.

As public interest in the southwestern Indians grew and as Catlin feared artifact seekers created a "rush on prehistoric ruins" (Lee, 2007, para. 1). Richard Wetherill and Charles Mason discovered many of these abandoned dwellings, including Cliff Palace and Spruce Tree House[1]. "They excavated large quantities of decorated pottery, curious implements of stone, bone, and wood, ancient skulls, and other intriguing objects" (Lee, 2007, para. 2). Although the family refers to their finds as the "most important archeological discoveries in the Southwest" (Wetherill, 2012, para. 1), the removal of the artifacts caused a great deal of archeological information to be lost along with the artifacts themselves. Over the next half century educators and scientists worked together to save historical ruins from being "endangered by haphazard digging and purposeful, commercial artifact looting" (National Park Service U.S. Department of the Interior, 2009, para. 2). This movement resulted in the Antiquities Act of 1906 and "is the first link between historic and natural areas in the history of federal preservation legislation" (Lee, 2007 Ch. 6, para. 5). The Antiquities Act also gave the president authority to declare any public lands, structures, sites, and landmarks, as national monuments at his discretion. Theodore Roosevelt, who signed the Antiquities Act into law, created 18 national monuments during his presidential term. These monuments included Mesa Verde's Cliff Palace and Spruce Tree House, along with additional discoveries of abandoned Native American dwellings: El Morro and Gila Cliff Dwellings in New Mexico, and Montezuma Castle in Arizona.

[1] Cliff Palace and Spruce Tree House are part of the Mesa Verde National Park.

While scientists and educators were fighting to save these important archeological discoveries, others waged a similar fight. A series of articles appeared in Century Magazine by naturalist and author, John Muir (Sierra Club, 2012), urging readers to keep sheep and cattle from destroying mountain meadows and forests. Although a world traveler, Muir made his home in California's Sierra Nevada and Yosemite. Muir's love of nature was evident in his writings. Muir was first to use the word *interpret*. He wrote, "I'll interpret the rocks, learn the language of flood, storm and the avalanche. I'll acquaint myself with the glaciers and wild gardens, and get as near the heart of the world as I can" (Mackintosh, 2000, p. 3). His writing was such that people could imagine and visualize his words. Through Muir's efforts, and that of his editor's, Congress created Yosemite National Park (Sierra Club, 2012). Muir also helped create the Sequoia, Mount Rainier, Petrified Forest, and Grand Canyon national parks. Muir was later known as the father of the National Park Service.

Another early interpreter of natural history was Enos Mills (1870-1922). His guided hikes around the park were "aimed at appreciation of its natural values" (Mackintosh, 2000, p. 3). As a youth, Mills worked at the Longs Peak House in Colorado giving tours to guests of the surrounding valley and mountains. The winter months caused him to look for work elsewhere, and it was during a journey to California that Mills met John Muir who encouraged Mills to write 'in a manner to make other people believe they had seen it'" (Anderson, 2007, p. 57). Although through his life Mills was a prolific writer, but the "unique and significant characteristic" (Anderson, 2007, p. 57) Mills became known for was the training of nature guides. Teaching other guides to share their passion allowed him not only more time to write but also the ability to share his

enthusiasm and love of the land with more people. As a true interpreter, Mills once said, "My chief aim in life is to arouse interest in the outdoors" (Anderson, 2007, p. 58). He wanted people to understand and appreciate all that nature had to offer. Mills was influential in the creation of and considered the father of the Rocky Mountain National Park.

Russell E. Dickenson, 11th director of the National Park Service, wrote that the distinction of being the "*father* of professional interpretation...rests with John Muir, whose 1871 writings are considered the first known reference to nature interpretation" (Tilden, 2007, p. xliv). Enos Mills' book, *Adventures of a Nature Guide* (1920), is the foundation book for modern-day interpretation, which came about through his training of nature guides. These two men introduced the world to interpretation by "connecting [the] visitors to [the] resources" (Benton, 2009, p. 8).

The Department of the Interior took responsibility of Yosemite, Sequoia, Grand Canyon, and others,[2] but "had no organization to manage them" (Mackintosh, 1999, para. 6). Some years later, a college friend of the Secretary of the Interior, Stephen Mather, visited the Sequoia and Yosemite National Parks and found them in poor condition. Mather complained to his friend, Secretary Franklin Lane, about the situation. Lane hired Mather to "mold a haphazard collection of national parks into a cohesive system and to create a federal agency solely devoted to them" (Public Broadcasting Service, 2009, para. 4). In 1916, through the campaigning of men such as Mills and Mather, Congress created

[2] In 1916, the Interior Department was responsible for 14 national parks and 21 national monuments.

the National Park Service under the Department of the Interior with Stephen Mather as its first director.

Interpreters in the first years of the parks' existence consisted of young women employed by local hotels, examined, and licensed by the national park. The first lectures by experts, guided hikes, nature walks, and campfire talks were so successful that other parks imitated their programs. Mather created an Education Division with formal training through the Yosemite Field School of Natural History. However, "some of the early naturalist appointees were academically trained scientists who could not adapt to field work" (Mackintosh, 2000, p. 5). Both the scientific world and the park rangers had little regard for these naturalist interpreters. Despite this "few doubted the importance of interpretation to the Service mission, as a significant part of what the bureau was about" (Mackintosh, 2000, p. 5).

Newton Drury, third president of the National Park Service, became acquainted with journalist and fiction writer, Freeman Tilden, who wanted to change the focus of his writing to conservation-related topics and "efforts that would be more significant to the world" (Tilden, 2007, p. 6). Impressed with Tilden's insights and talents, Drury gave him the position of administrative assistant with the charge to "formulate a plan for public relations and interpretation" (Tilden, 2007, p. 6). Tilden visited national and state parks all over the United States analyzing interpreters as they influenced visitors' behavior in protecting and preserving nature (Benton, 2009). His first book of many was *The National Parks: What They Mean to You and Me,* was an "intensely personal view on parks and conservation" (Tilden, 2007, p. 7).

Tilden consulted with Drury's successor, Conrad Wirth, on interpretation in the national parks believing it was missing a fundamental philosophy (Tilden, 2007). Wirth intended an over-haul of the nation's parks for the 50th anniversary of the park system, which would take 10 years and a billion dollars to complete. This overhaul would include "interpretive exhibits, audiovisual programs, and other public services" (Mackintosh, 1999, para. 20). With the idea of "encouraging environmental literacy" (Benton, 2009, p. 9), Wirth created a Division of Interpretation and set a new mission for the park service, "protection through appreciation, appreciation through understanding, and understanding through interpretation" (Tilden, 2007, p. 8).

Back in the field visiting numerous natural, cultural, and heritage sites, and interpretive conferences, Tilden formulated and practiced interpretation techniques, which improved communication with visitors. More than just providing information and filling their minds with facts they would soon forget, he sought for interpretation that was provocative and inspirational. He called this interpretation "an art form" (Tilden, 2007, p. 24). Tilden used the words of James John Garth Wilkinson to say that interpretation is something that "brings things down and incarnates them" (Wilkinson, 1851, p. xvi). Spectacular scenery of the national parks was not enough for the visitors in Tilden's opinion; interpretation was to give it life and make it mean something to them through "an analogy, a parable, a picture, a metaphor" (Tilden, 2007, p. 24). Many consider Muir and Mills the fathers of interpretation. However, "Tilden's contribution...was to codify its operating principles...the principles behind the 'best practices'... of the professionals he had observed in the field" (Tilden, 2007, p. 16). He developed and published six guiding principles of interpretation in his book, *Interpreting Our Heritage* (for the full text of the

six guiding principles, see Appendix D), which book continues to be both the textbook and field guide for interpreters today.

Early on, the national parks and monuments controlled by the national park service were located primarily in the western United States and mainly consisted of spectacular scenery sites or extraordinary features of national interest (Mackintosh, 1999). In the East, however, there were many historical sites under the direction of the War Department. In a 1933 executive transfer order, the National Park Service received about 50 historical areas held by the War Department, the Forest Service, and the National Capital Parks. The Historic Sites Act of 1935 followed this reorganization giving the National Park Service authority to survey the country and preserve for public use "historic sites, buildings, and objects of national significance for the inspiration and benefit of the people of the United States" ("Historic Sites Act," 1935, para. 1).

Historical Interpretation

Barry Mackintosh, author of *Interpretation in the National Park Service: A Historical Perspective*, said that the difficulty with interpretation at historical sites is that "[they] need interpretation more than natural...parks do" (2000, p. 7) and outlines unique challenges cultural and heritage sites face over natural parks. Whereas natural parks have the luxury of spectacular scenery or extraordinary features, visitors cannot appreciate heritage sites "without some explanation of who lived or what occurred there" (Mackintosh, 2000, p. 7). Heritage sites frequently do not resemble their original appearance because "features once present … vanished or changed [and] new features intruded" (Mackintosh, 2000, p. 7). It is difficult for visitors to appreciate the historical site without the understanding proper interpretation gives.

In addition to these interpretation challenges, historical scholars continued to question the professionalism of Park Service historians. Park Service historians sought respectability by “promoting historic sites as research and teaching tools" focusing on the average person (Mackintosh, 2000, p. 8). Adhering to Tilden’s six principles, historians were concerned with the balance of overly technical interpretation, which could bore many visitors, without being superficial to the many complexities that occurred in and around the sites (Mackintosh, 2000, p. 8). To the scholars, this suggested a “sub-professional level of presentation" (Mackintosh, 2000, p. 8) leaving Park Service historians in a dilemma.

Interpretation Today

The Association of Interpretive Naturalists founded in 1954 grew out of a desire to have an association that would support and teach one another the best practices of interpretation. The Western Interpreters Association followed in 1965. These two associations merged in 1988 forming the National Association for Interpretation (NAI) in partnership with Colorado State University's Department of Natural Resource Recreation and Tourism. NAI is a professional association "for those involved in the interpretation of natural and cultural heritage resources" (National Association for Interpretation, 2012, para. 1). Tim Merriman, first president of NAI, in his article *Twelve Trends in the Interpretive Profession* wrote of the challenges and progress the profession faced, concluding, "The varied trends and issues in the field should be viewed as opportunities to attempt improvement in the profession" (Merriman & Brochu, 2004, p. 70). As the profession grows, its progress has been "influenced by other fields and disciplines including...the tourist sector" (Benton, 2009, p. 8).

Cultural Tourism

Prior to the 20th century, the slow pace of travel and the need to tend the farm usually rooted families to a small geographical area. Generally, only the wealthy had the time and money for leisure travel. However, with the "advent of the mass-produced Model T Ford..., Americans took to the roads by the millions.... The Industrial Revolution and labor movements gave the average American... time to play" (McCoy, 2006, p. 36). Increased discretionary time created a burgeoning tourism industry with people filling their time with enjoyable pursuits. "Rising incomes, vacation time, and the rise of flexible work schedules...have undoubtedly contributed to the expansion of travel and tourism activity over time" (Wilkerson, 2003, pp. 49-51). Tourism has become so large in the United States that "revenues from U.S. travel and tourism represented 2.8 percent of the gross domestic product" in 2010 with recreation and attractions accounting "for 11 percent of total travel industry" (Select USA, 2012, para. 8). With this phenomenal growth, many specialty forms of travel have emerged such as cultural and heritage tourism. "Linking tourism with heritage and culture can do more for local economies than promoting them separately...save your heritage and your culture, share it with visitors, and reap the economic benefits of tourism" (The National Trust for Historic Preservation, 2011, para. 6).

In a 2005 Missouri Tourism Study, it was noted that people who are "culturally interested... and motivated [have] a greater awareness and participation in nearly all cultural/heritage attractions and ...act more studiously in researching and gathering information" (TNS Travel & Transport, 2005, p. 10).

"Heritage interpretation takes place when someone with knowledge of nature, culture, or history shares it with another" (Benton, 2009, p. 7). Through provocation and inspiration, interpreters at historical sites "give the visitor a sense of living the very experience of the ancestor" (Tilden, 2007, p. 50). Visitors gain an appreciation for our ancestor's accomplishments and have empathy for the trials that made them individuals. Visitors begin to understand the people, events, locations, and times, as they once existed. It gives visitors added strength to face and overcome personal trials and increase their positive outlook on life as they develop an appreciation for modern conveniences and that their lives are easier than what their ancestors experienced.

Historical sites are "sacred places [that] give meaning and identity to communities and individuals" (Stimson, 2010, p. 16). They help people understand who they are both as individuals and as citizens of the country. It helps them to feel pride in who they are and develop "individual and collective self-assurance and self-understanding" (Lenz, 2011, p. 319). Historical sites give hope for the future as they help people understand who they are, who they can become, and create in them the desire to build a better future for posterity.

All too frequently, visitors to historical sites do not like history because their introduction to history was through lecture. Lecture does not provoke the listener to ask himself, "What was life like for these people?" Interpreters at historical sites, however, "appeal to the emotions [and help both reluctant and enthusiastic visitors] hunger for deeper understanding" (Tilden, 2007, p. 27) of the history whose story the interpreter tells. Tilden understood that the visitor's "natural religious spirit, his emotions, his yearning for continuity, his love of a story, his physical pleasures... must be considered"

(Tilden, 2007, p. 46). Interpretation makes the difference in cultural and heritage tourism, which "continues to grow as a leisure activity" (Merriman & Brochu, 2004, p. 68) as opposed to recreational or other kinds of tourism. Interpreters provide the human touch. One visitor said, "... [The interpreter] just kind of made it where you could picture in your mind as she went over the Trail of Tears, you could just kind of see it in your mind. She made it very interesting" (Benton, 2009, p. 18).

Genealogy

Genealogy studies one family, "showing how all the people are related to each other" (Genealogy, 2012, para. 1). It is the age-old practice of recording family associations, ancestral descent, and achievements. The earliest genealogies "were chiseled in stone or painted on plaster (as in Egyptian hieroglyphs) or inscribed on unbaked mud (as in Old Persian cuneiform script)" (Earnest & Earnest, 2004, p. 1). Historians today are familiar with "the ‘begats [sic]’ from the Old and New Testaments, and... European heraldry" (Earnest & Earnest, 2004, p. 1).

The earliest forms of genealogy in the United States are family registers or other personal documents called frakturs. Written in calligraphy and decorated with motifs such as birds, flowers, and scrolls, frakturs were most commonly found among German-American immigrants. New England schoolgirls stitched frakturs, which they called samplers. Through the study of frakturs, "we learn that many early Americans had a strong sense of family history" (Earnest & Earnest, 2004, p. xvii). These decorated family registers commonly included the parents' names and the names of their children. "We also learn that these ancestors were interested less in recording the past than in documenting their present" (Earnest & Earnest, 2004, p. xvii) as few gave information on

previous generations or previous city of residence. The ethos of early Americans was to leave behind the hereditary monocratic governments of the old world and focus on their posterity, "the children upon whom they pinned hopes for their families' futures in the New World" (Earnest & Earnest, 2004, p. xvii). These frakturs suggest "these people were not going back. They were interested in the future" (Earnest & Earnest, 2004, p. 8).

Frakturs were not the only method of recording family registers. Some were broadsides, genealogies printed on a large sheet of paper. These registers are rare because of the expense of printing. The earliest [known and surviving] printed family register is the Bollinger Broadside of 1763, which lists "the children of Rudolph Bollinger (died 1772) and first wife Elisabeth (died 174?)" (Earnest & Earnest, 2004, p. 6). Rudolph was a resident of Lancaster County, Pennsylvania, and "a Mennonite probably from Switzerland, [who] immigrated before 1728" (Earnest & Earnest, 2004, p. 6).

An earlier published genealogy was a 48-page book titled *Memoirs of Roger Clap* published for Roger Clap in Boston, New England (Earnest & Earnest, 2004, p. 7). This book told of his beginnings in the New World. Roger Clap's family register turned his memoirs into a valuable genealogy. These important examples seen in frakturs, books, and broadsides, "suggest that immigrant families, along with the next few generations of their descendants, were interested in documenting family history" (Earnest & Earnest, 2004, p. 7).

However, in breaking ties with Great Britain, the American Revolution “upend[ed] politics and undercut the respect for ancestors that had strengthened every society since Biblical days" (Mills, 2003, p. 262). Proud of what they accomplished during the Revolutionary war, continental soldiers formed a fraternal society The Society

of the Cincinnati, to "preserve the liberties for which the officers had fought" (The Society of the Cincinnati, 2012a). Critics viewed the society as a danger to the new country because the Society planned to build "a hereditary aristocracy" (The Society of the Cincinnati, 2012b, para. 1). The term *hereditary* frightened critics into believing the society would dominate the government, as was the tradition in Europe smothering the hard-won liberties of the people. The new egalitarian ethos made "ancestral matters not just politically incorrect but suspect. To many, genealogy smacked of elitism" (Mills, 2003, p. 262). However, as the Independence Day celebrations drew near, "the pursuit of antiquarianism, which focused on local history, became increasingly a way to honor the achievements of early Americans" (New England Historic Genealogical Society, 2012, para. 3).

One of these antiquarian societies is the American Antiquarian Society founded in 1812 by a prominent printer and publisher, Isaiah Thomas. Their mission was to "collect, organize, and preserve the records of the lives and activities of people who have inhabited this continent" (McCorison & Hench, 2012, para. 2). John Farmer, known for systemizing genealogical research, "capitalized on the increasing acceptability of antiquarianism to frame genealogy within the early republic's ideological framework of pride in one's American ancestors" (New England Historic Genealogical Society, 2012, para. 3). He corresponded with many antiquarians, coordinating and contributing to the growing movement. Although Farmer died in 1839, it was his efforts, in part, which led to the first genealogical society. The founders were five men from Boston, Massachusetts, who established The New England Historic Genealogical Society in 1845 in Washington D.C. These men debated the "nature of the organization they would

establish... [i.e.] genealogy, heraldry, or history, or some combination of these disciplines" (New England Historic Genealogical Society, 2012, para. 1).

From the nation's centennial sprang a number of patriotic societies to celebrate the nation's history. Over the next century, there was a “burgeoning of historical societies, pioneer associations, family reunions, and hereditary organizations" (O'Hare, 2002, para. 4) that created a sense of nationalism. Prominent members of the Society of the Cincinnati organized the Sons of the Revolution in 1875 "in order to broaden participation in preserving the American Heritage" (The General Society Sons of the Revolution, 2009, para. 1). Women founded The National Society Daughters of the American Revolution on October 11, 1890 for them to "perpetuate the memory of ancestors who fought to make this country free and independent" (National Society Daughters of the American Revolution, 2005, para. 1). The Mayflower Society, founded at Plymouth, Massachusetts, in 1897, proposed to "join together people who share this heritage and to carry on the memory of our Pilgrim ancestors" (General Society of Mayflower Descendants, 2012, para. 2). Although genealogical research was acceptable to these societies, it was not a widely practiced activity.

A new national spirit created a "general movement toward professionalization in most callings" (Van Tassel, 1984, p. 929). Many historians earned degrees in Europe, particularly in Germany where they learned new methods of scientific investigation. When they returned home, "their European training, dedication to learning, and high culture gave them entree to elite circles in the United States" (Van Tassel, 1984, p. 930). Historians scorned antiquarianism and anecdotal narrative and "crusaded to professionalize their field by divorcing it from genealogy and local history" (Mills, 2003,

p. 262). Untrained practitioners of these unstructured disciplines did little to boost their scholarly stature. Lettered university professors had little regard for amateurs and sought distance from "nonhistorians, journalists, [and] genealogists" (O'Hare, 2002, para. 5). They considered that only those educated and trained in historical research with "standardized techniques ... authoritative voice, and ...scientific discourse" professional (O'Hare, 2002, para. 5).

In 1884, "history...emerged as a distinct academic discipline" (American Historical Association, 2006, para. 1) scholars created the American Historical Association at the same time as many other national organizations were being created. One of the founders, John Franklin Jameson, the first American to earn a doctorate in history, "argued that genealogy had no value ... [and] 'no historical society has a right to use its research and publications in furthering it" (Mills, 2003, p. 263). An article in the William & Mary Quarterly said, "the tracing of genealogy are tolerantly humored but certainly not seriously honored by historians and scientists" (O'Hare, 2002, para. 6). This rift between historians and genealogists, begun so many years ago, has improved over time but still exists today.

To some degree, genealogists brought the scorn upon themselves through their lack of professionalism. Early Family Tree Climbers collected names like coins with little or no documentation. However, genealogy received a bad name in other ways. While national spirit increased after the Civil War, so did the numbers of immigrants who arrived from Eastern and Southern Europe and "nativism spread like a pox" (Mills, 2003, p. 263). People wanted to prove respectability by belonging to organizations, such as the Mayflower Society by showing their ancestry from Northern and Western Europe.

"Genealogy became a tool of ideologies and prejudices rooted in concepts of blood, heredity, race, and stock" (Mills, 2003, p. 263). Most of the publications from this time have few citations and "include facts based upon oral traditions" (Prescott, 2004, para. 5).

The increase of patriotic societies at the turn of the century demonstrated the interest in the history of the United States. “Their officials included registrars and others whose interests also embraced genealogy, and membership required tracing family lineages" (Wilcox, 2003, p. 1). Dr. Albert C. Peale, registrar of several of these societies, published a call for a genealogical society in the April 1903 *Historical Bulletin* after which six men organized the National Genealogical Society, whose objective was "promoting genealogical knowledge through its Quarterly and other publications and presentations of formal papers in its regular meetings on pertinent subjects" (Wilcox, 2012, para. 15). At its beginning, the National Genealogical Society was also caught up in the concepts of blood, heredity, race, and stock, and encouraged the use of genealogy and eugenics[3] to erase the "negative influence of immigrants" (Mills, 2003, p. 263). Although we no longer accept the study of eugenics, as in Adolf Hitler's abuse of the Jews, "ancestral study [continues] to be equated with personal edification and amusement rather than serious study" (Mills, 2003, p. 264).

Another significant society founded in 1894 was the Genealogical Society of Utah, sponsored by the Church of Jesus Christ of Latter-day Saints. This Society later expanded to become FamilySearch, an international nonprofit family history organization and one of the "most active and comprehensive genealogical programs ever known"

[3] Eugenics: a science that deals with the improvement (as by control of human mating) of hereditary qualities of a race or breed (Eugenics, 2012).

(Burton, 1973, para. 3). Their forward thinking shows in their accomplishments. In 1939, while historians still believed genealogy to have little intellectual value, the Genealogical Society of Utah began gathering and microfilming records from all over the world. These records, "from over 100 countries that span several hundred years, [are stored in the] Granite Mountain Records Vault, a state-of-the-art, controlled-climate storage facility"[4] (FamilySearch, 2012). See Appendix E.

By the 1930s, "a school of scientific genealogists had emerged" (Mills, 2003, p. 264). Noting the problems of previous family historians who researched their ancestry using little documentation, they determined to establish scholarly standards. "As professionals and scholars, some trained in history," (Mills, 2003, p. 264) they believed historians could not adequately interpret the past unless they studied the lives of common men and women. This led to the establishment of the American Society of Genealogists in 1940 to "advance genealogical research... [and] to secure recognition of genealogy as a serious subject of research in the historical and social fields of learning" (The American Society of Genealogists, 2012, para. 2). The National Institute for Genealogy Research and the Institute of Genealogy and Historical Research at Samford University followed in 1950 and 1962 respectively. Both were organizations that taught "critical evaluation and

[4] Designed to protect valuable records, there are "nearly 300 feet of solid granite above the vault's laboratory and office area and 700 feet above the six huge vault storage rooms. The storage area has three access tunnels faced with heavy bank vault doors in very strong encasements. The large door in the center tunnel weigh more than fourteen tons, and the narrower doors in the east and west tunnels weigh nine tons each" (Burton, 1973, para. 5).

use of genealogical sources and methodology" (Samford University Library, 2011, para. 1). In 1964, leading genealogists organized an independent "certifying body not a membership society" (Board for Certification of Genealogists, 2012, para. 1) called the Board for Certification of Genealogists. Its mission is to promote "an attainable, uniform standard of competence and ethics among genealogical practitioners" (Board for Certification of Genealogists, 2012, para. 1).

Social history changed again mid-twentieth century. Researching the common person and individual communities interested historians, rather than traditional topics of "economics, politics, and wars," (Mills, 2003, p. 265). "America's second centennial reminded us that family pride is as much the birthright of the poor and oppressed as that of the upper crust" (Mills, 2003, p. 266). Historians found that when studying "women's history, family history, urban history, and ethnic history, sources previously viewed as primarily genealogical assumed a greater importance" (O'Hare, 2002, para. 7). Although historians and genealogists were moving closer, historians still thought genealogists cared more for social pretensions than truth.

Genealogy research was slow and time-consuming in those pre-computer days. It took many hours to write out pages of pedigree charts and family group sheets, and letters to relatives and courthouses for records. In many cases research was limited as it was necessary to travel to the location to do the research oneself. There was some rub between historians and genealogists because historians considered libraries their territory and genealogists "incapable of quality research" (Mills, 2003, p. 266). However, in 1970, FamilySearch introduced family history centers where patrons had "free access to

information from more than 2.4 million rolls of microfilmed records"[5] (FamilySearch, 2012, Sidebar). A patron of the library could order copies of the microfilm from Salt Lake City for use in the library.

Some historians "have dared to plead genealogy's cause" (Mills, 2003, p. 267). They noted that many genealogists knew the "records, land policy, or migration patterns better than professionals" (Mills, 2003, p. 267). Historian Samuel Hays stated, "the concerns of historians can add a wider dimension to genealogy, and on the other side, the work of genealogists can provide crucial evidence for social history" (Mills, 2003, p. 267). Elizabeth Shown Mills noted professional in the genealogical field said, "That synergistic relationship is exactly what was--and still is--needed" (2003, p. 267).

Although many people researched their genealogy, it did not become widely popular until Alex Haley published the novel, *Roots: The Saga of an American Family* in 1976. The novel spent 46 weeks on *The New York Times* Best Seller List (The New York Times, 1977, p. 2), followed in 1977 by the popular television adaptation, Roots. Although critics disagreed with the accuracy of Haley's genealogical research, its popularity became an overnight sensation and was "widely credited with starting the American genealogy craze" (Galens, 2012, para. 2). This sudden interest in genealogy became such a rage that Time Magazine's cover for April 19, 1999, featured a family tree. Quoting its leading article, the cover said about genealogy, "it's as easy as one, two ... tree!" (Time Inc., 1999, Cover). The immense interest in genealogy created a "cultural shift from the ethos of the self-made man to the individual as product of family and

[5] "Today there are more than 4,600 of these centers in operation worldwide" (FamilySearch, 2012).

ethnic group" (O'Hare, 2002, p. 11). People began to care about who they were and where they came from. This spike in genealogical interest coincided with the nation's bicentennial, just as the rise in historical societies had done a century before.

Increasing numbers of web-based genealogical companies have filled a need for access to information. Cyndi's List created in 1996 began as a list of a dozen or so bookmarks for genealogical sites. Her list grew as Internet use grew. USGenWeb, also created in 1996, organized information by county and state using volunteers to gather information and host the sites. Ancestry.com, which began as a publishing company in 1983, is the largest subscription resource online, which, like FamilySearch, has billions of digitized and indexed historical records for users to access. GenealogyBank features modern obituaries, historical newspapers, books, pamphlets, military records, and government documents. Find A Grave began as a list and pictures of the graves of famous people but soon grew to include more than 83 million grave records throughout the world. Fold3 focuses on historical United States military records.

Technological advances have not changed genealogy fundamentally but have made significant difference in research methods and the availability of records. Government institutions, universities, and genealogical organizations began uploading documents to the web allowing faster research. One of FamilySearch's current projects is to digitize the 2.5 million rolls of microfilm currently stored in the Granite Mountain Records Vault. Initial estimates were that it would take 100 years to accomplish, but with changes in technology, FamilySearch projects it to be accomplished in seven years or less. FamilySearch continues to procure more records from around the world, digitize, and index them for online viewing. Another project announced in 2012 by FamilySearch,

in addition to the Granite Mountain Records Vault, is "a multi-million dollar specialized digital preservation facility"(FamilySearch, 2012) to protect FamilySearch's valuable records. Efforts of thousands of volunteers completed the transcription of the recently released 1940 United States census. Ancestry.com recently announced the availability of a new application for iPhone, iPad, and iPod touch. This mobile app allows more people to "discover their family history through ... billions of historic records, and allow them to share their findings easily with others" (Ancestry.com, 2012, para. 2) while on-the-go.

The need for collaborative efforts has allowed social media to make its way into how users do genealogy. Subscribers posted more than 34 million family trees on Ancestry.com alone, which allows families to work together doing their family history. Many genealogy companies are beginning to "deploy tools and technologies to facilitate social networking and crowd sourcing" (Ancestry.com, 2012, para. 4). In 2011, Paul B. Allen, one founder of Ancestry.com, created a new gaming company, Funium, to encourage younger people to get involved in genealogy. Funium created a Facebook game called Family Village, similar to FarmVille and CityVille that will "potentially...attract tens of millions of new people of all ages to family history" (Allen, p. 1). Family Village mixes "history and genealogy into a fun, city-building game" using the players' ancestors as the avatars. Funium searches for documents that help players learn more about their family.

While technological advances greatly increased the number of people doing genealogy and their ability to find pertinent information about their ancestors online, it does not eliminate the need for traditional searches in libraries, archives, city offices, and any other places that original documents may be kept. For all the millions of records

currently online, many remain undigitized. "However, information is not synonymous with knowledge" (Mills, 2003, p. 277). To be of value, genealogists must interpret the information properly. It must be analyzed and have solid evidence. True genealogy

> "shows not what the country *died of* but what it *lived of*, because genealogists study history at its most basic level—the heart and soul of the common man whose needs and dreams drive the George Washingtons and the George Washington Carvers to action" (Mills, 2003, p. 277).

The Cooperation of Genealogy & History

In the early twentieth century, genealogists recognized the need for the personal element lacking in historical research. They believed that "historians would never properly interpret the 'broad sweep' of civilization unless grassroots-level study was undertaken on the individual lives of common men and women" (Mills, 2003, p. 264). Then social history began to change mid- century when young historians saw that the areas of women, family, urban, and ethnicity were not previously researched. Historians began using the same sources that genealogists had been using for decades.

Historians and genealogists do not just exist as parallel professions. They need to work cooperatively. "The genealogist needs the historian to broaden his perspective and deepen his comprehension of the ultimate objectives. By the same token the genealogist is useful to the historian, lest he underrate the personal element in his narrative" (Cappon, 2012, p. 41).

As genealogists study individuals and families within the context provided by history, they reveal deeper levels of our social and historical construct. Haley said, "A nation's history is only the selective histories of all of its people. It is only through an

unfolding of the people's histories that a nation's culture can be studied in its fullest meaning" (Haley, 1983, para. 2). By studying individual lives, the nation's culture becomes richer, deeper, and more meaningful. Bishop (2008), Cappon (2012), Rubincam (2012), and Tilden (2007) agree that genealogy, as unrelated facts without its historical context, has no perspective and color and "each has benefited most when closely associated with the other" (Cappon, 2012, p. 30).

The genealogist, through detailed researching, "is in a position to fill in historical and biographical gaps" (Rubincam, 2012, p. 16). History has left a rich legacy, broad, and far-reaching. Through genealogy, it becomes personal. One woman, when asked why Jews are interested in genealogy, answered,

> "It is of ultimate and profound importance. It is how we obtain and maintain our identity. It is how I know who I am. The history and lives of our ancestors are the glue that holds the entire Jewish community together ... How else would you know who you are?" (Brough, 1995, para. 15).

Universally, people contemplate who they are and where they have come from. They seek this information with varying degrees of consciousness. Nevertheless, the question is always in their subconscious, including when the visitor arrives at a historical site. Tilden's first principle states, "Any interpretation that does not somehow relate what is being displayed or being described to something within the personality or experience of the visitor will be sterile" (Tilden, 2007, p. 9). Giving the visitor a connection with the site by addressing the universal need to know who they are is an underdeveloped aspect of historical interpretation.

One visitor to the Historic Daniel Boone Home in Defiance, Missouri, and descendant of Daniel Boone expressed a connection to the historical home. He said, "To me it is much more of a personal history rather than a curiosity" (Boone, 2012, p. 1). On learning about the qualities Daniel Boone possessed, the interpreter prompted the visitor to contemplate similar qualities he possessed. The visitor said, "I trapped, sold furs for extra money, fished and foraged for wild mushrooms, living a childhood that probably can't be duplicated today" (Boone, 2012, p. 1). The interpreter asked the visitor about other traits that Daniel Boone displayed, such as resourcefulness and integrity. His daughter responded to him, "How did she know your middle names?" (Boone, 2012, p. 1). The interpreter made the connection between Daniel Boone and the visitor much more personal and meaningful. Daniel Boone became more than the name of a famous person or a distant relative, but that of a grandfather that personally touched the visitor's life. The same interpreter helped another visitor gather more information regarding his descent from Daniel Boone through his daughter Rebecca and her husband, Noble Goe. That visitor said, "I can't say I was excited while I was there, it was more reverent than that... an experience I will never forget... and I hope to return one day" (Mazur, 2012, p. 1). For the visitor to contemplate that they are walking where their ancestors walked, hearing about what life was like for them, kneeling where they died or were buried, creates a sacred feeling about the site. These "sacred places give meaning and identity to communities and individuals" (Stimson, 2010, p. 16).

Interpretive sites bring history and genealogy together to connect the visitor to the site by addressing the whole man. These "partnerships create great visitor experiences through collective wisdom, collective creativity, and collective ability to pool resources"

(Arning, 2009, para. 22). Historical sites can collaborate with other organizations that promote similar historical topics or times. Historical sites within a geographical area can share resources that represent life in a particular time. Other historical sites may collaborate with the local historical or genealogical societies to broaden the knowledge base and increase the number of stories interpreters have to share. Interpretive sites demonstrate how people once lived and died. Historians and genealogists can do their part in sharing "something about the personalities of ... [their] ancestors; how they lived, what they thought, the part they played, no matter how modest, in the history of their times" (Rubincam, 2012, p. 17).

Common Industry Challenges

Several authors (Lackey, Kunreuther, Benton, and Mills) discuss challenges in interpretation and genealogy as professions. Some of those common challenges are lack of financial resources, volunteers, credibility, and the profession not well understood and poorly defined.

Financial resources: Benton (2009) and Lackey (2008) indicated that reduced government agencies and downsized interpretive staffs have less available dollars for research, evaluation, and program development. Mills (2003) said that "major funders have traditionally rejected proposals from the genealogical community." New genealogical libraries "demonstrate that our initiatives will be seriously considered" (Mills, 2003, p. 276).

Volunteers: Because less money is available for historical sites, they "have been asked to do more with less" (Kunreuther & Corvington, 2007, p. 4). Lackey (2008) and Benton (2009) conclude that there is an increased reliance on volunteers. Most

genealogists are volunteers, of the Family Tree Climber or Traditional Genealogist variety. Tim Merriman (2004, p. 66), past president of the National Association of Interpreters stated, "Volunteers often comprise the front line and first contact." They represent their profession and as such must have proper training.

Credibility: Lackey (2008) and Benton (2009) suggest many site managers do not understand or appreciate the complexity of interpretation as shown by the increased use of volunteers, insufficient salaries, and lack of trained professionals in interpretive positions. Both professions believe "accreditation and standards add credibility to the profession" (Merriman & Brochu, 2004, p. 69). Collaborating with colleges and universities giving credit for classes mainstream the professions and confirm their identity.

Identity: The professions of interpretation and genealogy must have some formal education, have standards for evaluation, and possess earned credentials (Mills, 2003).

While collaboration between interpretive sites and genealogical societies may not solve all the challenges each profession faces, "each has benefited most when closely associated with the other" (Cappon, 2012, p. 30). Leslie R. Crutchfield and Heather McLeod Grant, co-authors of *Forces for Good*, describe collaboration as "a group of related things that work together to achieve a larger goal" (Crutchfield & Grant, 2008, p. 108). The makeup of the whole is bigger than each component. Collaborating allows historical sites "to reach more people and to have far more social impact" (Crutchfield & Grant, 2008, p. 108) than were they to compete. They have access to more sources and greater depth in their presentation. "They do more with less" (Crutchfield & Grant, 2008, p. 108). In turn, they increase the capacity of their partners. Historical sites that

collaborate with other sites, associations, and organizations "have much more impact than if they acted alone" (Crutchfield & Grant, 2008, p. 107). Other successful nonprofit organizations have learned "the future is not in large organizations; the future is in the network, and servicing other organizations" (Crutchfield & Grant, 2008, p. 106). Interpretive sites have found that "successful programs result from sharing. ...by joining forces ... they could make a bigger impact from a program perspective as well as a family one" (Arning, 2009, para. 20).

The National Trust for Historic Preservation posted on their website, "Historic places create connections to our heritage that help us understand our past, appreciate our triumphs, and learn from our mistakes. Historic places help define and distinguish our communities by building a strong sense of identity" (National Trust for Historic Preservation, 2012, para. 1). Lenz (2011), Neuenschwander (1999), Bishop (2008), and Brough (1995) tell how through genealogy people come to know who they are; that it "shape[s] and structure[s] the ways in which individuals understand and express themselves, relate to themselves, and also how they can be seen, described, and counted on by others" (Bishop, 2008, p. 394). A 30-year-old Serb attended the opening of the Falstadsenteret, a Norwegian memorial at the location of a concentration camp because his supervisor's father was imprisoned there during World War II. He said he wanted to "represent my country" (Lenz, 2011, p. 325) and believed that others from his country should be there. This "creates a kind of symbolic genealogy" (Lenz, 2011, p. 325) with the supervisor in the symbolic role as his father, and he as "representative of the grandchildren's generation" (Lenz, 2011, p. 325). A visitor to the Historic Daniel Boone Home, and a descendant of Daniel Boone said, "We discovered not only history and

genealogy of Russ's family, but also history of the period in which Daniel Boone and his children explored and moved their families to the Femme Osage area" (Schippers, 2012, p. 1). The interpreter directed their attention to the Boone-Duden Historical Society where they could gain a significant amount of information about the family of Daniel Boone. The visitor said, "I firmly believe the Daniel Boone Home should partner with the Boone-Duden Historical Society to better inform their guides, and make the Daniel Boone Home setting an even greater experience" (Schippers, 2012, p. 1). Collaboration has rich rewards.

> "Richard Cox [contended] in 1984 ... that genealogists 'are often the most dedicated supporters of historical institutions ... [and] Librarian Craig Amason argued in 1988 that genealogists' wealth and community influence could help 'to further the library's goals.' ...their lobbying efforts had saved archives, records, and budgets" (Mills, 2003, pp. 267, 269).

Summary

Collaboration is the first guiding principle for "successful and sustainable cultural heritage tourism" (National Trust for Historic Preservation, 2011, para. 1). "Much more can be accomplished by working together than by working alone. Successful cultural heritage tourism programs bring together partners who may not have worked together in the past" (Partners in Tourism: Culture and Commerce, 2011, para. 1). Networking strengthens historical sites as they collaborate with other like-minded historical sites, organizations, and particularly, historical, and genealogical societies.

Historical sites are under-utilizing an important aspect of interpretation when they do not consider the universal need that people have to know who they are and from where

they come. By incorporating the genealogical connection, the interpreter has another tool with which to do his or her job more effectively. To increase the site's effectiveness in generating genealogical information, historical sites can collaborate with historical and genealogical societies. Collaboration strengthens all partners.

Chapter 3: Methods and Procedures

Historical sites across the United States protect and care for national treasures. They also want their visitors to understand and appreciate the history of their site by making a connection with their visitors. Collaborating with historical and genealogical societies that have specialized research enhances the interpreter's repertoire. The researcher surveyed historical sites to document how genealogy benefits historical sites.

Demographics

This study comprised of a variety of themes, styles, and ownerships of historical sites from NAI's region 6: Arkansas, Kansas, Louisiana, Missouri, Oklahoma, and Texas. The museums represented a person or people or event in which genealogy can be applied. They were sites that had an Internet presence with email contact information. The survey excluded natural history sites.

Design & Methodology

Historical sites were chosen through the National Park Service, Wikipedia's list of historical sites, CensusFinder: The Guide to History Museums in the U.S., and other Internet searches. Historical sites were chosen randomly but had a web page with email contact information and were not natural history sites. Each state had a minimum of 30 historical sites to survey. The study took place October 2012.

Data Collection Procedure

The researcher emailed the survey to the director of each site. A request to participate in the study and the link to SurveyMonkey, an online survey collector, was sent to each site by email. The survey was a mix of fill-in-the-blank, yes and no, and multiple-choice questions. There was a space for comments. SurveyMonkey collected the

results. The researcher collated and analyzed the results to determine the benefits accrued by those sites that use genealogy and the potential to use genealogy by the sites that do not currently use genealogy.

Email letter to Historical sites

I am a master's student at Lindenwood University in St. Charles, Missouri, majoring in Education with an emphasis in Interpretation. For my thesis, I am studying interpretation at historical sites. Will you please help me complete my thesis study by taking a short survey at SurveyMonkey? Click on the link https://www.surveymonkey.com/s/666C88H to begin. Sincerely, Foresta Hanson

Survey Questions for Historical sites

1. What is the name of your site?	(fill in the blank)
2. Which affiliation is your site associated with?	National Park Service State Park Service University Private Other (please specify)
3. What type of interpretation does your site use most?	First Person Guided Tour

	Self-guided Tour Third Person
4. Visitors ask about the lineage of the person or people your site represents.	Frequently Occasionally Seldom Never
5. Visitors say they are related to the person or people your site represents?	Frequently Occasionally Seldom Never
6. Do your guides include the visitor's relationship in their verbal interpretation?	Yes No
7. There is a benefit to capitalizing on the genealogical connection between visitors and the person or people represented at your site.	Strongly Agree Moderately Agree Somewhat Agree Somewhat Disagree Moderately Disagree Strongly Disagree
8. Please explain your answer to #7.	(fill in the blank)
9. Are you able to supply visitors with genealogical information about the person or people your site represents?	Yes No

10. Do you hold original documents pertaining to the person or people your site represents?	Yes No
11. (If yes) Can genealogists access these documents?	Yes No
12. Does your site currently have a collaborative arrangement with your local genealogical or historical society?	Yes No
13. What benefits do you gain from collaborating with your local genealogical or historical society?	(fill in the blank)
14. (If no) Are you willing to discuss collaborative opportunities with your local genealogical or historical societies? If not, why?	Yes No (fill in the blank)

Limitations

Directors may not have had the time or inclination to respond. Responders might not have felt that the survey applied to them.

This study is not useful to all interpretive sites, such as nature centers or sites that do not focus on historic people or events.

Summary

The purpose of the survey was to determine the benefits of collaboration with both historical and genealogical societies and individual genealogists as part of interpretation for sites that employ this interpretation technique. For those sites that do not currently use genealogy in their interpretation, what they thought about its future use at their site. Surveys to various historical sites in Arkansas, Kansas, Louisiana, Missouri, Oklahoma, and Kansas, which comprise NAI's region 6, gave the researcher workable data with which to draw conclusions.

Chapter 4: Results

The design of the survey was an attempt to answer the questions the researcher had concerning the cooperation between heritage and cultural sites with genealogical and historical societies and the benefit of genealogical interpretation at the heritage sites. The researcher designed survey questions to learn if visitors expressed a genealogical relationship with the person or people the sites represented and if so, was the site able to provide visitors with the data. The researcher more specifically designed the survey to determine if the site perceived a benefit from collaborating with genealogical or historical societies, what that perceived benefit was, and if the site had the means to work with visitors researching their family history.

Survey Design

The survey began as a quantitative style survey with Likert style and yes/no questions, each assigned a numerical value. Originally only question #10, *What benefits do you gain from collaborating with your local genealogical or historical society?* was to have any qualitative part of the survey. However, as the survey design proceeded, the researcher added comment boxes to most of the questions anticipating participants desiring to clarify an answer. Many participants took advantage of these, adding rich detail to the survey. The researcher analyzed the comments for commonalities and discussed these in chapter 5.

The researcher produced the survey through SurveyMonkey, an online site where users create web-based survey and collect the responses. An Internet connection and email address were vital to participation in the survey. The user clicked on a link in his or her email that sent him or her to SurveyMonkey's web page to take the survey. The

researcher created an initial group of questions, which went through several rounds of testing and refining before choosing the final list of questions. The layout and colors of the survey also went through several rounds of testing until it had a professional, easy-to-use look and feel. The finished survey took participants about 10 minutes to complete. The time varied, depending on the number of comments the participant made.

The first three questions in the survey were classification questions: the name of the site, type of affiliation, and the type of interpretation they use. The researcher classified the results of the survey according to their affiliation and the type of interpretation. The next three questions concerned the visitor's relationship to the person or people the site represented and the interpreter's use of that information in teaching the visitor about the site. Questions 7-11 concerned genealogical interpretation and records. Questions 12-14 asked about collaborative arrangements with local genealogical or historical societies. The answers were a mix of text responses, Likert-style statements, and yes/no.

The researcher employed skip logic on question 10: *Do you hold original documents pertaining to the person or people your site represents?* If the participant answered yes, the survey continued to question 11: *Can genealogists access these records?* If they answered no, the survey skipped to question 12: *Does your site currently have a collaborative arrangement with your local genealogical or historical society*? If the participants answered yes, the survey continued to question 13, which asked about the benefits of this collaboration. If their answer was no to question 12, the survey skipped to question 14: *Are you willing to discuss collaborative opportunities with your local*

genealogical or historical societies? After this question, participants reached the end of the survey.

The researcher compiled a list of sites to survey through online compilations of historical sites in each of the states in NAI region 6, which included Arkansas, Kansas, Louisiana, Missouri, Oklahoma, and Texas. Each historic site needed to have a web page with email contact information or a *contact us* page. The researcher did not limit the historical sites by theme, style, or ownership but did exclude natural parks, nature centers, zoos, botanical gardens, aquariums, and theme parks. The researcher found more than 30 historical sites for each state that fit the criteria. The researcher sent an email or a message through the site *contact us* page to each of the sites describing the researcher's purpose, request, and a link to SurveyMonkey. Approximately 26 email addresses posted on the websites were not valid. The researcher cross-checked these for accuracy. The researcher sent 240 *valid* emails to historical sites in NAI's region six. Seventy-four participants submitted surveys to SurveyMonkey, making the response rate approximately 31%. Eighteen percent of the participants stopped completing the survey before the last question.

Classification Statistics

The classification groups comprise questions one through three. The researcher will use questions 2 and 3 to analyze results.

Question 1. The survey asked, *What is the name of your site?* This was a fill in the blank answer used to identify the site as needed.

Question 2. *Which affiliation is your site associated with?* Participants chose between the National Park Service, the State Park Service, Universities, Private, and

Other. The State Park Services and Universities had five (7%) participants each. National Park Service had four (5%). The largest group of participants was from sites privately owned and operated, which comprised 27 responses out of 74 (36%). The researcher further divided the *Private* and *Other* categories into Historical or Genealogical and government-owned sites on federal, county, and city levels. Participants from historical and genealogical societies comprised 20 responses of 74 (27%). City/County, Federal comprised 13 of 74 (18%). See Figure 1.

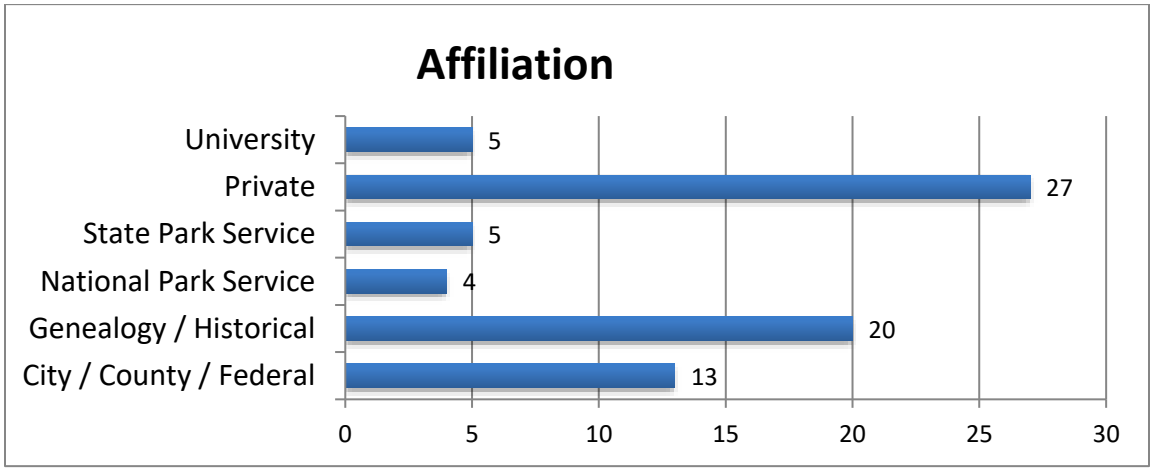

Figure 1: Participants categorized according to their affiliation.

Question 3. *What type of interpretation does your site use most?* The choices were *First Person, Third Person, Guided Tour*, and *Self-Guided Tour*. Of the 69 participants, 32 (46%) provided self-guided tours. Twenty-eight of the 69 (41%) who responded gave regular guided tours. Seven of 69 (10%) gave third-person tours, while only two (3%) participants gave first-person tours. See Figure 2.

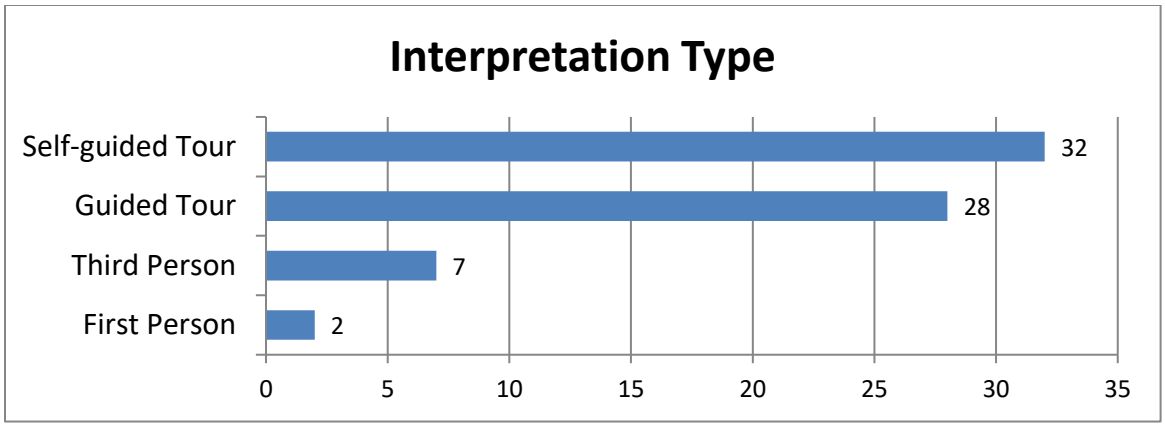

Figure 2: Participants categorized according to the type of interpretation.

Visitor Relationship Statistics

This group comprises questions 4 through 6.

Question 4. *Visitors ask about the lineage of the person or people the site represents.* They answered *Frequently*, *Occasionally*, *Seldom*, *Never*. Of the 69 who responded to this question, 33 (49%) said visitors *frequently* asked about the lineage. Eight of these participants left comments. Four comments indicated visitors come to their site seeking genealogical information and a connection to their ancestors through the site. Two participants said that their site represents a large number of people and visitors asked every day about their lineage. Two participants indicated that they receive many genealogy requests and have a lot of genealogy material available.

Three participants commented that descendants of the people they represent *frequently* asked about the lineage. Participants commented that they give a short family history lesson with the tour or that visitors questioned interpreters about the descendants of the family rather than the ancestry. Thirty-five percent, or 25 participants, reported that visitors *occasionally* asked about the lineage of the person or people the site represents. Of the six comments made, three indicated that visitors already knew about the ancestry,

asked whether family members are still around, or feel that visitors have difficulty thinking about genealogy.

Six (9%) participants reported that visitors *seldom* asked about the lineage and five (7%) reported that visitors *never* asked about the lineage. In the two comments, one said that no visitor had ever asked and the other indicated interest in the life of the person, not the lineage. See Figure 3.

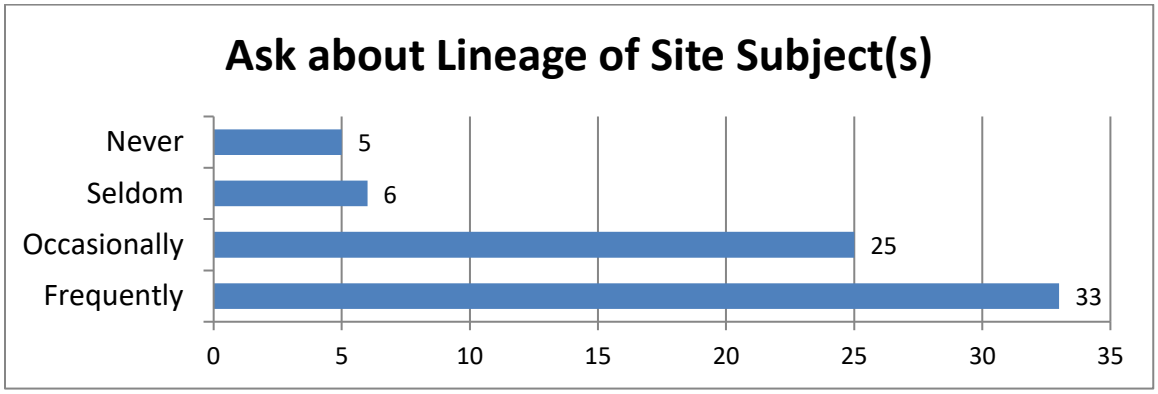

Figure 3: Frequency visitors asked about the lineage of the people the site represents.

Question 5. *Visitors say they are related to the person or people the site represents.* Again participants could answer, *Frequently*, *Occasionally*, *Seldom*, *Never*. Twenty-one of 67 (31%) of participants said visitors *frequently* make this comment. One participant indicated that the site had a large collection to help with genealogy; one said his or her site had a large number visit the site because of their ancestor, and a third participant said that some of the visitors were related to the builder of their site.

Twenty-eight of 67 (42%) reported that visitors *occasionally* said they are related. Two comments indicated that many of the descendants visit their site. Seventeen (25%) participants said that visitors *seldom* make this comment. Participants indicated through their comments that although the visitor might not be related, they knew people

associated with the site. Only one (1%) participant said that visitors *never* make this comment. See Figure 4.

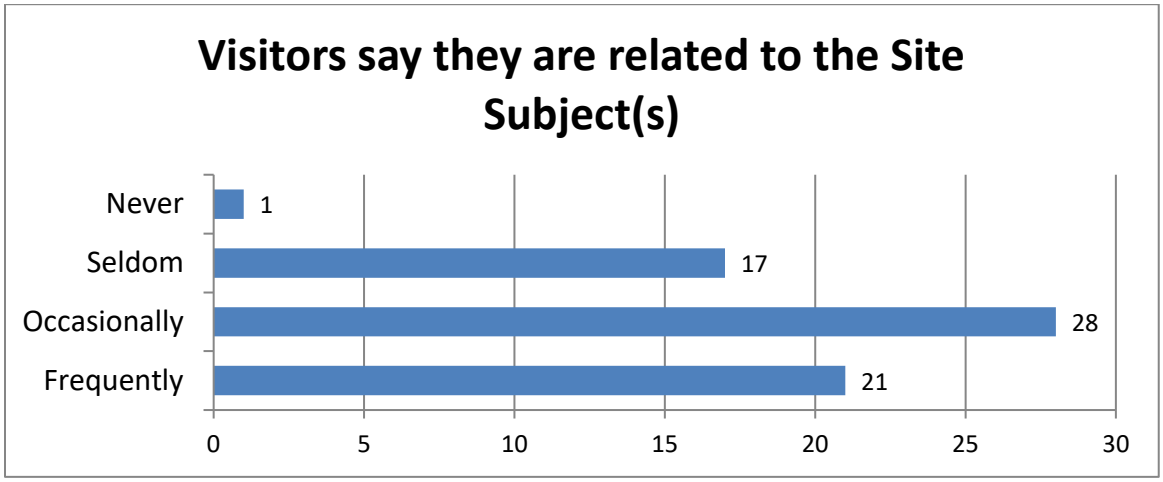

Figure 4: Frequency visitors express relationship to the people the site represents.

Question 6. *Do your guides include the visitor's relationship in their verbal interpretation?* This was a *yes* or *no* response. Just less than half of participants, 31 of 67 (46%) indicated that interpreters use the relationship of a person to the site in his or her interpretation. Thirty-six (54%) did not have their interpreters capitalize on the relationship. Eight of the participants that affirmed that their guides include the visitor's relationship in their verbal interpretation left comments. Six of these indicated that their guides incorporate stories and adjust their tour. Two were not as aggressive, saying guides incorporate genealogy if they have the information, but mostly they listen to what the visitors have to say.

Genealogical Interpretation Statistics

This group comprised questions seven through 11. These questions were to discover if there is a perceived benefit to genealogical interpretation.

Question 7. *There is a benefit to capitalizing on the genealogical connection between visitors and the person or people their site represents.* Participants answered

Strongly Agree, Moderately Agree, Somewhat Agree, Somewhat Disagree, Moderately Disagree, or Strongly Disagree. Of the 61 that responded, 20 (33%) *strongly agreed*. Fifteen (25%) *moderately agreed*, and 18 (30%) *somewhat agreed*. The total that agreed was 53 participants (87%). No participants chose *somewhat disagree,* five (8%) chose *moderately disagree,* and three (5%) chose *strongly disagree*. Eight participants (13%) disagreed with this statement. See figure 5.

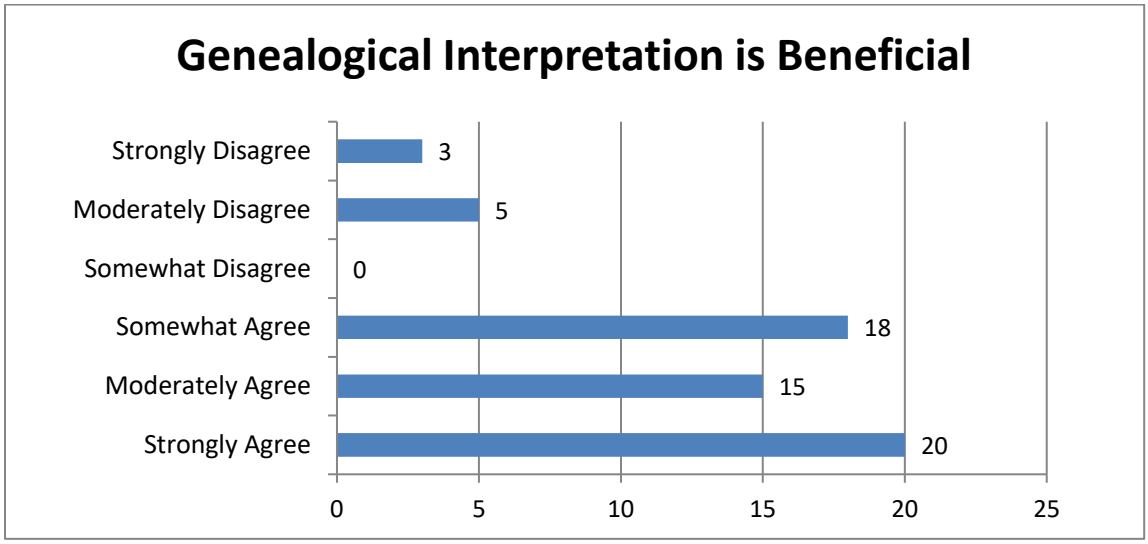

Figure 5: Data showing how beneficial using the genealogical connection is to interpretation.

Question 8. The question asked participants to explain their answers to question seven by filling in the answer box. Of those that *strongly agreed,* six commented that the benefit to capitalizing on the genealogical connection was of an emotional nature. They said people come to feel connected to their ancestors, they want to experience what their ancestors may have experienced, and understand where they come from. Another six noted benefits to the site through financial support, membership, repeat visits, and visitor appreciation of site goals and projects. Five mentioned other benefits to the site such as

fulfilling the mission statement, creating a unique site, and the site's location to local research centers.

Fifteen participants *moderately agreed* that there is a benefit to capitalizing on the genealogical connection between visitors and the site. Two participants said benefits included return visits bringing friends and word-of-mouth advertising. Seven participants that *moderately agreed* said visitors relate to other aspects of the museum such as the artifacts, demonstrations, and music. They said it is the visit that is interconnected. Five of the participants *moderately agreed* that there is a benefit only when it is relevant to the specific tour. They said that the benefit to the visitor and the site is dependent on the interpreter. Three participants only *moderately agreed* that there is a benefit because many visitors have no genealogical connection to the site and those who do have a connection do not visit.

Eighteen participants *somewhat agreed* that there is a benefit to capitalizing on the genealogical connection between visitors and the site. Six commented that few visitors to their site had genealogical connections. One thought there was no benefit as the connection did not lead to support of the site. Others believed that the benefit of connecting the visitor to the site through genealogy helped the imagination and interpreters enriched visitors' experience by adding more details to their existing knowledge. One said that the passage of time dilutes the importance of connection and feels the connection is trivial. Another felt the connection was interesting anecdotal information. A third participant suggested that any connection to the site was useful.

Five participants *moderately disagreed* that there is a benefit to using the genealogical connection between visitors and the site and three *strongly disagreed*. Five

participants said this was because so few visitors were related to the person or people their site represents. One site's focus was too narrow to capitalize on the genealogical connection. Another site saw no benefit, as they thought visitors would not relate to a tour with genealogy.

Question 9. The survey asked, *Are you able to supply visitors with genealogical information about the person or people your site represents?* The answers to this question were *yes* or *no*. Of the 61 participants to this question, 52 (85%) said that they can provide genealogical information, while nine participants (15%) said they could not.

Question 10. *Do you hold original documents pertaining to the person or people your site represents?* Participants answered *yes* or *no*. Forty-three of 61 (70%) of the participants indicated that their site has original documents. Eighteen (30%) said their site does not hold original documents. Four of those who expressed they did not hold original documents said they had copies of originals. Others indicated that other entities held the documents. This question employed skip logic. If participants answered *yes*, they continued to question 11. If participants answered *no* they did not hold original documents, they skipped to question 12. Eighty-eight percent answered *yes*, they did have documents. Several participants said they require visitors to request notice to view the documents and others commented that their records are not online so work must be done in person. Five answered *no*. One participant commented that the few files that existed were *unsecured* at the city library. Over time, patrons borrowed material without returning it, leaving only a partial drawer of documents.

Question 11. *Can genealogists access these documents?* This was a *yes* or *no* response. Eighty-eight percent of those who answered *yes* that they had original documents said that genealogists could access them.

Collaboration Statistics

Questions 12 through 14 comprise the collaboration group. The researcher designed these questions to determine if there is a benefit to collaborating with genealogical or historical societies.

Question 12. The survey asked, *Does your site currently have a collaborative arrangement with their local genealogical or historical society?* Participants answered either *yes* or *no*. Thirty-seven of 61 (61%) participants said *yes*, they have a collaborative agreement with their local genealogical or historical site. Nine said a historical or genealogical society owned and operated the site; four participants described formal relationships with other societies, three participants reported informal relationships.

Twenty-four participants of the 61 (39%) did not have any collaborative arrangements. One participant indicated he or she would be interested in exploring collaboration. Two participants said their sites had informal collaborative efforts as needed. One participant said there is not a historical or genealogical society in his or her area, and one participant commented that although there are both societies in the area, neither had any connection to his or her site.

Question 12 employed skip logic. If participants answered yes, they continued to question 13. If they answered *no* they did not have a collaborative arrangement with local genealogical or historical societies, they skipped to question 14.

Question 13. If participants answered yes on question 12, saying they did have a collaborative arrangement with local genealogical or historical societies, they went to question 13 on the survey. Question 13 asked, *What benefits do you gain from collaborating with your local genealogical or historical society?* The participants wrote their comments in the answer box. Thirty-six left comments, which were fairly equally divided into three categories: financial and resources, knowledge and information, and public outreach. Those participants who cited a financial or resource benefit commented that collaborative arrangements helped to save money and resources and increased advertising for their site. Those who commented on the exchange of knowledge and information as a benefit to collaboration noted the access to more information, exchange of ideas, developing specialties, and help in learning the background of the person or people the site interprets. Public outreach was a benefit noted by many of the participants. They commented that they could provide more workshops, had collaborative effort on projects, and that teamwork increased visitation to the site. After this question, the survey informed the participants that the survey was complete and thanked them for their participation.

Question 14. If participants answered *no* on survey question 12, they skipped to question 14: *Are you willing to discuss collaborative opportunities with your local genealogical or historical societies? If not, why?* Of the 24 participants who answered *no*, 23 (96%) indicated a willingness to discuss collaboration. One site willing to discuss collaboration said he or she tried to discuss collaboration with other groups in their area, but found the other groups uninterested as each group wanted to do their own thing. Only three participants indicated they were unwilling to discuss collaborative arrangements

with genealogical or historical societies in their area. One said it was because collaboration was not important to their site and another said there was neither a genealogical nor a historical society in their area. After this question, the survey thanked the participants were for their participation.

Summary

From the hypothesis, the researcher derived two research questions that drove what questions to ask to elicit the information needed to answer the research questions. The researcher sent 240 emails to historical sites in NAI's region 6. The response rate was approximately 31% of the 74 surveys started. The attrition rate throughout the survey was 18% leaving 61 complete surveys. Many participants left comments giving further information, which will be analyzed in chapter 5.

Chapter 5: Conclusions

The survey asked participants a series of questions to help the researcher understand the benefit to the site using genealogical interpretation. The researcher asked about the site's ability and desire to work with visitor's genealogy requests and about collaboration with historical or genealogical societies.

In this chapter, the researcher will present the analysis of the results of the survey by the type of affiliation. The analysis of the style of interpretation did not drive any significant data. The researcher will make suggestions that may increase the opportunities for reaching more people through collaboration and genealogical interpretation.

Genealogical Interpretation Analysis

In this analysis, the researcher looked at the information by affiliation type to determine if the participants believed there was a benefit to using genealogical interpretation.

University. Visitors to university-owned sites *occasionally* indicated they were related to the person or people the sites represented, so docents *seldom* included the visitor's relationship in their verbal interpretation. One participant commented that although their site had much genealogical information, he or she believed "people have a hard time thinking about it." Participants *somewhat agreed* that using the genealogical connection between visitors and the site is beneficial. One participant who agreed said, "It might not be the first thing they think of, but the information is absolutely necessary to understand the site." Another who agreed said, "It allows me to add new material to the tour and to make changes to the artifacts we have on display." Those participants that

disagreed with this statement said that their focus was elsewhere. All the participants in this category were able supply visitors with genealogical information although some had limited information and others stored the information at locations other than the site. The records were open to the public.

Private. Visitors at private historical sites *occasionally* asked about the lineage of or said they were related to the person or people the site interprets. For several of these sites, the participants thought the ancestry of the individual the site interprets was of only casual interest to visitors. Other sites had more interested visitors. One commented on the Italian heritage of the families that settled their area. The participant said that many of their descendants stopped by to look at photos and watch their video about their ancestors, the original Italian settlers. Sites that did not use the visitor's relationship to the person or people the site interprets in the verbal interpretation were a few more than who do. Most interpreters adjusted their interpretations according to the visitor. One mentioned he or she had "quite a few personal stories incorporated in our museum."

The results split evenly in how much agreement (*strong*, *moderate*, or *somewhat*) responders had regarding the benefit of using the genealogical connection in their interpretation. One outlier *strongly disagreed*. Several mentioned that visitors were more excited about their visit because of their genealogical connection and returned often bringing their friends. This provided word-of-mouth advertising. Others believed that it made sense to use the genealogical connection in their interpretation because the visitors were better able to emotionally connect to the information given on the tour. One participant remarked that visitors who were aware of their genealogical connection were "often much more excited to learn the details of a particular time or location in the

community to which their ancestor was connected." Those sites that experienced fewer visitors genealogically related to their site naturally thought that there was less of a benefit to drawing on the genealogical connection. One participant commented that although "the Colombs have a very large family in this area, we seldom receive family members at Bocage for tours." In those cases in which few family members toured their ancestors' residence, participants remarked that genealogy was "not that important to our interpretation." Some docents incorporated the visitors' genealogical connection to their site "only if it fit naturally into the interpretation," however, another participant said that their docents incorporated the relationship if they knew it, "but more often than not, we learn from them [the visitors]." Another participant commented that peoples' ancestral connections to the site were "interesting anecdotal information for all visitors." All but one site could supply visitors with limited genealogical information and had original documents concerning the person or people the site represents. Most of these sites allowed genealogists to access the documents.

State Park Service. Visitors at sites owned by the State Park Service *occasionally* asked about the lineage or said they were related to the person or people the site represented. Less than half of the sites included the visitor's relationship in their verbal interpretation. Participants *moderately agreed* that using the genealogical connection between visitors and the site was beneficial. One participant commented about the benefit of genealogy to the site, "It makes for a personal connection between the site and the visitor. It helps them to realize and understand where they came from and links them to their ancestor(s)." Another indicated, "Genealogy is a huge draw for many visitors. They want to experience and take in the place where their ancestor fought and/or

died, and walk the same ground that they walked." That participant also commented, "Although the reasons people visit are very diverse, this is one of the most common ones we encounter." Most sites held original documents about the person or people the site represents and could supply visitors with genealogical information. One site featured a *genealogy computer*. "This allows the visitor to type in their name and it gives a souvenir print out of all the soldiers that were here with that last name." Otherwise, each site had a varying amount of information to offer. Two-thirds of those holding documents say genealogists can access the documents when requested.

National Park Service. The National Park Service participants said that visitors *seldom* asked about the lineage or said they were related to the person or people their sites represent. Because of this, only one-third included the visitor's relationship in their verbal interpretation and *moderately disagreed* with the survey that using the genealogical connection between visitors and the site was beneficial. One participant said, "Although some people get excited about doing genealogical research, in my opinion the passage of time dilutes any importance of the connection and merely becomes a bit of useless trivia." Other than this particular participant, the others were willing and able to supply visitors with genealogical information about the person or people the site interpreted.

Genealogical/Historical Societies. The sites affiliated with genealogy or historical societies said that visitors *frequently* asked about the lineage of the person or people the site represented. In general, these sites had many descendants who made inquiries about their ancestry, whether during the tour or by phone, email, or through their website. Visitors *occasionally* said they are related to the person or people the site

represents, which, according to one of the participants, comprised a "healthy number ...among our guests." Sixty-five percent of the time docents included more on the particular relative in their interpretation. One participant said, "Many of these tours are more of a learning experience for us, where we let them tell our staff their stories rather than us telling them about their history. We feel truly blessed that the descendants of our family know their history and can share so much with us." The participants *moderately agreed* that using the genealogical connection between visitors and their site was beneficial. Some of the responses directly benefited the site. One participant said, "Genealogical research brings people to our museum, which in turn exposes them to the entire collection and encourages financial support. We are 100% volunteer and self-supporting." Another said, "People are sometimes more likely to join as a member or donate to the site if it preserves their family history." A third of the participants indicated, "If there is a connection, repeat visits will take place." Other comments to this question focused on the value of connection to the interpretation. One participant said, "[It] helps people feel connected to the history and appreciative of our preservation goals and projects." Participants expressed that the genealogical connection was a valuable interpretive tool. In addition to the interpretive aspect, participants said that many visitors also wanted to see the rest of the museum, especially if the display held items their ancestors once owned. Several participants remarked that visitors who came knowing their genealogical connections were more interested in additional information or details not generally given on tours.

About three-quarters of the sites could supply visitors with genealogical information about the person or people the site represents. On participant said, "Our

museum has collected genealogical information for many years and the records are stored in our archives available for public research." Others indicated that most of their genealogical and historical information is at the local library or with historians where they can refer visitors. However, nearly half of the participants indicated that they had at least some records at their site.

City/County/Federal. Visitors at sites run by the city, county, or on a federal level *occasionally* asked about the lineage or said they were related to the person or people the site represented. Forty-three percent included the relationship in their interpretation. One participant said their docents included the relationship "if it ... [added] to the interpretive experience and the circumstances such as time, attention, and the next station." Another participant, who indicated that at their site few people were related to the family said they had an "introductory video that introduces [the] family." This site also has basic genealogical information on their website concerning the family they interpreted. All of the city/county/federal sites *somewhat agreed* that using the genealogical connection between visitors and their site was beneficial. Several participants referred to their mission statement. One said, "Since our mission is education, collection and care of the history and objects of this county - then connecting the two is a no brainer." On the other hand, another participant wrote, "Our commission is interested in historical sites rather than genealogical connections." Most of the sites in this category had genealogical information on the person or people they interpreted, albeit limited in many cases, and were willing to work with visitors by appointment. One participant said that the few files that existed on the family his or her site interpreted were stored at the local library. "Unfortunately our library has never felt it was very important,

and the one file cabinet was never locked, left in open stacks and is now down to part of one drawer." Valuable information was lost. Another participant had much to offer, commenting, "I have read all the old newspapers of Anderson County and researched births, deaths, marriages, buildings and events of important history and published them in 49 books--so we have *so* very much to help people with." Several participants expressed that the genealogical connection was beneficial only when it was relevant to a specific tour and depended on visitor interest. The genealogy connection was one of many techniques the interpreter could use. This participant said, "Of course, talking about the original occupants/participants makes the experience real and personable, but so do artifacts, demonstrations, music, etc."

Summary. Visitors to sites operated by genealogical and historical societies received the most visitors who claimed a relationship to the site's subject and moderately agreed that there is a benefit to genealogical interpretation. Visitors to the National Parks seldom claimed a relationship and moderately disagreed that there is a benefit to genealogical interpretation. The other categories indicated that while visitors occasionally claimed a relationship, they only moderately or somewhat agreed that genealogical interpretation was beneficial to the site.

Collaboration Analysis

The researcher analyzed the results of the survey through affiliation type to determine the participants' opinions about there being a benefit to collaborating with historical or genealogical societies.

University. Eighty percent of the sites did not have collaborative arrangements with local genealogical or historical societies, partly because those societies did not exist

in their area, but otherwise, all were willing to discuss collaborative opportunities. One of the 20% who did have a collaborative arrangement commented, "We partner with the county and state historical societies and commissions for local educational workshops offered to the public."

Private. The results split evenly regarding the number of sites that had collaborative arrangements with local genealogical or historical societies. All who said they did not have a collaborative arrangement, except one, indicated a willingness to discuss arrangements with their local genealogical or historical society. Those that have collaborated shared the benefits they received. One mentioned "funds, volunteers, elbow grease, and local knowledge." Others cited cooperation on events, listings in their partner's publications, and sharing of information. One site had a collaborative relationship with the local courthouse. The participant said, "Many of our groups include family reunions or persons doing genealogy at the Parish courthouse, which is just blocks away." Their location was a benefit to their collaboration.

State Park Service. Most sites did not have a collaborative arrangement with their local genealogical or historical society but all are willing to discuss collaborative opportunities. Those who have collaborated with local genealogical or historical societies indicated that they were informal and on a small scale, mostly in referring visitors to them as needed. Although the collaboration was limited, the participants recognized that the genealogy and historical societies have "an extensive knowledge of the local history, which intertwines with the site's history," and they "provide more in-depth research to the person the visitor is interested in."

National Park Service. None of the National Parks that the researcher surveyed had a collaborative arrangement with the local genealogical or historical societies, but two indicated a willingness to discuss one. The participants commented that people come to their site for the experience rather than a genealogical connection. Despite this, two-thirds of those surveyed had varying amounts of genealogical information about the people their site interpreted, which genealogists could access.

Genealogical/Historical Societies. All but one participant in the Genealogy/Historical category indicated that they have collaborative arrangements with their local genealogical and historical societies. Members of the organization serve as interpreters or docents. One participant said the Heritage Society operates their museum but that the site collaborates frequently with the historical society. All participants believed that there were many benefits to collaboration. They mentioned funding, resources, and advertising. The site that indicated that they did not have a collaborative arrangement said they would be willing to discuss one.

City/County/Federal. Seventy-one percent of the City/County/Federal category indicated that they collaborated with historical or genealogical societies. Although most commented that they *seldom* collaborated, one participant indicated a formal arrangement. This site had "many collaborative relationships between the Truman Library, the Jackson County Historical Society, and other area historical institutions." Of the 29% that did not collaborate with historical or genealogy societies, all but one indicated a willingness to do so. Unfortunately, these societies did not exist in every community. Another participant tried to collaborate, but said, "They are not interested. Each group wants to do their own thing. My background would have all of it under our

umbrella and we would maintain the records - but that is not what they want." However, those sites that have collaborated have found great benefits in doing so. They mentioned funding, publicity, increased visitation, and expanded outreach through joint programs and classes. One participant observed, the "benefit is in knowing each other's specialties and being able to better guide inquirers to spots that would be most productive."

Summary. All the sites owned and operated by genealogy or historical societies indicated collaboration by virtue of ownership. However, the majority of other sites do not collaborate with genealogy or historical societies in their area. Nearly all expressed a willingness to do so and seemed to understand the benefits in doing so.

Recommendations

Genealogical Interpretation. The researcher suggests that sites revisit their mission statement analyzing it for genealogical interpretation. Because financial support and appreciation of preservation goals and projects directly benefit the site, site directors may want to target genealogists and historians in their advertising.

Educate site directors and interpreters "as to what real genealogy is" (Mills, 2003, p. 273), that is, the *whole man,* not just a list of names, dates, and places. Mark Twain said, "The date standing by itself means little or nothing to us; but when one groups a few neighboring historical dates and facts around it, he ads perspective and color" (as cited in Tilden, 2007, p. 48). Because some visitors at interpretive sites appear to be more interested in *dropping names*, each site should discuss how to acknowledge the purported relationships. Interpreters could draw connections between the person they are interpreting and the visitor by comparing traits, hardships, lifestyles, or inviting the visitor to contemplate how the historic person or event inspires the visitor.

As a service to the visitors, sites interested in pursuing the avenue of genealogical interpretation should discuss the best way to share records with the visitor. Each site should find a way that suits their situation, but could include a dedicated computer for visitor research, a packet of genealogical information given upon request, or a website containing genealogical information, or a research room.

Collaboration. The researcher recommends that historical sites collaborate with many organizations that they feel will benefit their site, but in particular with genealogical or historical societies. The benefits to genealogical interpretation, which increases through collaboration with historical or genealogical societies, include:

- Helping the genealogical-related visitor to feel connected to the site by experiencing the place where their ancestors walked, learning details, and opening visitors' imaginations.
- Financial support. Visitors are more likely to join as a member of the site and tend to return often and bring friends. Word of mouth advertising increases.
- The genealogically related visitor tends to be more appreciative of the site's preservation goals and projects and may donate family heirlooms or other antiques valuable to the site.

In addition, the historical site might consider inviting the local genealogical society to participate in events and support them in other ways beneficial to both entities.

The results reflect that 72% of participants agree that there is a benefit to connecting visitors to the site through genealogical interpretation. Ninety-five percent feel there is a benefit to collaborating with local historical or genealogical societies. As

stated in the five principles of Cultural & Heritage Tourism, "Much more can be accomplished by working together than by working alone" (National Trust for Historic Preservation, 2011, para. 1). Of the sites that have collaborative arrangements, 92% found it beneficial to use genealogical interpretation to connect visitors with the site. The results were clear that if participants believed the connection between the visitors and the site was beneficial, they also supplied genealogical information to visitors. They were also more likely to have collaborative arrangements with historical or genealogical societies.

Researcher Reflections

Working as an interpreter at a historic site, the researcher encountered guests who frequently said they were related to the site's subject. The researcher thought that most sites had the same experience with people saying they were related to the site's subject, but did little with the information, leading to the conclusion that genealogical interpretation was an underutilized method of interpretation. Learning that successful nonprofit organizations networked, the researcher felt that collaboration with historical or genealogical societies could benefit genealogical interpretation.

The response to this survey was strong enough (31%) to elicit addition emails from the participants to the researcher expressing encouragement and offering additional support. With the number of survey responses and supportive emails, the researcher felt the interpretive community understanding and caring. Their perceptions and opinions of the needs of visitors to their site was the basis of the survey questions and conclusions.

Hindsight shows where the imperfections were in the survey and the importance of keeping the research questions uppermost in mind when choosing what series of

questions would best tell what participants thought about genealogical interpretation and collaboration. The researcher found that the terms *interpreter* and *verbal interpretation* was confusing to at least one participant. Perhaps a list of definitions at the front of the survey would have been helpful.

Through the course of the study, the researcher found that although the majority of sites expressed a benefit in using the genealogical relationship to connect visitors to the site, there were still many participants that did not take this method of interpretation seriously. This could be because the reputation genealogy received in its early days of name-droppers. One participant said, "Who cares if you are related to Napoleon?" The researcher agrees. Mills said, "To many, genealogy smacked of elitism" (Mills, 2003, p. 262), referring to the early days of our country. Genealogy should tell *what* we are as much as *whom* we are. The researcher sees that there are many who still believe that this is all there is to genealogy. There is much education needed so that site directors understand what true genealogy is and how it can benefit their site.

Suggestions for Further Research

The researcher suggests further study using the site's history as the control and implementing the following:

- Create a formal collaboration with historical or genealogical societies that will support the information and documents that visitors' request.
- Advertise the site in partner's publications and websites.
- Advertise and offer discounts to genealogists and historians through state and county conventions and family organizations that focus on the same subjects as the site.

- Coordinate on special events by inviting historical and genealogical specialists to participate.
- Where possible have a dedicated room, research materials, and computer accessible by visitors.
- Train the site director, chief interpreter, and other guides and docents that genealogy includes the *whole man* and helps individuals to understand what and who they are.
- Train interpreters, guides, or docents to connect the visitor to their ancestry when the visitor mentions such a relationship and further develop visitor's interest by helping them access site's documents and other research materials.

As the site implements these suggestions, document the increase of membership, visitors and financial support through donations, visitors' feeling of connectedness through experiencing life as their ancestors would, and the increase of volunteer support and general viability.

Conclusion

Some historical sites have taken the lead nationally in incorporating genealogy into their sites. For example, The Statue of Liberty and Ellis Island Museum hold records from immigrants as they passed through Ellis Island into the United States. These records are available both online and in the American Family Immigration History Center as part of the museum complex. The center "provides visitors with advanced computer and multimedia technology, printed materials, and professional assistance for investigating immigration history, family documentation, and genealogical exploration" (The Statue of

Liberty-Ellis Island Foundation, para. 1). The self-guided museum displays "artifacts, photographs, prints, videos, interactive displays, oral histories, and temporary exhibits" (The Statue of Liberty-Ellis Island Foundation, para. 3). Few museums are on the same scale as Ellis Island with the size of the museum, the amount of money, the quantity of artifacts and other displays, and the number of people who tour the facility in a given year. The example it sets to museums doubting the benefits of genealogical interpretation shows the success this museum has had in combining genealogy research with their site. Results of the study show that most sites that have not yet collaborated with local genealogical or historical societies. Research shows that they may find great support and be better able to connect with their visitors in a similar manner to The Stature of Liberty and Ellis Island Museum and enjoy many of the benefits of doing so.

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Appendix A: American Antiquities Act of 1906

16 USC 431-433

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the lands on which said antiquities are situated, shall, upon conviction, be fined in a sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court.

Sec. 2. That the President of the United States is hereby authorized, in his discretion, to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest that are situated upon the lands owned or controlled by the Government of the United States to be national monuments, and may reserve as a part thereof parcels of land, the limits of which in all cases shall be confined to the smallest area compatible with proper care and management of the objects to be protected: Provided, That when such objects are situated upon a tract covered by a bona fide unperfected claim or held in private ownership, the tract, or so much thereof as may be necessary for the proper care and management of the object, may be relinquished to the Government, and the Secretary of the Interior is hereby authorized to accept the relinquishment of such tracts in behalf of the Government of the United States.

Sec. 3. That permits for the examination of ruins, the excavation of archaeological sites, and the gathering of objects of antiquity upon the lands under their respective

jurisdictions may be granted by the Secretaries of the Interior, Agriculture, and War to institutions which they may deem properly qualified to conduct such examination, excavation, or gathering, subject to such rules and regulation as they may prescribe: Provided, That the examinations, excavations, and gatherings are undertaken for the benefit of reputable museums, universities, colleges, or other recognized scientific or educational institutions, with a view to increasing the knowledge of such objects, and that the gatherings shall be made for permanent preservation in public museums.

Sec. 4. That the Secretaries of the Departments aforesaid shall make and publish from time to time uniform rules and regulations for the purpose of carrying out the provisions of this Act.

Approved, June 8, 1906 *("American Antiquites Act of 1906," 1906)*

Appendix B: The Organic Act of 1916

The National Park Service Organic Act (16 U.S.C. l 2 3, and 4), as set forth herein, consists of the Act of Aug. 25 1916 (39 Stat. 535) and amendments thereto.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there is hereby created in the Department of the Interior a service to be called the National Park Service, which shall be under the charge of a director, who shall be appointed by the Secretary and who shall receive a salary of $4,500 per annum. There shall also be appointed by the Secretary the following assistants and other employees at the salaries designated: One assistant director, at $2,500 per annum, one chief clerk, at $2,000 per annum; one draftsman, at $1,800 per annum; one messenger, at $600 per annum; and, in addition thereto, such other employees as the Secretary of the Interior shall deem necessary: Provided, That not more than $8,100 annually shall be expended for salaries of experts, assistants, and employees within the District of Columbia not herein specifically enumerated unless previously authorized by law. The service thus established shall promote and regulate the use of the Federal areas known as national parks, monuments, and reservations hereinafter specified by such means and measures as conform to the fundamental purposes of the said parks, monuments, and reservations, which purpose is to conserve the scenery and the natural and historic objects and the wildlife therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations.

SEC. 2. That the director shall, under the direction of the Secretary of the Interior, have the supervision, management, and control of the several national parks and national monuments which are now under the jurisdiction of the Department of the Interior, and of

the Hot Springs Reservation in the State of Arkansas, and of such other national parks and reservations of like character as may be hereafter created by Congress: Provided, That in the supervision, management, and control of national monuments contiguous to national forests the Secretary of Agriculture may cooperate with said National Park Service to such extent as may be requested by the Secretary of the Interior.

SEC. 3. That the Secretary of the Interior shall make and publish such rules and regulations as he may deem necessary or proper for the use and management of the parks, monuments, and reservations under the jurisdiction of the National Park Service, and any violations of any of the rules and regulations authorized by this Act shall be punished as provided for in section fifty of the Act entitled "An Act to codify and amend the penal laws of the United States," approved March fourth, nineteen hundred and nine, as amended by section six of the Act of June twenty-fifth, nineteen hundred and ten (Thirty-sixth United States Statutes at Large, page eight hundred and fifty-seven). He may also, upon terms and conditions to be fixed by him, sell or dispose of timber in those cases where in his judgment the cutting of such timber is required in order to control the attacks of insects or diseases or otherwise conserve the scenery or the natural or historic objects in any such park, monument, or reservation. He may also provide in his discretion for the destruction of such animals and of such plant life as may be detrimental to the use of any of said parks, monuments, or reservations. He may also grant privileges, leases, and permits for the use of land for the accommodation of visitors in the various parks, monuments, or other reservations herein provided for, but for periods not exceeding thirty years; and no natural curiosities, wonders, or objects of interest shall be leased, rented, or granted to anyone on such terms as to interfere with free access to them by the public:

Provided, however, That the Secretary of the Interior may, under such rules and regulations and on such terms as he may prescribe, grant the privilege to graze livestock within any national park, monument, or reservation herein referred to when in his judgment such use is not detrimental to the primary purpose for which such park, monument, or reservation was created, except that this provision shall not apply to the Yellowstone National Park: And provided further, That the Secretary of the Interior may grant said privileges, leases, and permits and enter into contracts relating to the same with responsible persons, firms, or corporations without advertising and without securing competitive bids: And provided further, That no contract, lease, permit, or privilege granted shall be assigned or transferred by such grantees, permittees, or licensees, without the approval of the Secretary of the Interior first obtained in writing: And provided further, That the Secretary may, in his discretion, authorize such grantees, permittees, or licensees to execute mortgages and issue bonds, shares of stock, and other evidences of interest in or indebtedness upon their rights, properties, and franchises, for the purposes of installing, enlarging or improving plant and equipment and extending facilities for the accommodation of the public within such national parks and monuments.

Sec. 4. That nothing in this Act contained shall affect or modify the provisions of the Act approved February fifteenth, nineteen hundred and one, entitled "An Act relating to rights of way through certain parks, reservations, and other public lands" ("Organic Act of 1916," 1916).

Appendix C: Historic Sites Act of 1935

[PUBLIC– No. 292 – 74TH CONGRESS]

[S. 2073]

To provide for the preservation of historic American sites, buildings, objects, and antiquities of national significance, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of American Congress assembled, That it is hereby declared that it is a national policy to preserve for public use historic sites, buildings and objects of national significance for the inspiration and benefit of the people of the United States.

SEC. 2. The Secretary or the Interior (hereinafter referred to as the Secretary), through the National Park Service , for the purposes of effectuating the policy expressed in section 1 here of, shall have the following powers and perform the following duties and functions:

(a) Secure, collate, and preserve drawings, plans, photographs, and other data of historic and archaeologic sites, buildings, and objects.

(b) Make a survey of historic and archaeologic sites, buildings, and objects for the purpose of determining which possess exceptional value as commemorating or illustrating the history of the United States.

(c) Make necessary investigations and researches in the United States relating to particular sites, buildings, or objects to obtain true and accurate historical and archaeological facts and information concerning the same.

(d) For the purpose of this Act, acquire in the name of the United States by gift, purchase, or otherwise any property, personal or real, or any interest or estate therein, title to any real property to be satisfactory to the Secretary: Provided, That no such property

which is owned by any religious or educational institution, or which is owned or administered for the benefit of the public men be so acquired without the consent of the owner: Provided further, That no such property shall be acquired or contract or agreement for the acquisition thereof made which will obligate the general fund of the Treasury for the payment of such property, unless or until Congress has appropriated money which is available for that purpose.

(e) Contract and make cooperative agreements with States, municipal subdivisions, corporations, associations, or individuals, with proper bond where deemed advisable, to protect, preserve, maintain, or operate any historic or archaeologic building, site, object, or property used in connection therewith for public use, regardless as to whether the title thereto is in the United States: Provided, That no contract or cooperative agreement shall be made or entered into which will obligate the general fund of the Treasury unless or until Congress has appropriated money for such purpose.

(f) Restore, reconstruct, rehabilitate, preserve, and maintain historic or prehistoric sites, buildings, objects, and properties of national historical or archaeological significance and where deemed desirable establish and maintain museums in connection therewith.

(g) Erect and maintain tablets to mark or commemorate historic or prehistoric places and events of national historical or archaeological significance.

(h) Operate and manage historic and archaeologic sites, buildings, and properties acquired under the provisions of this Act together with lands and subordinate buildings for the benefit of the public, such authority to include the power to charge reasonable visitation fees and grant concessions, leases, or permits for the use of land, building

space, roads, or trails when necessary or desirable either to accommodate the public or to facilitate administration: Provided, That such concessions, leases, or permits, shall be let at competitive bidding, to the person making the highest and best bid.

(i) When the Secretary determines that it would be administratively burdensome to restore reconstruct, operate, or maintain any particular historic or archaeologic site, building, or property donated to the United States through the National Park Service, he may cause the same to be done by organizing a corporation for that purpose under the laws of the District of Columbia or any State.

(j) Develop an educational program and service for the purpose of making available to the public facts and information pertaining to American historic and archaeologic sites, buildings, and properties of national significance. Reasonable charges may be made for the dissemination of any such facts or information.

(k) Perform any and all acts, and make such rules and regulations not inconsistent with this Act as may be necessary and proper to carry out the provisions thereof. Any person violating any of the regulations authorized by this Act shall be punished by a fine of not more than $500 and be adjudged to pay all cost of the proceedings.

SEC. 3. A general advisory board to be known as the "Advisory Board on National Parks, Historic Sites, Buildings, and Monuments " is hereby established, to be composed of not to exceed eleven persons, citizens of the United States, to include representatives competent in the fields of history, archaeology, architecture, and human geography, who shall be appointed by the Secretary and serve at his pleasure. The members of such board shall receive no salary but may be paid expenses incidental to travel when engaged in their duties as such members. It shall be the duty of such board to

advise on any matters relating to national parks and to the administration of this Act submitted to it for consideration by the Secretary. It may also recommend policies to the Secretary from time to time pertaining to national parks and to the restoration, reconstruction, conservation, and general administration of historic and archaeologic sites, buildings, and properties.

SEC. 4. The Secretary, in administering this Act, is authorized to cooperate with and may seek and accept the assistance of any Federal, State, or municipal department or agency, or any educational or scientific institution, or any patriotic association, or any individual.

(b) When deemed necessary, technical advisory committees may be established to act in an advisory capacity in connection with the restoration or reconstruction of any historic or prehistoric building or structure.

(c) Such professional and technical assistance may be employed without regard to the civil-service laws, and such service may be established as may be required to accomplish the purposes of this Act and for which money may be appropriated by Congress or made available by gifts for such purpose.

SEC. 5. Nothing in this Act shall be held to deprive any State, or political subdivision thereof, of its civil and criminal jurisdiction in and over lands acquired by the United States under this Act.

SEC. 6. There is authorized to be appropriated for carrying out the purposes of this Act such sums as the Congress may from time to time determine.

SEC. 7. The provisions of this Act shall control if any of them are in conflict with any other Act or Acts relating to the same subject matter.

Approved, August 21, 1935 ("Historic Sites Act," 1935).

Appendix D: Tilden's Six Principles:

1. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

2. Information, as such, is not interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.

3. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical, or architectural. Any art is in some degree teachable.

4. The chief aim of interpretation is not instruction but provocation.

5. Interpretation should aim to present a whole rather than a part and must address itself to the whole man rather than any phase.

6. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults but should follow a fundamentally different approach. To be at its best it will require a separate program" (Tilden, 2007, p. 18).

Appendix E: Establishment of State Genealogical Societies by Year

New York Genealogical & Biographical Society	1869
Genealogical Society of Pennsylvania	1892
Genealogical Society of Utah	1894
California Genealogical Society	1898
Genealogical Society of New Jersey	1921
Nebraska Genealogical Society	1923
Colorado Genealogical Society	1924
Wisconsin State Genealogical Society	1939
Tennessee Genealogical Society	1952
Western Michigan Genealogical Society	1954
Ohio Genealogical Society	1955
Oklahoma Genealogical Society	1955
Alabama Genealogical Society, Inc.	1958
Idaho Genealogical Society	1958
Kansas Genealogy Society	1958
Maryland Genealogical Society	1959
Texas State Genealogical Society	1960
Virginia Genealogical Society	1960
Arkansas Genealogical Society	1962
New Mexico Genealogical Society	1962
Oregon Genealogical Society	1962
Georgia Genealogical Society	1964

Arizona State Genealogical Society*	1965
Iowa Genealogical Society	1965
Mid-Michigan Genealogical Society	1967
Connecticut Society of Genealogists	1968
Illinois State Genealogical Society	1968
Minnesota Genealogical Society	1969
Genealogical Society of Vermont	1971
Kentucky Genealogical Society	1973
Massachusetts Society of genealogists, Inc.	1975
Rhode Island Genealogical Society	1975
Maine Genealogical Society	1976
Delaware Genealogical Society	1977
Florida State Genealogical Society	1977
New Hampshire Society of Genealogists	1978
Missouri State Genealogical Society	1979
Washington State Genealogical Society	1983
Indiana Genealogical Society	1989
Montana State Genealogical Society	1989
Southwest Louisiana Genealogical Society, Inc.	1991
North Dakota State Genealogical Society, Inc.	1996
Southwest Mississippi Genealogical Society	2000
Alaska Genealogical Society	---
Hawaii Genealogical Society	---

Wyoming Genealogical Society	---
Nevada Genealogical Society	?
North Carolina Genealogical Society	?
South Carolina Genealogical Society	?
South Dakota State Genealogy Society	?
West Virginia Genealogical Society, Inc.	?

Vita

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