

The Black Tuesday Experience

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**ABSTRACT**

My project aims to unearth a significant but often untold history of the precursors to independence in the Bahamas—Black Tuesday. Because of a lack of written documentation about many of the events, it will also integrate the preliminary collection of oral histories to help tell this story from a number of different perspectives, to preserve for generations to come. The decision to use virtual reality in The Black Tuesday Experience is reliant on the fact that it is an empathetic engine, meaning it places users into the experience, it allows for full immersion thus altering the user's thoughts about an event. The Black Tuesday Experience uses virtual reality to overlay historical pieces of media on top of contemporary backgrounds and voices; listening to historical stories told with modern technology changes history into an entertaining art form. The premise of this project is to allow people who are interested in history to hear the oral histories of Bahamian people and to gain a better understanding as to why the event 'Black Tuesday' was so important in Bahamian history.

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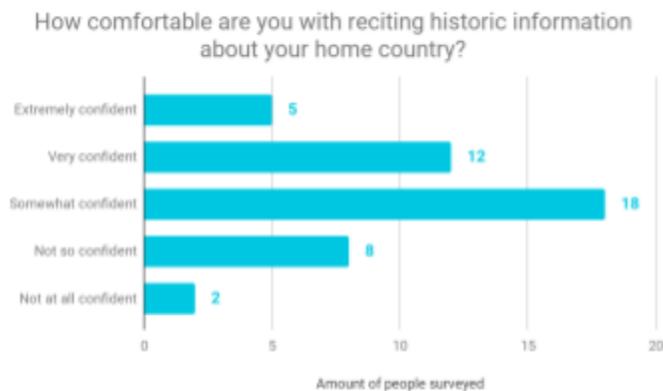
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## OBJECTIVE + RESEARCH

Tulviste & Peeter argue that it is necessary to distinguish between "official" and "unofficial" history, in order to fully understand how and why history is taught and learned. (1) Using this concept this project will analyze different historical interpretations, "official" and "unofficial", of the 1965's Black Tuesday event that continued The Bahamas on the path of becoming an independent nation. The goal of this project is to collect the "official" documented history written in books and the "unofficial" oral histories of the Bahamian event black tuesday. *The Black Tuesday Experience* is an education platform for teaching hidden histories to the Bahamian people. In a survey that I conducted (Fig.1), of forty-five (45) people, the question “How comfortable are you with reciting historic information about your home country?” was asked. Forty percent said that they were somewhat confident with talking about historic stories, while twenty-two percent said they were not confident at all.



**Fig. 1.** A small survey showing how comfortable people are reciting history.

One of the goals of my project

*The Black Tuesday Experience* is to teach people about the history of smaller countries and the struggles they had to face to be where they are now. Having their history represented and understood would open the eyes of those who only view these countries as vacation destinations. *The Black Tuesday Experience* is based on the notion that people walk in local hotspots everyday

and don't know how rich their environment is in history. Small countries like those in the Caribbean are rich and overflowing with history, a lot of which is unknown to the main public. People from these countries have a different way of thinking. This way of thinking was conceived out of the specific character of West-Indian race-relations. The West-Indian Black man, unlike the American Black man, had never been a minority. This means that the West-Indian Black man never adopted the psychology of the minority group like the highly oppressive Black man. (Lewis, 26) I chose to focus on the history of The Bahamas because it's my home country and it would be easier for me to gain information. In order to complete this project research activities were carried out, methodologies were formed and a theoretical framework was put in place. All of this must be put into thought when creating a project like this but also the historical and contemporary references involved must be applied as well.

My project, *The Black Tuesday Experience*, aims to unearth a significant but often untold history of the precursors to independence in The Bahamas, Black Tuesday. Because of a lack of written documentation about many of the events, it will also integrate the preliminary collection of oral histories to help tell this story from a number of different perspectives, to preserve for generations to come. The decision to use virtual reality in *The Black Tuesday Experience* is reliant on the fact that it is an empathetic engine, meaning it places users into the experience, it allows for full immersion thus altering the user's thoughts about an event. By using virtual reality to overlay live footage assist with how deep the immersion of this experience is. Having users see historical pieces of media on top of contemporary backgrounds and voices add an interesting contrast but also brings home that the environment is a real location. Listening to historical stories told with modern technology enhances the experience as a whole as well and

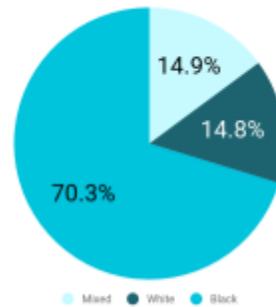
changes history into an entertaining art form. The premise of my project is to allow people who are interested in history to hear the oral histories of Bahamian people and to gain a better understanding as to why the event 'Black Tuesday' was so important in Bahamian history. The oral history stories in my project will be collected by using the public's memory, this is an essential part of building the database of *The Black Tuesday Experience*. This project will be created to be an every growing database by allowing users to submit their own experiences after being vetted; Public memory is a collection of past beliefs and opinions that help a public or community recognize their history, their present, and their future by extension. It is designed in a public realm, which shares views between different parts of the social structure. (Bodnar, 15)

History in The Bahamas has many hidden narratives that the world doesn't know. Countless stories that could be showcased and told by using the empathic tool of virtual reality. Since Columbus landed in The Bahamas in 1492, the people of The Bahamas have been "a product of distance and separation." (Jackson, 2) The first inhabitants of the islands, the Lucayans, were enslaved and displaced by the Spaniards and by 1513 the islands were mostly deserted, until 1648 when English colonists settled on an island in the chain. In 1717 the islands became a British Crown Colony; between the years of 1717 until 1973 the history of The Bahamian people seemed to get lost. On the world spectrum the journey to Independence in 1973 is usually not mentioned. The vital events that showcase the characteristics of Bahamian people seem to be unseen. The importance of knowing the build up of the road to independence shows the strength and the resilience of The Bahamian people.

By knowing the race demographic in The Bahamas in 1953 it creates understanding and frames the event of Black Tuesday. Unlike in most major countries white people are the minority

of this country. The Bahamas is a predominantly black nation, 1953 the population of black people was 70.3% (Fig. 2). The influx of black people in The Bahamas is a result of the British Empire abolishing slavery on 1 August 1834 while the United States of America abolished it in December of 1865. The geographical closeness of The Bahamas and social conditions of the United States made slaves contemplate escaping to the freed islands. The number of slaves who escaped to The Bahamas and slaves who were brought there by the slave trade make up the country's black population. The white population is derived from colonial families sent to control the islands, or business men set out to create an empire. Since the white population in The Bahamas came from either prestige or wealth they controlled the majority of the wealth on the islands. The years of British colonialism have contributed to reinforce the

The race demographic in The Bahamas in 1953



**Fig. 2.** Race demographic in The Bahamas in 1953

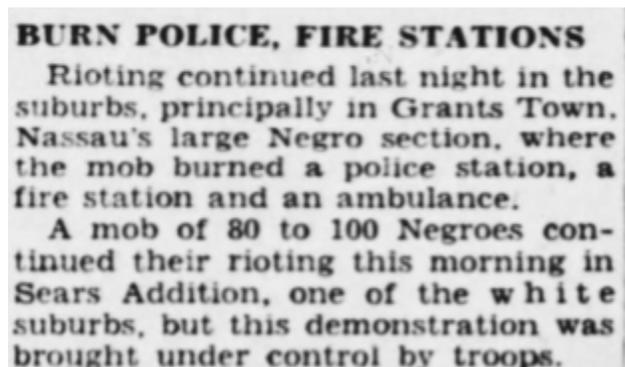


**Fig. 3.** United Bahamian Party leaders also known as The Bay Street Boys or the white minority.

influence of this minority white elite as leaders of the colonial administration have been elected from this group. (Palmer, 798) In The Bahamas wealth is in control and “the white sector of the population controls almost everything” (Nassau Guardian 1992:2A) The white men who belong to the old wealthy and prestigious colonial families

went into the political circle and were known as The Bay Street Boys. Many of its representatives were racist, and their initiatives were self-serving and discriminatory to the majority of the Black population. (Russell, 3) They were in the minority but they possessed the most power in The Bahamas. The Bay Street Boys were a group of men who profited from generational wealth and monopolized the Bahamian economy; their political party was the United Bahamian Party. The Bay Street Boys was challenged in 1962 by a rising political party, the Progressive Liberal Party, who stood to change the status quo that the Bay Street Boys set. The PLP's goal was to free the Black Bahamians from the oppressive regime of the Bay Street Boys and to establish a more equitable society. Any attempt to claim that the UBP was not malicious and that any such conclusion was merely PLP propaganda is an epitome of dysfunction. (4)

*The Black Tuesday Experience* showcases the build up of events that lead to Black Tuesday in The Bahamas. Starting with the Burma Road Riots in 1942, which was the first step on the road to majority rule. The Burma Road Riots was the result of the British and American governments making arrangements to create training bases throughout the West Indies, two were scheduled for New Providence, Bahamas. It was projected to employ over two thousand Bahamians. (Martin & Storr, 72) Black Bahamians flocked to the capital in hopes to gain higher wages that projects of this magnitude brought. Going into the working contracts the men were under the assumption



**Fig. 4.** A newspaper clipping from The Burma Road Riots in 1942.

that they would be paid 8 shillings (two dollars) a day. This is the amount that the construction company was prepared to pay, but once news of this got out to the white minority who controlled the islands they convinced the company to change it to 4 shillings (one dollar) a day. The white merchants and local contractors thought that giving black workers 8 shillings a day would upset the economy and make the black workers unmanageable. (Craon) When the workers found out that the payments were lower than expected and that the American workers receive higher payment for the same jobs they rioted for equal wages. The workers proceeded to riot until they formed labor unions, which resolved the issue of low wages, which then put a cease to the rioting. The riot was more than just an independent act of venting. Although the riot was a powerful symbol of the Black Agency that had been repeatedly referred to in the Bahamian Blacks ' political struggles, it was more than a symbol. The riot had a tangible effect. (Martin & Storr, 73)

The event that will be the main experience in *The Black Tuesday Experience* is that of Black Tuesday on April 27, 1965. Bahamian Blacks have started to chip away at Bay Street's charade since the riot of 1942. "Black Tuesday," played an important role in demonstrating to the Black Bahamian that Bay Street could be resisted and challenged. (Martin & Storr, 38) This is when the fight for equality was brought to the forefront; everyone on Bay Street that day saw this peaceful demonstration. This protest was on Bay Street, the main thoroughfare in Nassau. This location has been the scene of some of the most notable events in Bahamian history and it has been the hub of political and economic life in The Bahamas since the nineteenth century. (39) The Bahamas Parliament was made up of representatives from the United Bahamian Party, the white ruling minority, and the Progressive Liberal Party, the first national political party in The

Bahamas. The UBP was found guilty of gerrymandering the boundaries of The Bahamas' voting constituencies; their plan was to break down PLP strongholds. During the first debate about the boundaries the PLP learnt that the UBP had already made up their minds, they did not want to amend their report. This first sitting resulted in

two PLP leaders being escorted out of parliament when they refused to cease their arguments after their time limit of 15 minutes was exceeded (Fig. 5). The second debate was held on April 27, 1965, knowing about what happened prior to the first session, the PLP



**Fig. 5.** Arthur Hanna being escorted out of the House of Assembly after speaking out on gerrymandering.

returned with a plan. A plan to bring a crowd to intimidate the government, a plan to win all of

their time extensions on their speeches and a plan to make a statement. After the House dismissed the PLP's motion to have the boundaries redrawn under the jurisdiction of the United Nations, Lynden Pindling, the opposition leader, denounced the Bay Street politicians as fascists, grabbed the ceremonial mace of parliament and hurled it out of the window to the waiting public below. Milo Butler, one of the PLP's leading figures, followed suit and tossed out the quarter-hourglasses that the Speaker used to keep time. After this the PLP members of the House then stormed out of parliament to be outside with their people. Black Tuesday was conclusive evidence that Blacks in The Bahamas were prepared and able to stand up to the oppressive minority group of Whites. It was evidence that the Bahamian Blacks no longer feared the oligarchy of Bay Street. (38) Black Tuesday defined more than era, it would solidify the

presence of Bahamians in the political circle. It was a revolutionary act by the PLP and eventually one that characterized the Bahamian people.

## METHODOLOGY + RESEARCH ACTIVITIES

In order for this project to become a reality the background work must be done starting with the act of researching historical references from history books, this satisfies the aspect of “official” history. By interviewing people who were present in The Bahamas during Black Tuesday and hearing their accounts of the event the audience is able to view the “unofficial” oral histories dealing with this event. Black Tuesday was not only a one day event, it started in February 1965 when the boundaries commission was issued and continued up until its climax on April 27, 1965. The main location of the debates about the inequality of the boundaries took place in the House of Assembly, which is the lower house of The Parliament of The Bahamas.

For this project four (4) Bahamians were interviewed by using a lavalier microphone and an iPhone for recording. The four (4) interviewees (Fig. 6) were Laura Rahming-Williams who was a seventeen (17) years old at the time, she was positioned in the crowd outside the House of Assembly. Edward Andrew Maynard who was twenty-four (24) years old at the time, who was also outside the House of Assembly but instead of participating in the protest he was engaging with the police on the road. Isadora Stubbs-Maynard who was twenty-three (23) years old at the time, who saw the protesters before they were on Bay Street as they marched past her family’s service station. The last person who was interviewed was Dame Marguerite Pindling who was thirty-two (32) years old at the time, the wife of the then leader



**Fig. 6.** The four individuals who gave insight as to what happened on Black Tuesday in The Bahamas.

of the Progressive Liberal Party, she was outside the House of Assembly controlling the crowd. By collecting these oral histories I am giving viewers the chance to be told the story of Black Tuesday by people who were actually present at the time.

The areas that are focused on within this virtual reality experience were photographed by a 360 degree camera, the Ricoh THETA V. The 360 degree photographs were supposed to be the final photos that I would use within this project, some of them will be but for a smaller percentage of them they had to be reshot. This is because when I went to shoot and document the outside of the House of Assembly, bleachers were constructed and obstructing the view of the building. I knew this would be a factor but I hoped that it would be taken down by the time that I went to shoot the building. They were erected because of a large Christmas festivities held in The Bahamas named Junkanoo. This is a street parade with music, dance, and costumes that takes place every Boxing and New Years Day. There are other times of year when this parade is held but the bleachers and stands are only brought out during the Christmas holiday. The bleachers are perfect for viewing the parade's festivities but they make it difficult to see the historic buildings behind them (Fig. 7). Resulting in the documentation of what this project



**Fig. 7.** The first 360 shots taken on Parliament square, the bleachers were obstructing the view of the entire building.

called for being placed on hold. I was able to get some photographs but they were used as drafts in my project until I got the final photographs during Spring Break. The additional trip to the Bahamas was planned beforehand just in case the photographs that were taken during the Christmas Break were unable to be used in the final project. This trip served as more than a journey for environmental 360 degree photographs, this was an expedition into Bahamian culture. Being able to work on my project from January to March allowed me to get into a headspace where I knew what I had to collect additional scenes and information, in order to make my project as full as I can. The information that was collected over the Christmas Break was useful because it gave me a base on what I needed to look for. It was a teaching lesson as well, seeing that I have never used the equipment before so it was a great lesson.

While looking for content for this project I looked for some credible sources from the era, a recorded account of what happened on these days in history. After thinking about where this information could be found I considered looking at newspaper companies, I found two that fit the criteria. These newspapers are the two oldest running newspapers in The Bahamas, The Nassau Guardian in 1844 and The Tribune (Bahamas) in 1903. Knowing that these newspapers might



**Fig. 8.** The department of archives in Nassau, Bahamas

have potentially covered the events that this project is focused on I came to the conclusion that these were the first two archives that I needed to dive into. I attempted to find some articles online but this proved to be a dead end. During this attempt I discovered that online historic archives of small countries like The

Bahamas have little digital documentation. Resulting in researchers like me physically going into the archives or having to scour the Internet for any inkling of information. While I was down in the islands I went to The Bahamas Department of Archives (Fig. 8) and they were helpful in providing copies of newspapers from the time eras that are focused on. Established by an Act of Parliament in 1971 the Department of Archives holds the permanent records and archives of all government's files. The archives are open to share information to the public that are within the 30 year rule of access. This rule applies to documents/materials which are of a sensitive nature, government policy etc. With Black Tuesday being well into the 30 year rule, collecting copies of documents were easy to obtain. The two newspapers, The Nassau Guardian and The Tribune, gave Bahamians insight on the event of Black Tuesday from the first day on April 15, 1965 up until April 20, 1965 (Fig. 9). Being eligible to see the news clippings from this era allowed me to see the similarities and differences in reporting of the time. Interpreting the raw data from the archive allowed me to incorporate my own creativity while still using the foundation of historical facts to portray the event. These newspaper copies were the first pieces of historical documents



**Fig. 9.** Newspaper front page from April 28, 1965 acquired from the department of archives.

that were collected for this project. The next credible source that I looked into was the video and audio archives of the oldest broadcasting station on the islands.

Zephyr Nassau Sunshine (ZNS) was founded in 1937. It started with only being a radio broadcasting network, sending news of hurricane warnings to the various islands throughout the archipelago. It is operated by The Broadcasting Corporation of The Bahamas, which is the country owned national broadcaster. In 1977 they evolved by adding a television broadcasting station, the television station streamed programming intended to entertain, educate and inform the Bahamian people. Over the years the television station created many informative educational specials allowing Bahamians to get acquainted with their history. During the Christmas holiday I was able to get my hands on a collection of video interviews and television specials about Black Tuesday that was produced by the corporation. These four (4) CD-ROM are entitled “Legends:



**Fig. 10.** Four CD-ROMS acquired from ZNS Broadcasting station about Black Tuesday.

The Untold Story Host: Anthony Newbold, Guest: Effie Walkes April 20, 2008”, “Remembering Black Tuesday April 27, 2010”, “Black Tuesday the turning point Produced by Beverly Curry, April 24, 2014” and “Independence 1973 - Birth of a nation Narrated by Charles Carter”. All of these CD-ROMs were produced in different years

and contain information that is essential to this project. Collecting this information is one thing but cataloguing it is another, I watched each disk writing down each piece of data that I could use within the project. From doing this I was able to gather quotes, oral interviews, videos and

even some pictures. While sifting through the files from The Broadcasting Corporation of The Bahamas I also looked at the oral history interviews collected over the winter break and by looking through them I found the correct parts of the audio recording that I could use in this project.

Using the data that was collected from the oral history interviews conducted, The Bahamas Archives and The Broadcasting Corporation of The Bahamas a narrative was formed. Creating an interesting story arc was essential in this project, the arc would be a defining point in whether this virtual reality project would be successful or not. The measure of success in this project would be if the audience leaves this experience with a shift in their thinking. Taking a person's thought process from thinking The Bahamas is an island paradise to understanding the deeper meaning and historic struggle of the Bahamian people is not an easy feat. In order to do this I pulled information from The Bahamas during slavery to create a base that shows where Bahamians came from. The only way to showcase where Bahamians are there must be evidence present on where they came from. Creating a narrative starting with slavery and moving through towards independence would only display the beginning of the fight for freedom. The freedom from the british, freedom from the overpowering white man and finally the freedom from european thinking. Due to its history, the super culture has been European in the Commonwealth



**TO BE SOLD,**  
On **MONDAY** next,  
At the **VENDUE HOUSE** in **NASSAU**,  
At Half an Hour past **X o'Clock**,  
**The following NEGRO SLAVES,**  
Called and known by the Names of  
**Jemmy, Murley, Jemmy, Diver, Booby,**  
**Tom Brown, Charles and Sam, Flora, Anie,**  
**with her two Children.**  
The whole feized under Mortgage, by  
**W. BAYLIS, Pro. Mar.**  
*January 27, 1791.*

**Fig. 10.** A sign advertising a slave auction to be held at the Vendue House in Nassau, Bahamas 1791.

Caribbean: Ideas, values and images from Africa have, in large part, constituted our subculture.  
(Thompson, 39)

After the creation of the narrative a script was written, it was created by using the oral history interviews, newspaper clippings, audio and videos from the ZNS programs, 360 degree photographs and environments, and historical textbooks used to frame the event. After the narrative was written I had what I needed to record the narration for this prototype, I used my own voice for the rough draft of this and it will remain until I find a suitable voice to replace it with. Making this script as full and flush out as possible made creating the storyboard straightforward. I drew each scene out multiple times from the first person point of view and the

bird's eye point of view on pieces of letter sized computer paper. This allowed me to be able to stick the storyboard sheets up on a wall in order to see a visual of how I would like the experience to be lined up. These sheets were inked and scanned into the computer to be saved into my project folder.

Following my actions drawing out the storyboard I combined both the storyboard and the script, which included the narration and sound design.



**Fig. 11.** Rough storyboard and visual information posted on the wall.

Once all of this was done I made a mockup in Wonda VR of the wireframe of the project, including each scene and showing how the user would go through the experience. The three (3) scenes that I used as proof of concept, the introduction of slavery in The Bahamas via Vendue House, the introduction of the event Black Tuesday, and the introduction of the Bay Street Boys.

These three (3) scenes were fully built out and are able to be explored and experienced within this project. Wonda VR is a platform for creating virtual reality projects and narratives, it is an introductory program for users who are only beginning in the large field of virtual reality. I decided to use this app because I would use less time to figure out how to use an extensive application and more time



**Fig. 11.** Completed Bay Street Boys scene in Wonda VR.

constructing the strong foundation of this project. Deciding to use a virtual reality aspect came about because I saw a need for interactivity within this project. Being able to look around and be immersed into a scene influences the way that you think.

Along with the virtual scenes two dimensional and three dimensional animation is a small part of this project as well. The scenes where the mace and the hourglass flies out the window and the motion graphics animation in the introduction were the only instances where animation was used within this project. I used Adobe After Effects and Adobe Photoshop for the



**Fig. 12.** 3D mace modeled in Autodesk Maya.

animations and Autodesk Maya for the construction of the three dimensional artifacts and items. The decision to construct these items in Autodesk Maya was solely dependent on my ability with creating three dimensional items in Maya (Fig. 12). The Black Tuesday Experience

relies heavily on using different softwares and different skills in order for everything to come together and become one virtual experience.

## REFERENCES + PRECEDENT

Some historical projects and referents that inform my project are *Suffragists Oral History Project* and *Documenting the American South: Oral Histories of the American South*. Each documented and created digital databases for different women throughout history. The *Suffragists Oral History Project* was started in the early 1970s and it was created under the Bancroft Library's Regional Oral History Office located at the University of California (Berkeley, CA). As a team there were interviews of twelve groundbreakers that were involved with the woman's suffrage movement. The interviews carefully analyze oral stories and keep these trailblazers' memories alive, including their formative experiences, securing women's right to vote, the passage of the Equal Rights Amendment, all informative topics that might have been completely lost if this project was not created. In a descriptive extract, the project even shows how the interviewer viewed the interviewee and the physical location where the interview was placed. Students, scholars, and several others interested in feminist theory, gender studies, progressive-era politics, labor history, and social issues of the twentieth century can find many research sources from this website. The ability to read and browse the voices of women activists without going to the historical archive of physical papers, as well as the global distribution of those who may not otherwise be heard, is indispensable. (Sugarman, 29)

*Documenting the American South: Oral Histories of the American South* is mainly made with southern history researchers in mind; it is



Fig. 13. Documenting the American South website.

sometimes called *DocSouth* for short. The University of North Carolina Chapel Hill Library sponsors and maintains this digital database. Even though the university sponsors this site, it is full of historic narratives not only from North Carolina, but also from the south as a whole.

Featured in the Southern Women subdivision of *DocSouth* are Doctors, attorneys, educators, mill



**Fig. 14.** DocSouth's extensive database of oral histories from A to Z.

workers, midwives and mothers, professional or even political trailblazers, women who excelled in male-dominated workplaces or became

figureheads in civil rights movements. *DocSouth* is a major repository for materials of primary source.

A digitization project started with a series of slave narratives in 1994, and has extended its features.

With the passing of time and the advancement of computers there can now be different media

incorporated into the development of projects. As computers come into contact with us in increasingly difficult and sentient ways through robots, wearable devices, PDA's, and various other omnipresent interfaces play an increasingly important role in the psychological aspects of our relationships with them. (Bickmore & Picard, 293) Innate in the concept of relationship is that it is a recurrent construct; built and maintained incrementally over a series of interactions that could potentially last a lifetime. (294) The evolution of computers and digital media adds a deeper dynamic and more effective way to impact and immerse users. One of the developments of technology that I would like to focus on is virtual reality, this is because humans have interest in computers as a result of our relationship bond. Virtual reality is a computer-generated

three-dimensional world in which users undergo the expansion of their physical and sensory powers. It has many uses including allows users to escape their bodies and see themselves and everything from the outside. Virtual reality is used to apprehend immaterial objects through many senses, including touch. Being able to modify the environment through either verbal commands or physical movements. See creative thoughts realized immediately without going through the physical materialization process. (Ryan, 1) This new technology is usually framed in terms of a specific assortment of technological components, including computers, head-mounted displays, headphones and motion-sensing gloves. (Steuer, 73) Presenting content in the format of virtual reality would result in greater involvement and empathy. There are various aspects of immersive technologies such as virtual reality (Cummings and Bailenson, 1). Such features include picture quality, audio, dynamic range, user action tracking and how easily the device reacts to user actions in response. The most affecting features are viewing, monitoring and updating rates (Cummings and Bailenson, 4) These all add to the immersiveness of this engine, it allows the user to become one with the data being presented.

Three (3) contemporary projects that have influenced, *The Black Tuesday Experience*,



**Fig. 15.** The Notable Woman AR app overview.

belong to the digital realm, in the form of interactive platforms. These platforms are *Notable Women AR*, *Lessons in Herstory* and “*I am a man*” a virtual reality experience created by Derek Ham. The *Notable Women AR* (Fig. 15) is an app that uses augmented reality to place the faces of women throughout the history of the United States. Former United States Treasurer Rosie

Rios in collaboration with Google developed this AR app. *Notable Women AR* includes 100 influential women chosen from the Teachers Righting History list, a set of women that the American people requested to appear on actual U.S. currency during Rios' time in The United States Department of Treasury. The AR software works with \$1, \$5, \$10, \$20, \$50 and \$100 bills. The user opens the device, holds a note, and experiences it come to life. The motivation for creating this app is a response to the fact that in the United States fewer than 8 percent of historical public figures are women; in fact more than a century has passed since a woman appeared on United States paper currency.

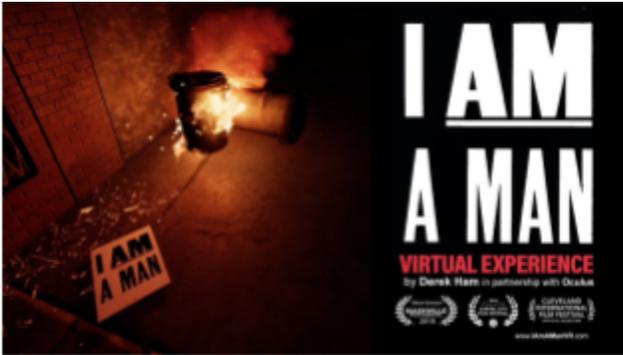
*Lessons in Herstory* (Fig. 16) app is based on the same feminist theory as the *Notable Women AR* app; giving notification to women who would otherwise not get it. According to *Lessons in Herstory* only 11 percent of the stories in United States textbooks are about women. To combat this the creators, ad agency Goodby Silverstein & Partners,



**Fig. 16.** *Lessons in Herstory* App overview.

used a popular history textbook used in The United States to literally rewrite its story. Using augmented reality the user can scan the picture of a historical man in the book and the app reveals the story of a forgotten woman in history from the same era and overlays it. The overlaid images are colorful, which targets the audience of young children in middle school. By giving recognition to these marginalized women it takes an attitude of “since you won’t do it, I’ll do it”.

Last but not least the most important precedent that *The Black Tuesday Experience* uses as inspiration is “I am a Man” (Fig. 17). The virtual reality experience “I am a Man” by Assistant



**Fig. 17.** I am a Man - Virtual Reality Experience

Professor of Graphic Design Derek Ham, PhD, is an experience that showcases the Memphis sanitation workers strike of 1968 and Dr. Martin Luther King Jr.'s assassination. In mainstream history King's assassination is widely covered in school history books, but the workers struggle, which was the reason King went to Memphis, is

often less explored. As well as the perspective of the average black person who lived in America at the time. (Gaillot) Ham does an exceptional job framing the time and allows users to experience the emotions of this group of events. "I am a Man " is made to display the information of the events leading up to the assassinatin without showing the trauma that is associated with it. By Ham using virtual reality to tell a respectful and responsive story he is altering the thoughts on how stories about black pain and trauma can be told. "VR can tap into the emotions of the user and tell a much richer story" (Ham) He incites empathy within the users of "I am a Man" by only using clever design choices and mindfulness. This project is the biggest precedent in *The Black Tuesday Experience* because it successfully tells history by using virtual reality. One of the goals of my project is to take users on a journey of immersion into a previously hidden historical narrative. What separates my project from Ham's own is that



**Fig. 18.** The virtual reality experience of I am a Man.

*The Black Tuesday Experience* displays historic events on top of contemporary backgrounds.

Everything will be overlayed and composited in order to show how even though time has gone by the history made should still be focused on.

## THEORETICAL FRAMEWORK

The use of oral history within my project *The Black Tuesday Experience* gives the event that I'm framing more layers to interpret when presented next to the base story that we are already introduced to. Using a person's recollection of an event gives us the opportunity to experience a past life. Learning smaller histories like the ones in our families are usually transferred by oral history. Storytelling, conversations, any verbal way that family members can pass stories, keep the traditions and teach the culture of their ancestors to the younger generation. If this method is good in an intimate setting why not apply it to something bigger? By using it to collect and document the history of larger events it adds a layer of human interaction. Being able to hear history from someone who experienced it changes how users ingest it. There are real people at the center of the practice of oral history: the interviewer who asks the questions and the respondent doing his or her best to answer them. This is the secret to the beauty of oral history. All the distinguishing characteristics of oral history are derived from this one factor. (Abrams, 18) No other method of documenting history takes this form of intimacy of human interaction. This also allows light to be shed on the storyteller and whose perspective is being told. Focusing on who is telling the historic stories of a country allows a deep dive into controversial stories that we might have learnt about but we don't know about the greater layers that aren't always displayed.

Documenting historical narratives in a project involves thorough research. The only way to achieve success with this project is within the research. It needs to be carried out on the theoretical framework which needs to be considered while developing, but also on the historical

and contemporary influences involved in the narrative and how they can impact my project.

Even though *The Black Tuesday Experience* aims to unearth a significant but often untold history of The Bahamas there are so many more different aspects of this project; aspects of immersive technology, collective memory and oral histories. The Black Tuesday Experience stands to share a person's recollection of an event, giving us the opportunity to experience a past life.

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