Proposal for Interactive Community and Memory Workshop

Workshop's Title

"Reconstructing Bethel AME Church's Rhetorical Past in Champaign-Urbana: A Written and Visual History."

Abstract

Bethel AME Church, an African American congregation in Champaign, IL, has a long history of rhetorical education and political activism taking place since the early years of the 20th century. However, part of this history and records are dispersed among several locations—Bethel's office, the University of Illinois Archives, Urbana Free Library, and members' own private archives. Given these multiple locations, but mostly, given Bethel's aging population, who still remembers this early history, I propose to conduct a community and memory workshop with current and former members, to promote a collaborative reconstruction and revisiting of Bethel's history (oral histories). This workshop encourages members to consider the artifacts that they hold in their private collections, and to contribute them to this reconstruction as material representations of their rhetorical history. This workshop is pertinent today as it recovers a local history, which in turn informs a national historical accounts concerning African American rhetorical training.

Summary of Workshop Proposal

I propose to conduct an interactive community/memory workshop at Bethel AME Church—an African American congregation in Champaign, IL. In an attempt to locate, reconstruct,

record, and make meaning of rhetorical education and advocacy, as these were practiced in Bethel during the first half of the 20th century, this workshop intends to focus on these members' individual contributions to this venue—their own archival materials and their memories of Bethel, as they connect to *events*, *places*, *practices*, and *people*. In doing so, this workshop fosters a sense of communal accountability among Bethel members for the reconstruction of their own history. That is, current and former members are encouraged to choose *for* the workshop the private artifacts that they own, and that speak of Bethel's less observed sites (written texts and images). They are also encouraged to collectively (interactively) use their artifacts in the workshop, to remember, interpret, and re-compose Bethel's local history (oral histories).

Given how significant private archives have been for the recovery of *local histories*, and of *national historical accounts* (Okawa, 2008), this workshop aims to contribute to both. *First*, in making use of members' individual artifacts, and their collective constructions of them, this workshop should complete some of Bethel's historical gaps, namely its early 20th century local history. Moreover, since Bethel lost its institutional documents to a fire (sometime during the 1960s), and since part of its library was distributed among members during the same period, this workshop contributes to the re-claiming and recovery of original institutional documents. *Second*, this workshop, and the researcher's subsequent analyses of findings, should inform a larger historical project, that of understanding how African Americans have negotiated in white America their own rhetorical work in church-sponsored venues. *Third*, this workshop is pertinent today as a worthy recovery work. Most notably, given the scarcity of institutional records, it emerges as the *only* initiative aimed at securing Bethel's aging members' memories, where the materiality of this workshop's methods—using

artifacts to foster members' recollections—has proven to be an effective research tool. Moreover, in my conversations with Bethel members, and in my work collecting their oral histories (fall 2009-spring 2009), senior members have expressed their interest in revisiting their history, in recovering documents by means of a community, and collaborative event, and in contributing their private artifacts to Bethel's files.

Rationale: Studying Bethel and Conducting the Workshop

Bethel should be studied for several reasons. In Champaign, and in the North End (a typically black geographical location), Bethel has a long tradition of rhetorical work and community activism—both highly visible practices during the mid 1920s and during the Civil Rights years (Illinois Digital Newspaper Collection, IDNC). Most notably, Bethel has also been a site of church and community confluence, when black university students, who were Bethel members, managed and organized a non-denominational black lyceum, the *Baraca-Philathea Lyceum* (ca 1910-mid 1940s), which was a rhetorical and literary society, whose purpose was to promote race work in Champaign (Bethel, 1938; Bethel, 2008).

In addition, three controlling ideas support conducting an interactive community/memory workshop for this historical project on Bethel. *First*, Bethel's historical committees have composed two historical narratives, in 1938 and in 2008, for which material was collected from members, and institutional documents were organized and filed in Bethel's offices. In addition, some members have their own private archives—carefully stored with appropriate temperature/light control. Yet, Bethel's institutional archives documenting rhetorical and activist practices are still very limited. This is partially explained, as was indicated in the previous section, by the loss of some of Bethel's official documents to a fire,

and by the distribution of its library among members sometime during the 1960s. The latter

decision made by Bethel's own authorities, signal that books (readers and elocution manuals)

used during the first half of the 20th century were not deemed relevant any more (Researcher's

Ethnographic Notes and Oral Histories, spring 2009-present). This highlights the need for a

venue—this workshop—aiming at recovering these rhetorical texts.

Second, evidence of visual rhetoric and politics for Bethel is also scarce, and stems

mostly, from mainstream and black periodicals in Champaign-Urbana. These images however

circulate among members as part of their private archives and are brought to, and exhibited in

their Bethel's main events, such as church anniversaries, memorial functions, or missionary

days (Researcher's Ethnographic Notes and Oral Histories, spring 2009-present). Therefore,

by encouraging members—former and current—to bring these artifacts, the workshop fosters

a political visibility, which stems from both white and black media publications, and which

completes the oral histories already collected by some institutions in town (e.g. Urbana Free

Library, UFL). *Third* and possibly the most urgent reason supporting this proposal, lies in

Bethel's aging population. Several members in Bethel, whose recollections and private

archives inform Bethel's history for the first half of the 20th century, are senior individuals,

where the youngest is 80 years old, and the oldest, though extremely lucid and active, is 97

years old. Therefore, by approaching these members, and inviting them to participate in the

workshop and contribute artifacts to it, not only would the workshop be securing these

members memories but it would also be preventing whatever texts they share from being

permanently lost in the event of their demise.

Preliminary Literature Review: Rhetorical and Archival Practices

My preliminary literature review on black literary/rhetorical societies strongly supports my observations of Bethel as a relevant site for rhetorical education for African Americans. Black lyceums and black literary societies in general, were sites where African Americans obtained and displayed their rhetorical education, as a by-product of their political activism (Logan, 2008). These were typically non-denominational societies, yet they were sponsored by local black churches. These black societies functioned as extensions of former abolitionist societies, and while serving as entertainment sites, race discussions were pervasive (Logan 2008, McHenry, 2002; Ray, 2005). Therefore, from discussions of *slavery* and its abolition, these societies, as safe spaces for African Americans, engaged in the articulation of their progress as citizens in the Reconstruction Era and at the turn of the century. Most notably, they engaged in the articulation of black 'humanity' (Ray 2005), as their increasing visibility challenged white notions of black inferiority (McHenry, 2002; Ray, 2005). Furthermore, the work of black societies align with notions of literacy as sociopolitical action, where efforts to become literate and rhetorical aimed at social change (Royster, 2000).

Workshop's Objectives

As the first systematic attempt to reconstruct Bethel's history, by means of including its less observed events, places, practices, and people as chosen by its own members, this workshop should accomplish three purposes. *First*, by encouraging the contribution of written texts and images, the workshop fosters in these members critical stances toward their own archives and toward their choices—what and who needs to be re-inscribed in Bethel's history. *Second*, it validates the voices of individual members, while allowing Bethel's most involved

participants (e.g. those who have been part of Bethel's historical committees) to contribute and situate experiences as well. *Third*, and most importantly, in promoting an interactive system of memory work, where members share artifacts and histories, the workshop intends to compose a collection of shared artifacts and oral histories to reconstruct and interpret incomplete archival evidence on Bethel, as the *only* available means today. When investigating less explored sites, such as those concerning Bethel, collecting artifacts and oral histories is a sound research practice, which allows individuals to articulate their own memories and to connect them to the materiality of their artifacts (Clandinin & Connelly, 1994; Okawa, 2008).

Methodology

The workshop procedures are supported by the literature on critical ethnographic observations, archival practices, and oral histories (Fontana & Frey, 1994; Okawa, 2008) as valid means of exploring individuals' experiences, allowing interaction, and promoting memories mediated by artifacts. In terms of archival practices, my work is initially informed by Okawa's (2008) 'bundling metaphor.' When reflecting on how her grandfather's bundles of letters aid in the reconstruction of the internment experience of Japanese Americans during World War II (indeed a national narrative), Okawa identifies the process of constructing a community memory as that of literally and metaphorically unbundling and re-bundling private letters (pp. 94-95). That is, this workshop has as its underlying basis an understanding that personal memories do aid community ones. Furthermore, Okawa's work exemplifies extended notions of archives, where place can be seen as archive. As I align with this view, this workshop also considers *people* as archive, which justifies this invitation for them to

bring materials objects, but to interact with them and explore their own memories and compare them with those of other fellow members. In doing so, artifacts are seen as *reminders* and "physical embodiments of cultural memory" (Okawa, 2008, p. 103).

As a researcher, I will be both facilitator/observer in the workshop, which I envision will allow me to give directions, but let the memory work be performed by the participants themselves. However, in case that few artifacts are brought to the workshop, my own collection from the University Archives and the Urbana Free Library could serve as artifacts to elicit memories and promote histories.

The workshop protocol consists of four stages, which move the participants from completing demographic forms to reflecting on the experiences. A complete list of anticipated tasks, questions, and procedures for the workshop is included in Appendix 1, Workshop Protocol. By means of a public and open invitation (Appendix 2, Community/Memory Workshop Announcement), members will have access to the anticipated tasks. This announcement/invitation will be posted in Bethel, in Douglass Center (Champaign), and in the Urbana Free Library, and will be sent to members by email. It will request from members that they comment on this suggested organization (Appendix 1), and that they propose tasks (agenda and details) that interest them in the reconstruction of Bethel's history, which the researcher will incorporate in her final design. The invitation will ask that members propose the roles they would like have during the workshop—co-facilitating, for instance. It will finally ask that members consider the events, places, practices, and people that in their view should be re-inscribed in Bethel's history. This last request is formulated in this manner to allow members to be open about their memories, and to give them agency in locating less visible practices.

The four anticipated stages are the following: *first*, members will be asked to complete a brief demographic card, which will help subsequent analyses. *Second*, members will be asked to list their contributions to the workshop, thus giving them an opportunity to consider what they wish to make available for Bethel's institutional records. *Third*, members will be asked to share artifacts, and histories in their teams; they will be asked to inspect materials from fellow members, and to read and comment on their contributions and those of others. Member will be asked to reflect on the reasons why their pieces should be included. For instance, the questions where members reflect on their materials and their significance for Bethel's history (questions 1 and 3), in *1.3 Interactive Community/Memory Workshop* section, need to be open ended questions, since the researcher cannot anticipate what members may have stored, or what they may choose to bring to our session. This practice also gives members the agency to construct their own history and present it to others. *Fourth*, participants will be asked to reflect on their experiences and new knowledge. The three first stages have already been tested, both in a pilot focus group (spring 2009), where members brought artifacts documenting early 20th century events, and in a collaborative work (fall 2009), where three senior sisters brought their artifacts and collectively reconstructed part of Bethel's history. Both instances were audio and video recorded.

I will collect oral histories (shared memories) by means of audio and videotaping members' interactions. As members work in teams, audio recordings will be placed in each table, while one camera will be used to videotape the whole event. Consent to be part of this workshop, means that participants authorize these recordings. Consent forms will be provided (Appendix 3, Release Form). As members indicate their willingness to donate copies of their materials to Bethel's historical files (Appendix 3), I will scan artifacts, as the session takes

place. I will analyze these texts (textual analysis), organize them in themes, and will situate them within known histories for Bethel stemming from my own archival work and from Bethel's own histories. I will compose reflections on these new findings. I will do this before filing all documents in Bethel's office. Before depositing these documents, all materials will be safeguarded in my home office and personal computer, password protected.

Access to facilities and resources. The workshop will be held in Bethel' meeting spaces, with the approval of its Pastor and other officials, provided the date chosen for the event does not conflict with any of their multiple weekly venues. Other possible meeting spaces are ether the Douglass Center, or the Champaign Public Library. Resources for this research are member's artifacts and memories, which are key elements in the purposes of the workshop. I will provide materials with directions and sample questions. I will provide copies of my own archival findings in case not enough artifacts are brought to the workshop. Since I intend to audio/and videotape member's interactions (a practice common in collecting oral histories), I will also provide the video/audio recording devices, and the portable scanner to record new archives.

Research Subjects and Participation

Any current or former Bethel member interested in participating in the workshop, and willing to contribute part of his/her private archives—letters, diaries, or journals; church documents, bulletins, or programs; newspaper issues, clippings or editorials; past compilations from historical committees; and photographs, drawings, or any other image—documenting any aspect of Bethel's past, are potential participants. Members with personal and family recollections only could become contributors too, since the workshop aims to foster members'

sharing of materials and collaborative memory work. I will post an announcement in Bethel's

bulletin board and I will send it to the community by email as well (Appendix 2,

Community/Memory Workshop Announcement). Subjects' participations and contributions

are voluntary; members will be organized in small teams/tables. Finally, members may even

co-facilitate the event with me if they wish to, as is indicated in the announcement. This will

also allow me to guide part of the work, observe their interactions, monitor the equipment,

and offer my own archives for members' team discussions.

Proposed Plan, Preparations, and Anticipated Timeline

I propose to organize and facilitate an interactive workshop for current and former Bethel

members, where they would contribute artifacts from their own private archives, and where

collaboratively, they would elaborate on their significance for Bethel's history. I anticipate

working on the following tasks: *first*, introduce the workshop to Bethel, its authorities, and

several senior members, who have private archives, and whom I interviewed in fall 2009; and

I intend to hold frequent conversations with them, to anticipate the kinds of artifacts that they

intend to share, and to secure their cooperation (during summer 2010). *Second*, compose

handouts, poster images, and flyers for workshop; and arrange a protocol binder with written

texts and images, to serve as models for the kinds of artifacts, which may be brought to the

workshop (during summer 2010), or to be used in case insufficient artifacts are brought.

Third, conduct workshop (fall 2010); and repeat event if new members express interest.

Fourth, thematically organize materials collected; begin transcription of new oral histories;

and conduct preliminary analyses (spring 2011).

Anticipated Outcomes

This workshop will lead to the compilation of new and increased archival materials, as well as the development of an increased body of oral histories about Bethel and its members. I intend to organize these materials thematically. I anticipate composing an article, or several brief pieces documenting the possibly many instances of social history, which will be contributed to Bethel's institutional documents, after completion and analyses of the contents of the workshop. This new information should in turn inform an updated version of Bethel's history.

Significance of the Workshop

In focusing on a local venue, in allowing individual members to gain agency in composing their own history, and in fostering collaborative work, this workshop contributes to local and national histories projects—historical gaps in the history of Bethel, and a global understanding of rhetorical negotiation on the part of African Americans. Most notably, this workshop does a recovery work, which will stay *in* this community, and which will inform its current rhetorical and civic practices.

Benefits to Bethel AME Church

This workshop should have a positive impact on Bethel and its members. It should contribute to an expanded notion of what constitutes a relevant archive for a recovery project such as this one. That is, members, in the process of collecting artifacts and during their workshop, should realize the importance of social history, by reflecting on their own archival methods and materials, and by considering how these materials fill gaps in Bethel's history. These benefits should be achieved because the workshop is designed to raise awareness on the informational

value of private archives, and on the importance of the seemingly 'small' moments that they document. This memory workshop should also contribute to a sense of communal work and ethos, by encouraging collaborative practices and interpretations. As a corollary, these members should become active participants in the composing of their own history. Finally, a more tangible benefit will take the form of a compilation of new oral histories and artifacts, which will remain in Bethel.

Researcher's Qualifications

In terms of my larger research on African American rhetorical education, since spring 2009 I have approached Bethel AME Church, and have conducted multiple meetings with members, informed by my own readings of archival material. I have contributed to Bethel's history, when in my conversations with members I have shared the contents of my readings, and copies of primary texts, most of which Bethel was not aware. This collaboration has been fruitful since my own archives generated new memories, which only increase our understanding of Bethel, and its rhetorical spaces. These practices of giving back to this community and my ethical treatment of their memories sustain my work with Bethel.

Finally, I have a few years of experience doing volunteer work in Champaign-Urbana, as a writing tutor for a local high school and for a prison education program in Illinois, which have only reinforced the importance of inspecting less observed educational sites (writing from young immigrant and from incarcerated populations).

References

Bethel AME Church, Research Committee. (1938). *History of Bethel AME Church*. In David

        R. Phillips Personal Papers. Champaign, IL: Bethel AME Church.

Bethel AME Church, Research Committee. (2008). *History of Bethel AME Church*. In Bethel

        AME Church Institutional Documents. Champaign, IL: Bethel AME Church.

Clandinin, D. J. & Connelly, F. M. (1994). Personal experience methods. In N. K. Denzin, &

        Y. S. Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 413-427). Thousand

        Oaks, CA: Sage Publications.

Fontana, A. & Frey, J. H. (1994). Interviewing. The art of science. In N. K. Denzin, & Y. S.

        Lincoln (Eds.), *Handbook of Qualitative Research* (pp. 361-376). Thousand Oaks,

        CA: Sage Publications.

Logan, S.W. (2008). *Liberating language. Sites of rhetorical education in nineteenth-century

        black America*. Carbondale, IL: Southern Illinois University Press.

McHenry, E. (2002). Forgotten readers. Recovering the lost history of African American

        literary societies. Durham, NC: Duke University Press.

Okawa, G.Y. (2008). Unbundling: Archival research and Japanese American communal

        memory of U.S. Justice Department Internment, 1941-45. In G.E. Kirsch & L. Rohan

        (Eds.), *Beyond the archives: Research as lived process* (pp. 93-106). Carbondale, IL:

        Southern Illinois University Press.

Ray, A. R. (2005). *The lyceum and public culture in the nineteenth-century United States*.

        East Lansing, MI: Michigan State University Press.

Royster, J. J. (2000). *Traces of a stream. Literacy and social change among African American

        women*. Pittsburgh: University of Pittsburgh Press.

APPENDICES

Appendix 1, Tentative Workshop Protocol

1.1 Demographic Information

Please complete this card with the following information:

1. Full name and date of birth.
2. State your position in Bethel AME Church. When did you first join Bethel? What sorts of responsibilities do you hold in the church?
3. Do you hold any other any other positions in the community (i.e. university, school boards/superintendence, public libraries, city council, AME connections, or other churches)?

1.2 Archival Information

In the back of your Demographic Information card, please complete the following information about the artifacts (letters, diaries, or journals; church documents, bulletins, or programs; newspaper issues, clippings or editorials; past compilations from historical committees; and photographs, drawings, or any other image) that you may have brought to our workshop.

If you are participating in this workshop by bringing your memories and recollections from Bethel, and have not brought any material artifacts, please indicate so too.

1. List the artifacts that you brought to our workshop.
2. Please indicate for each piece that you brought, whether you will allow me to copy them for Bethel's institutional records/history.
3. If you are contributing your memories at this time, please indicate so too.

1.3 Interactive Community/Memory Workshop

Please form teams of three (or four) with other Bethel members, and find a table where you would sit together. Prepare your artifacts and have them in front of you.

I will facilitate the workshop and observe your work, and will be ready to answer any questions that you may have in the process. In anticipate that we will work for no more than two hours.

I have also brought artifacts from my research, with which most of you are already familiar. I may be a participant in your table at various times, and will share some of my own findings too.

I will also place in your tables an audio recorder to collect your memories. I will provide you with paper pads, in case you would like to take notes. The entire session will also be videotaped for Bethel's records.

You should consider this workshop as an informal instance of community sharing. Take turns, and go over your materials with the members of your team. Tell them about the significance these materials have for you. Share your stories, and allow other members to contribute to your own memories. Once this process is completed for you, the other members in your team should do the same: share, show, explain, and listen to others.

These questions should help you organize your discussions in your teams:

1. What have you brought to our workshop? Explain to the members in your team the artifacts that you brought. Show your artifacts, and tell their stories.
2. Where did you find your artifacts? How long have you had them? Did they belong to you or to a relative?
3. Why did you choose to bring to them to our workshop? What part of Bethel's history do you think they complete?
4. Ask your fellow members whether they remember the events, practices, places or people that you have brought to their attention.

Once your contribution is completed, another member in your team takes the lead and repeats the procedures indicated in questions 1 to 4. Once each participant has shared their artifacts and stories in your table, feel free to ask questions amongst yourselves, and elaborate any point that was discussed before. You may consider going over your notes. Were you reminded of something that is worth sharing with your team?

When the work in your tables is done, please let me know. When our conversations are completed (at each table), feel free to observe, and contribute to what other tables may have brought as part of Bethel's history.

Once all tables have completed their work, we will all reconvene, and reflect. These questions should help us reflect on our workshop

1. What have we learned today? What new moments in Bethel's history were we unaware of? What moments have we shared with our fellow members?
2. Have we found any inconsistent memories or recollections?
3. What new memories of Bethel's history has this workshop activated?

1.4 Community Feedback

Please take a few more minutes to complete these questions:

1. Would you describe your experience participating in this workshop? Did you feel comfortable sharing your artifacts? Was there anything that you were hesitant to contribute but that you now realize might have been important?
2. Would you participate once more in another workshop, possibly bringing a new set of artifacts?
3. Would you make any suggestions concerning topics we may have missed, or people we should invite to another workshop?
4. Would you offer any comments on the organization/tasks of the workshop?

Thank you!

Vanessa Rouillon
Doctoral student, Department of English
University of Illinois, Urbana-Champaign
vrouill2@illinois.edu 217-766-9694

Appendix 2, Community/Memory Workshop Announcement

Dear Bethel AME Church,
I would like to invite the community to a community and memory workshop: [beginning text when sending announcement/invitation by email.]

<u>Interactive Community and Memory Workshop</u>
"Reconstructing Bethel AME Church's [Rhetorical] Past in Champaign-Urbana: A Written and Visual History"

<u>Event:</u> This is an interactive community and memory workshop for current and former Bethel AME Church members. In this workshop, you will have the opportunity to explore forgotten memories, share with fellow members your stories of Bethel, the North End, the University of Illinois, and the African American community in Champaign-Urbana, and reflect about those hidden moments in Bethel's history and people. If you are interested in participating, you will be asked to reflect on this question:
<u>What sorts of *events*, *places*, *practices*, or *people*, in your view, need to be included in Bethel's history</u>?
In doing so, please consider the artifacts you may have stored in your own private archives at home—in folders, shoeboxes, trunks, attics, or in your basements, for instance. You may have <u>letters, diaries, or journals; church documents, bulletins, or programs; newspaper issues, clippings or editorials; past compilations from historical committees; and photographs, drawings, or any other image</u>, documenting any aspect of Bethel's history. You are encouraged to bring them to our workshop as you see fit, and to share them with other participants and, with the aid of your common memories, reconstruct Bethel's history. Members with memories and recollections to share *only* are welcome to participate in this workshop too.

<u>Purpose:</u> Bethel AME Church has been an active civic, religious, and rhetorical space for African Americans in Champaign-Urbana since its creation in 1859. Over the years, the church has however lost part of its institutional archives, and some significant evidence of its work for the community and for black students at the University of Illinois is housed only at the University Archives. Given Bethel's own aging population, this is a pertinent time for the church to re-compose its history and compile new written and visual texts for Bethel's institutional records. This workshop aims to promote in Bethel a renewed sense of community memory.

<u>Location:</u> Bethel AME Church [or Champaign Public Library, room TBA or Douglass Center, room TBA].

<u>Date of the event:</u> TBA [sometime during fall 2010], from 3 to 5 pm [subject to change].

<u>Facilitator:</u> Vanessa Rouillon (Doctoral student, Department of English, University of Illinois). I also wish to invite you to co-facilitate this workshop with me. Whether you bring artifacts and/or memories, you may be in charge of a team, and guide its discussion through the workshop protocol. Please do let me know if you are interested in this task.

<u>Contact information:</u> vrouill2@illinois.edu and (217) 766-9694

<u>Note:</u> I have indicated in brackets metacomments, and information, which will only be known once I begin my conversations about the workshop with community members, during summer 2010.

[As was previously indicated, this announcement/invitation will be posted in Bethel AME Church, Douglass Center, and Urbana Free Library bulletin boards. In addition, I will send this text by email to Bethel's mailing list, and will attach the *Tentative Workshop Protocol* (Appendix 1). I will address members in these terms, in the end of the email text.]

"Please find attached the *Tentative Workshop Protocol*. I would like to ask for your comments on this suggested organization. Will these questions work for you? Would you like to add or modify any part of this content? I would also like to ask that you propose tasks (agenda and details) that interest you in the reconstruction of Bethel's history. I will make sure to incorporate your input into the final design of the workshop.

Please do not hesitate to contact me for any comments or concerns.

Sincerely,

Vanessa Rouillon
Doctoral student, Department of English
University of Illinois, Urbana-Champaign
vrouill2@illinois.edu 217-766-9694"

Appendix 3, Release Form for the Use of Documents in Interactive Community and Memory Workshop and in Historical Texts

You have agreed to participate in an *Interactive Community and Memory Workshop* facilitated by Vanessa Rouillon (graduate student researcher, Department of English, University of Illinois, Champaign-Urbana).

I am interested in collecting artifacts and oral histories from you that involve your experiences and recollections from your life in Bethel AME Church to re-compose Bethel's written and visual history. I will facilitate this workshop, audio record your recollections, and video tape all participants in interaction with each other and with their materials. I will also ask you to share with me the artifacts that you brought to our workshop.

Participation in this workshop is voluntary. You may withdraw at any time. You may at any time request that the audio/video recorder be turned off, and/or that a segment be destroyed and excluded from institutional compilations.

Consent Statement

I grant permission to audio _____, video tape _____ this workshop. (Please initial where appropriate to grant consent).

I make _____ / do not make _____ available to this workshop, ALL the artifacts brought to this workshop. (Please initial one).

I grant the facilitator/researcher permission to quote _____ , paraphrase _____ from the ALL the materials made available to this workshop, in published research and oral presentations. (Please initial one where appropriate to grant consent).

For specific consent:

I _____ make the following materials available. (Please check and compose a list below).	I _____ do not make the following materials available. (Please check and compose a list below).
*	*
*	*
*	*
*	*

_____
Signature

_____
Print Name

_____
Date

There are two copies of this form. Please sign both. Return one to the facilitator and keep one for your own records.