

TALES BY MOONLIGHT: AN EXPLORATORY ANALYSIS OF THE EFFECTS OF A
STORYTELLING INTERVIEW PACKAGE FOR YOUTHS AND ELDER IN A
HISTORICALLY BLACK COMMUNITY

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Storytelling is a practice that is used to pass down important information about culture, environment, and history. From a behavior analytic perspective, the process of storytelling involves contingencies and can be viewed within the framework of the Skinner's analysis of verbal behavior. For each listener, based on their history of learning and experiences, stories enable a unique type of learning about reinforcers, punishers and cultural context. In African American oral tradition, storytelling was and still is important in preserving the identity, safety, and wellbeing of African Americans. The purpose of this project was to inductively explore storytelling between youth and elders in an African American community. A training workshop was developed that included an overview of the importance and role of storytelling in the black community and ways for youth to respectfully listen and learn from elders. The participants included two children and one elder. The independent variable was the training package, the dependent measures included the levels of synchronous engagement, the listener behaviors of the youth and the participant voices, that is, the descriptions and reflections of children and elders about the process and outcomes of this project. A multiple probes design across skills with in-vivo generalization check was used to observe the effects of a storytelling interview package to engage children with an elder in the community. The results of the project indicated that the project was beneficial and enjoyable for the participants. The extent to which this was a result of the workshop was not clear and suggestions are made for future directions. The findings are discussed in the context of measurement, meaning, and positionality.

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Psalm 18:1

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INTRODUCTION

Applied behavior analysis is a “discovery-oriented research procedure” for studying behaviors of social importance (Baer, Wolf & Risely, 1968, p.91). In keeping with this approach, the general purpose of this study is to engage in discovery-oriented research within the intergenerational activities of the Denton, Texas, African American community. Specifically, this research is focused on understanding the historical context of the African diaspora, specifying the role and social significance of storytelling in black communities, conceptualizing this process through a behavior analytic lens and helping develop and evaluate a program for increasing story sharing between elders and children in the Black Denton community.

In any culture, but particularly in oppressed and marginalized cultures, it is important to transmit wisdom, guidance and to control the narrative in ways that are beneficial to the survival and flourishing of successive generations. Intergenerational storytelling has been a traditional way to do this in African American culture. Storytelling may be occurring less frequently with the increasing segregation of generations, the increase of electronic devices and with the recent pandemic conditions. This project is specifically designed to create and enter the story telling spaces of Black American culture within a specific community in North Texas.

The African Diaspora

One of the strategies that some African Americans used to contend with ongoing discrimination and threats of violence was to establish separate communities for their own people, along with a parallel network of separate institutions such as churches and school. (Rothschild & Copeland, 2008, p. 98)

The book *White Lilacs*, although fictional, detailed the account of a thriving African American community that resided in a town under the pseudonym Freedom (Meyer, 2007). The town is based on the actual history of Denton, Texas (Meyer, 2007; Re Cruz, 2009). Following the emancipation proclamation and Juneteenth, the town had churches, schools, stores, banks,

and a prospering close-knit family-like community. But in rapid time the residents were coerced and bullied out of their community by the affluent Caucasian residents presumably because they wanted to build a park and most likely because they wanted to put more distance between the black community and the white community. The park and maintaining segregation were viewed as more important than the survival of the black thriving community. The residents of the fictional Freedom Town were forced to leave the place they had called home and the individuals they called brothers and sisters. Some of the residents remained in Dillion (the town) and were moved to an area called Dog town. Dog town was considered the worst part of town, infested with mosquitos, with untillable soil and terrible living conditions. The rest dispersed to other states in North American. Some were killed.

This tale is fictional in its specifics but true in its generalities. That is, it mirrors the actual events that occurred in Denton Texas and the experiences of many other thriving post emancipation African Americans communities in North America, like the Greenwood district in Tulsa Oklahoma and Seneca Village in New York. Other accounts with descriptions of these and other events have been made public (Teague, 2019).

Seneca village was a thriving community whose population was made up of two thirds African Americans and one thirds Europeans. It was established in the 1820s and saw major growth in the late 1830s after the destruction of York Hill, a neighboring African American community (p. 98, 2008). By the 1850s a plan was developed to create a major park. “Using the right of eminent domain, the city seized the land to make the park, evicted all its residents, and razed their homes. Seneca Village was destroyed” (Rothschild & Copeland, 2008, p.98). Unfortunately, the thriving area of Seneca village was chosen to be the site of the park, today known as Central Park.

The story of the Greenwood district in Tulsa Oklahoma was a massacre that occurred on May 31st and June 1st, 1921. The city was made up of affluent, wealthy, and rich African Americans. It was known as the Black Wall Street. “Thirty-five blocks of homes, businesses, and churches that encompassed the comparably affluent black community of Greenwood were reduced to rubble by white citizens and officials committed to projecting and maintaining a dominant position in local society.” (Messer, 2021, p. 1). The thriving and affluent black community was destroyed and reduced to rubble in a 24–48-hour period. These events are referred to as the Tulsa Massacre.

The period between 1900 and 1920 consisted of a significant cluster of such occurrences, many of which are now referred to as ‘massacres’. Though not an exhaustive list, Atlanta, Georgia (1906); East St. Louis, Illinois (1917); Chicago, Illinois (1919); Elaine, Arkansas (1919); and Rosewood, Florida (1923) are all well-documented examples that, in many ways, resemble the violence in 1921 Tulsa. (Messer, 2021, p. 9)

The United States of America has a deep enduring history marked with racially charged violence. There are many stories that reflect the turbulent and painful experience of many Africans stolen, sold, or captured from their land and brought to a foreign land where they were treated less than humans by other humans that chose to enslave them. They were forcibly removed from their homeland and subjected to a variety of inhuman abuses both during slavery and following its “official” demise (Goss & Barnes, 1989; Hamilton, 1985).

Storytelling to Survive and Live with Meaning

Storytelling is one strategy developed to help African Americans connect with ancestral cultures survive and live meaningful lives. There are many forms of storytelling, songs, dance, paintings, objects, oral, written and so much more, this project is focused on oral storytelling. “Adapting the oral storytelling traditions of their ancestors helped slaves stolen from West Africa cope with and record their experiences in America” (dos Reis dos Santos, 2021 p.2). According

to Banks-Wallace, storytelling is a cultural practice used in order to pass down important information about one's culture, environment, and historical events (2002). "Storytelling gave enslaved people the opportunity to commit to memory the language, sights, sounds, smells, and textures of their native lands." (Banks-Wallace, 2002, p 412). In a time where African Americans were not allowed to read or write, storytelling was the only tool they had available for the preservation of their history and to maintain identity (Cornelius, 1983). Storytelling was and still is a means of managing and sharing intergenerational wisdom about how to live life with safety, humor, and resilience (dos Reis dos Santos, 2021). Storytelling and stories play a vital role in the transmission of culture (dos Reis dos Santos, 2021).

The content of stories is memorable, easy to understand and establishes a common ground with others, hence creating credibility. Stories also create a sense of empathy from a cognitive and emotional position to help understand the experiences and world views of others. (Lämsä and Sintonen, 2006, p. 108)

Stories can be viewed as instruments used to transfer and preserve cultural values because they provide value-similar functions. Zwack and colleagues (2016) found that storytelling was effective in transmitting cultural family value, they also found that stories were a powerful means to impact cultural family value. In addition, they found that values intended to be imparted through stories are also accurately perceived by individuals unrelated to the storyteller. Furthermore, they showed that stories are a useful means to impart cultural family values from generation to generation and to other stakeholders. Stories and storytelling are effective tools that can be used for the transmission of history and culture and strengthening and maintaining relationships.

Intergenerational Bonds

Stories are often shared across generations. Preserving and strengthening the relationship between generations has multiple benefits. It leads to a transfer of important historical

information of the community or family. It also aids in providing the children or youth, within the community or family, with helpful information that can help lead them in life and in making important decisions. Zeldin writes about this, “Research indicates that strong relationships between youth and adults serve protective and developmental functions. They can help prevent youth from engaging in problem behaviors, while concurrently, they can help promote knowledge, competency, and initiative among youth (Zeldin et al., 2005).” Furthermore, there is benefit in activities that connect adults and children within common causes related to community building (Hines, 1992; Sherrod, Flanagan, & Youniss, 2002). In a society where African Americans are traumatized and marginalized, intergenerational bonds and family relationships guarantee emotional and mental support in the face of negative scrutiny and hardships from society at large. Specifically, in Black communities in the African diaspora, families were brutally separated and torn apart for over four centuries and the definitions and boundaries of family were redefined (Penningroth, 2004, Harris, Kamhi, and Pollock, 2014, Hannah-Jones, 2021). Hines & Boyd-Franklin characterized the situation in this way, “The emotional significance of relationships is not determined solely by the immediacy of blood ties. In fact, “family” is an extended system of blood-related kin and persons informally adopted into this system (Hines and Boyd-Franklin et al., 2002, p. 324.)”

Elders

In African American and African communities, the elderly, whether through blood kinships or spiritual kinship, are looked up to for guidance, they are often seen as vessels of wisdom, especially older women (Hines and Boyd-Franklin, 2002).

The elderly are called upon to impart wisdom as well as to provide functional support to younger family members. Elders are testimony to the fact that one not only can survive but can transcend difficult circumstances as well. They serve as models for self-sacrifice, personal strength, and integrity. By example, they show that although suffering is

inevitable, one can grow from hardship and adversity. (Hines and Boyd-Franklin, 2002, p. 325)

This stems, in part, from the African lineages and belief systems, for example, many tribes in Nigeria West Africa, have titles of honor called “Elders”, that are given to older men, and sometimes women, in the community who are seen as vessels of wisdom to aid in the affairs of the community, and they are seen as advisors of the kings and rulers in the community. Most times, the elders are asked to help guide the youth of the community. Additionally, they are asked to chastise and correct the youths if they fall out of line (Personal Knowledge). There is a certain type of knowledge and wisdom that can only be acquired with age and the experiences that come with the years passed (Bennis and Townsend, 1989). That knowledge and wisdom is the only requirement tied to the position of being an elder and a leader in the community (Bennis and Townsend, 1989).

Preserving Black Stories in Black Communities

For the Black community, the experiences of the older adults in the community have been pivotal to the growth and success of the youths in the community. Seen as a tool to transfer the wealth of knowledge from the elders to the younger generation, the African storytelling tradition probably became more amplified in the context of laws and norms that forbid enslaved peoples to learn to read and write, another human way of sharing knowledge (Cornelius, 1983).

Kouyate (1989) noted that “without stories in an oral tradition there is no history, no reference” (p. 181). The experiences of the older adults and ancestors act as an important framework and foundation for the younger generation to build upon. It helps in their understanding of their identities. The stories of one’s ancestors coming from family and community members helps to control the narrative. The oppressor cannot narrate the stories of the oppressed, it is a great disservice for the stories and identity of African Americans to be

spoken from the mouths of Anglo Americans and non-African Americans.

Keeping the stories of the community within the community and from the mouth and experiences of community members creates a touchstone. “Touchstones are things that remind people of a shared heritage and/or past (Banks-Wallace, 2002).” Storytelling stimulates the community by presenting a unique expression to our experiences, the wisdom gleaned through living, and truths passed on from generation to generation. It connects the present (listeners) to the past (ancestors) by creating touchstones. Touchstones help create an intimate connection and relationship between generations. The process of storytelling creates a communal experience between the speaker, listener, ancestors, and the community at large, creating a deep connection between them (Malone, 1994).

Essentially, storytelling is retelling the stories of those who have come before (ancestors) and renewing the important wisdom for the life of the human community and its future. “Stories are a means of preserving common characteristics of a culture and passing them on to subsequent generations” (Gates, 1989; Howard, 1991). It nurtures a harmonious African American community and sustains a unique cultural identity. It expresses the struggle for spiritual and material freedom. “Stories provide practical guidelines and aids in answering existential questions about the meaning of life in general or of our lives in particular” (Banks-Wallace, 2002, p. 411). Stories can be used to ask and answer epistemological and ontological questions, this in turn has been pivotal in the survival of African Americans (Gates, 1989).

Stories can be used to change the beliefs of a listener and to transmit relevant information while avoiding the costs involved in the first-hand acquisition. It maintains social bonds or group-level cooperation. It promotes social cohesion by strengthening intra-group identity and clarifying intergroup relations. It is also instrumental in fostering bonds in many other small

scale social units. “Stories acts as a social glue that brings the community together by enabling the co-construction of social histories, the formation of a collective memory or the preservation of an established group history” (Bietti, Tilston, and Bangerter, 2019, p. 711).

Storytelling can also be viewed as a form of empowerment and activism. It empowers people by revealing the lives of those who have come before them thereby presenting a clearer picture of the current situation and in turn, provides models and options to deal with that situation (Gillespie 1998). Storytelling is an essential way of transmitting culture in African American communities as children become more separate from elders and have fewer interactions with them, there is danger in information not being transmitted. It is essential that culture will not be lost and even more important that the voices not be lost. According to Sugiyama, as cited by Schacter, Addis, and Buckner, the transmission of cultural information via storytelling may constitute a means for peers and younger generations to expand episodic memory via vicarious experiences which in turn may enhance their ability to imagine or predict future events (2007) potentially enhancing the fitness of the group as a whole. In addition, it helps in maintaining social bonds or group-level cooperation (Smith et al., 2017).

It is well established that storytelling is instrumental in the preserving and transmitting of culture, it has also been helpful in academic teaching and learning. Lehr, Osborn, and Hiebert (2005) found that storytelling was much easier for children to understand than the same information presented in expository forms. It can also improve vocabulary and comprehension faster and can be viewed as a prerequisite for logical thinking development (Haven, 2009).

A Behavioral Conceptual Analysis of Storytelling: Why and How

Storytelling is clearly an important activity that preserves the identity of a community and builds bonds that last generations. Conceptualizing the processes involved from a behavior

analytic perspective may help retain the spirit and the benefits of storytelling. This project is aimed to support the continuation of storytelling within the Black community of Southeast Denton Texas. One of the goals of this project was to teach youth ways to approach, to welcome, and to embrace the stories from their elders and give the elders opportunities to share their stories and their wisdom with the youth in the community. While scholars in behavior analysis have not addressed the storytelling experience as a whole, there have been related conceptualizations and research.

Within a behavior analytic conceptualization storytelling can be described using Skinner's verbal behavior framework (1957). That is, we can view storytelling within a functional approach to the behavior that takes into account the effects speakers and listeners have on one another the other during social interactions. In this way, the process of storytelling can be conceptualized in terms of actions and effects on the speaker, the listener, and the source of audience control and previous histories are also considered. Skinner (1957) defined verbal behavior as behavior that is reinforced through the mediation of a listener. Verbal behavior implies a social and reciprocal relationship exists between a speaker and listener(s). In the process the speaker's responses are reinforced through the behavior of the listener (Spradlin, 1985). In the storytelling, a speaker and a listener, or listeners, are present during the interaction. Although the process of storytelling is complex, operationalized and viewed through this operant framework (Hayes et al., 2007) may make it more amenable to direct nurturing and preservation. Conceptualizing storytelling in an operant framework helps teachers, clinicians and researchers operationalize and measure the various verbal behavior responses and interactions. Operationalization may also allow for increased experimentation to improve conditions, that is for intentional and specific behavior change.

According to Skinner (1957), verbal behavior is operant behavior under multiple stimulus control. In the process of storytelling both the speaker and listener are conveying different contingencies, reinforcers, punishers, contextual stimuli and so on. There is a verbal establishment of events that function as reinforcers, punishers, and contextual stimuli of response classes/forms. These events also become associated with related and yoked emotions, meanings and culture practices.

The role of the speaker in the process of storytelling is to convey contingencies to the listeners based on their history of learning and enable the listeners to learn those contingencies, the reinforcers, and punishers available to them. Storytelling can be viewed as a tool that aids the listener recognize the punishers and reinforcers, and their associated feelings and meanings, available to them without having to encounter the contingencies associated with those punishers and reinforcers.

The listener plays an important role in verbal behavior and storytelling because the reinforcers of the speaker are transmitted by the listener. The listener also aids in the development and maintenance of the speaker's behavior, as attested by Skinner's definition of verbal behavior as "behavior reinforced through the mediation of other persons" (p. 2, 1957). The listening behavior of the listener shapes and maintains the behavior of the speaker and the verbal mediation from the speaker in turn shapes the behavior of the listener, the process being mutually beneficial.

The listener, who acts as an audience to the speaker, exerts some level of control on the behavior of the speaker. The audience controls the verbal behavior of the speakers, particularly the rate, complexity, and the length. The audience reinforces the verbal behavior of the speaker and in turn functions as discriminative stimuli for the speaker. The repertoire of responses which

any individual in a given audience has at his disposal depends both on the physical similarity of that individual to members of previous audiences, and on the similarity of his current behavioral situation to those of previous audiences. In conclusion, by operationalizing this process, it may make it easier to understand and individuals can be taught skills and behaviors that better audience control of the speakers' behavior. (Sprandlin, 1985). The verbal stimuli generated by speakers serves to condition the behavior of the listener by altering the evocative functions of certain antecedent events (Schlinger, 2008). Storytelling may then be classified as a tool that be useful to convey emotions, conditions and contingencies to listeners. Viewed in these ways, strengthening the story telling process between youth and elders would involve identifying: the possible emotions, conditions, contingencies and content that might be learned in the storytelling process, identify the potential reinforcers and the needed listener repertoires to assess and teach youth for listening.

This was approach will be employed in the development of this project. Given the complexity and breadth of storytelling as a human activity, this may or may not be satisfactory as a conceptual framework to aid in nurturing intergenerational. Storytelling. As with any new approach to a phenomenon, it will take systematic exploration to fully understand and produce valued and important change. To do so is exciting.

The Teaching Interaction Procedure and Behavior Skills Training

Behavior analysts have a strong understanding of the process of teaching. These can be employed to teach good listening behaviors. The teaching strategies have been referred to as Behavior Skills Training (BST; e.g., Burke et al., 2010; Gunby et al., 2010; Kornacki et al., 2013; & Nuernberger et al., 2013) and Teaching Interaction Procedures (TIP; Leaf et al., 2009; Dotson et al., 2010; Oppenheim-Leaf et al., 2012; Kassardjian et al., 2013; & Leaf et al., 2010).

TIP has been used to teach social and pro-social skills to individuals diagnosed with autism spectrum disorder (Leaf, 2015). In a review, Leaf and colleagues (2015) detailed an extensive review of Behavioral Skills Training and Teaching Interaction Procedures. Leaf and colleagues described the effectiveness of Behavioral Skills Training (BST) on teaching multiple skills to individuals with autism by providing rationales, describing the target behavior(s), providing written summaries, modeling the behavior(s), practicing observing and recording participants engaging in the behavior(s), and providing feedback using positive reinforcement. The teaching interaction procedure (TIP) consists of six steps. Labeling the behavior, providing rationale, breaking down the behavior, teacher modeling appropriate and inappropriate demonstration of target behavior and the learner discriminating whether the demonstration was appropriate or inappropriate, learners engaging in role-play, and teachers providing feedback (Leaf et al., 2015). TIP has been effective in teaching individuals' pro-social skills (e.g., Leaf et al., 2010). TIP has an additional step of providing meaningful rationales, it goes the extra step to validate that behavior being taught is socially significant. Although TIP is predominantly used with individuals with autism spectrum disorder, it has been effective in teaching skills to typically developing individuals (e.g., Green et al., 2020). The effectiveness and success of TIP in diverse settings and with both neurodivergent and neurotypical individuals validates its use in this current project. This project will adapt the steps outlined in TIP to teach the participants storytelling listener skills as the rationales for engaging in storytelling are considered important to the overall goals of the study.

Listener/Speaker Outcomes and Listener Skills

Storytelling can potentially create a harmonious relationship between generations (Gillespie, 1998). Mutual reinforcement and benefit between the youth listener and elder speaker

would be a desirable outcome of the storytelling experience. Listener skills likely to facilitate the process might include engaging in behaviors that indicate respect and attention (e.g, using courtesies such as please and thank you, asking questions, acknowledging responses, etc) and remembering and understanding what the speaker shared with them (e.g., recalling facts and discussing the meaning of that information). Speaker benefits might include the satisfaction of imparting knowledge and being heard. Harmonious interactions can be assessed through measurement of synchronous engagement. Synchronous engagement measures are an indicator of mutually reinforcing interactions between listeners and speakers and involve measuring both engagement and simultaneous favorable affect (Cihon et al, 2019; Vernon et al, 2012).

Positionality

In 1992, Lynch and Hanson said, “Until one understands the impact of their culture, language, race, and ethnicity on attitudes, beliefs, values, and ways of thinking and behaving, it is not possible to fully appreciate the cultures of others.” Current practices suggest that researchers understand and communicate their own cultural context and include their vantage point, or positionalities when designing, conducting and reporting research (e.g., Alai & Re Cruz, 2021; England, 1994; Jacobson & Mustafa, 2019; Jafar, 2018; Pritchett et al., 2021). My relationship to this study is profoundly important to me and, I believe, to the participants. While reading the book titled “All God’s People Need Traveling Shoes” written by the eloquent and brilliant African American author Maya Angelou, I was awakened to her disappointment in the lack of affection towards her from her African counterparts on her arrival to Ghana (2010). She recounted her experience of moving to West Africa Ghana to work as a professor at the University of Ghana. She wrote about her excitement and the thrill she felt. She imagined being welcomed back to the motherland by a great celebration thrown for her by her brothers and

sisters and the excitement they would share with her. Unfortunately, that was not the welcome she received. The nonchalant expression from her African counterparts was like a stab in her chest.

Reading of her experience made me reflect on my understanding and the compassion I, as a Nigerian African woman, have and share for my African American brothers and sisters. I recognized that a great chasm exists between Africans and African Americans. I understood that that divide led to a lack of education and empathy in the hearts of Africans towards African Americans. I am ashamed to confess that there were multiple times where I was excited to encounter a Caucasian individual but there was no excitement at the thought of encountering an African American. I blamed it on the media and information that was being propagated to Africans in Africa, but that was no excuse, I had to admit that the divide was not just because of the information I received from a predominantly white media but also my lack of motivation to learn about the changes that occurred pre and post slavery era to my brothers and sister stolen and sadly sold from our land.

There is so much that is left unknown because we Africans choose to believe what the white media says about our brothers and sisters. Think about it, if a stranger that has oppressed and bullied your brother was to tell you about your brother, would you believe their description and take it as truth? It was in answering this question that I felt it was my duty as a daughter of Africa to learn about my brothers and sisters displaced from the motherland and to use that information to hopefully begin to bridge the gap between Africans and African Americans. Being an African woman, I have the privilege of knowing and understanding my personal and communal history, due to the fact that I was blessed to have been brought up in my native and ancestral land, while immensely experiencing a culture so rich and beautiful. There is only so

much I can do but, my hope is that this project helps my African American brothers and sisters learn about their history and find the beauty in their communities and in their stories. Using my skills in behavior analysis, I hope that the process used in this project can be revised, expanded and replicated to start a movement that aids in the preservation of the beautiful African American stories so they can be shared with people in both continents.

In order to achieve the goal of bridging the gap between both continents, and of showing honor and respect to my African American brothers and sisters, it was of uttermost importance to me that this research be participatory (Fawcett, 1991; Pritchett et al., 2021). That entailed using an ongoing dialectical approach to ensure participant's comfort, input and perspectives. The participants voices, opinions, and feelings were respected and that procedures were developed with them. Engagement was with full participant input, assent and permission. From the onset of this study, we made sure that the participants knew that the project was about them and their community and not about the researchers.

In this manuscript, I refer to myself as a researcher, a black African woman, a student investigator and practitioner, and finally a black behavior analyst. I am all that, all these titles explain different part of me and my journey, and these titles help explain the journey I was on in this project. These titles do not make me better than the participants. I believe, and I strove to create an environment, that the participants are themselves researchers and experimenters. Together we changed and shaped our behavior and they aided me in completing and understanding this project; in the process transforming it into a compassionate and meaningful project. The elder participant was referred to as an elder not just because of her age, but because of the wisdom she has garnered, her experiences, her knowledge, her poise, and her strength. She brought great wisdom to this work.

Discovery-Process

Storytelling in this context is a new area for study in behavior analysis. When starting an applied experimental analysis there are several considerations for the applied researcher as a student and as a teacher (Mallott, 2018; Pritchett et al., 2021). In no way should participants be exploited, and the primary aim should be their well-being and progress. In this case we worked closely and in a participatory way at each point in the study. Secondary to this is what the student practitioner learns about compassionate and participatory research. In this case, that involved gaining a deep knowledge of the history of the Black people in Denton, learning about the dimensions of storytelling in the Black community, and listening and incorporating the feedback of the participants and the community leaders. Tertiary to client well-being are the contributions that the project might make to the generalized knowledge base. In this case, we hope that the video recordings as well as this report contribute to future efforts and that this report helps other community activists and behavior analysts.

For those reasons, this project is exploratory in nature, meant to help the student author learn a process of effective and meaningful behavior change while organizing the knowledge within the conceptual and procedural framework of the discipline being learned. As such, the purpose of this project was to pilot a training program and to develop a measurement system. An inductive approach was utilized to design and evaluate this training program. It was hoped the program would increase and maintain the children's interest, help them understand why storytelling is important, teach them to interact with elderly people in ways that are respectful, and to learn from their interactions. We collaborated with children and elders in the historic community of southeast Denton as our participants because, as discussed earlier, the oral history is important to its elders and subsequent generations.

This is an exploration of what to measure during particular types of storytelling interactions between youths and elders in a black community. The independent variable was the training package, the dependent measures included the levels of synchronous engagement, the listener behaviors of the youth and the participant voices, that is, the descriptions and reflections of children and elders of the process and outcomes.

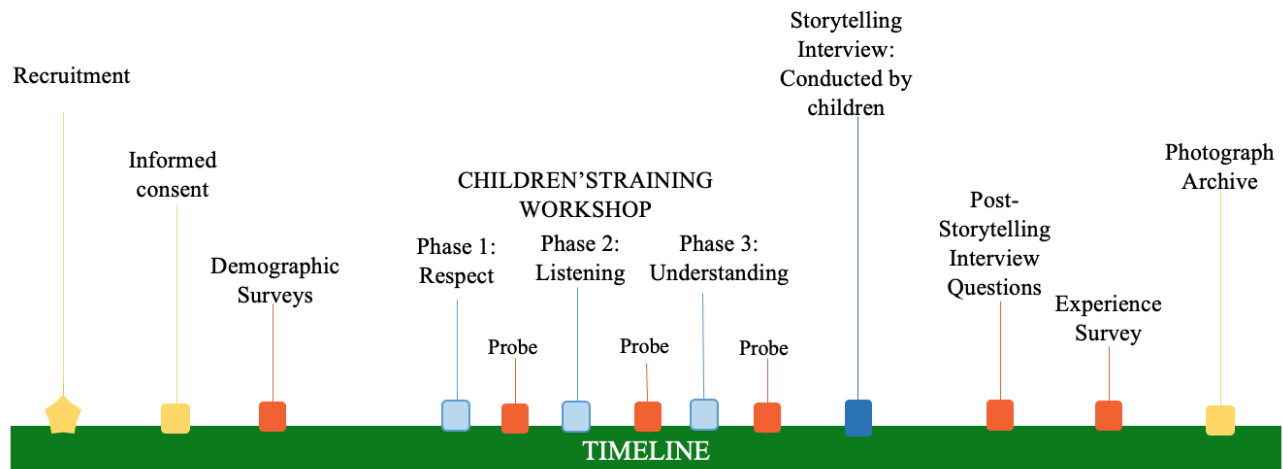
METHODS

This study involved several components, and the overall progression is depicted in Figure 1.

1. Each of the activities and components of the project are described below.

Figure 1

Timeline of Project



Setting

The study took place in historic area of Southeast Denton. Specifically, all activities to place at the Martin Luther King Parks and Recreation Center (MLK), a 21,650-square-foot facility run by the city of Denton, Texas that is open to the residents of Denton (City of Denton, 2022). The MLK center is in the heart of Southeast Denton and, in addition to the many neighborhood churches, is a central location for community activities.

Prior to the existence of the MLK center in present day Southeast Denton, the area of Southeast Denton contained a town called Freedman town established by 27 black families in 1875. In 1880 they relocated and settled down in an area located in downtown Denton and named in Quakertown. In 1922, the city of Denton forcefully displaced the residents of Quakertown back to Southeast Denton, but by that time the city had turned the area of Southeast

Denton to the sewage waste area. To this day, there are descendants of Quakertown residing in Southeast Denton.

Recruitment

The director of MLK, Cheylon Brown, gave permission and guidance as to the respectful recruitment for the project. Flyers were distributed at the MLK center to recruit volunteers to participate in the project. The flyers were also posted to the MLK center Facebook page and were sent to the Black American Legion Senior Center; a senior citizens center run by the city of Denton in Southeast Denton. Participation was voluntary and the flyer stated that a snack and lunch would be provided during participation. Both the elder and the caregivers of the child participants contacted the principal investigator to express interest. The training was scheduled at the time that was most convenient for the participants. A copy of the flyers can be found in Appendix B.

Informed Consent

Prior to the workshop, the child participants' guardians and elder participants were given a copy of the informed consent letter and assent forms. These were previously approved by the University of North Texas Institutional Review Board. The informed consent letter given to the children's guardians included the purpose of the project and explained that the participant would take part in a training workshop with the researcher where they would learn about the importance of storytelling, learn storytelling interview skills, practice the skills during role-play discussions, and reflect on their experience. The informed consent letter given to the elders included the purpose of the project and the requirements for participation. Consent was collected throughout the project, if the child or elder decided at any point the project to discontinue participation they were allowed to, but none of the participants chose to leave the project throughout its entirety.

The participants returned a signed copy of the informed consent letter to the student investigator. A blank copy of the informed consent and assent forms can be found in Appendix C.

Participants

Participants were selected in the order that they expressed interest. Participants included two child participants and one elder participant. All participants identified as being of African American and or Black descent and identified as being members of the Southeast Denton community. Prior to recruitment, it was discussed between the MLK center Director and investigators that the videos received during this project would be property of the MLK center and would be used as part of an historical archival project on the center's website. Due to this reason, the researchers required no confidentiality mandates and the first and last names in this document are the real names of each participant. Participants understood this when giving consent. This detail of the experiment was explained in full to each participant and their guardians, if applicable, and informed consent and assent were secured.

Chevelle Miller was the first child participant that completed the project. She identified as an African American female, age 9. She also identified as being a member of the Southeast Denton Community. Chevelle's legal guardian reached out to the researcher to express interest in participating in the project, therefore, she was selected to participate in the project.

Maliyha Simpson was the second child participant that completed the project. She identified as an African American female, age 10. She also identified as being a member of the Southeast Denton Community. Maliyha's legal guardian reached out to the researcher to express interest in participating in the project, therefore, she was selected to participate in the project.

Ms. Alma Clark was the first elder participant that expressed interest in this project. Ms. Clark identified as an African American female, age 94. She also identified as being a member of

the Southeast Denton Community. Ms. Clark reached out to the researcher to express interest in participating in the project, therefore, she was selected to participate in the project.

Materials

The participants were given the option to complete the project virtually over a video conferencing service platform or attend in person. All participants chose to complete the project in person. The MLK center community room consisted of tables, chairs, and a laptop that was used to present the PowerPoint and record the audio and video of the training workshop and interview. The trainer provided a PowerPoint presentation to facilitate discussions and train storytelling interview skills, Appendix D. The video and audio from the workshop were recorded via Zoom and transcribed using Otter.ai, a cloud-based platform used to transcribe audio recordings. After transcribing the video on Otter.ai, the researcher and a transcriber checked for the transcriptions and manually changed the mistakes to ensure accuracy for data collection.

Experimental Design

The exploratory analysis of the effects of a storytelling curriculum were evaluated using a multiple probes design across skills with in-vivo generalization check. The training workshop was conducted individually, and data was taken during role play probes and during the generalization interviews with elders. The workshop started with training respect while assessing respect, listening, and understanding. Then listening was trained while assessing respect, listening, and understanding. Finally, understanding was trained while assessing respect, listening, and understanding. The within subject design was replicated across children and generalization was assessed with elders.

Data Collection and Measures

Data were collected on child responses and synchronous engagement. The child

participants’ ability to engage in storytelling conversation with an elder while being respectful, listening to the elder, and understanding the information shared was evaluated in this project.

Table 1 contains the summary of measures that were evaluated during the role-play probes and elder interview with examples and non-examples. Each skill was broken into components and data were collected via checklist. The complete checklist can be found in Appendix E.

Synchronous engagement was measured during training probes and elder interviews. The full definitions of each measure are discussed below.

Table 1

Summary of Checklist Measures for Child Participants

Description		Examples	Nonexamples
Skill: Respect			
Salutation	The child will ask the elder for their preferred titles, use that preferred title and use titles of general respect when speaking with the elder.	<ul style="list-style-type: none"> Welcome ma’am Ms. Alice, can we talk about the first time you and your family came to Denton? Thank you, Mr. Tom. Could you please repeat what you said Ma’am? 	<ul style="list-style-type: none"> Tom, tell me about yourself. Mitchell next question.
Courtesy	The child will use verbal courtesy (VC) with the elder, and nonvocal courtesy (NVC) when interacting with the elder.	VC: <ul style="list-style-type: none"> Please tell me about yourself. Thank you for speaking with me today. 	<ul style="list-style-type: none"> Ok next question. This is so boring.
		NVC: Orients towards the elder, leans in, nods head, seats quietly while the elder speaks.	
Skill: Listening			
Comments	The child’s ability to make general comments while the elder speaks.	<ul style="list-style-type: none"> Okay. That’s interesting. Cool. 	Whatever.
Interview Questions	The child asks general questions and imperatives related to the content.	How do you want me to address you?	The child does not say anything throughout the duration of the interview.

(table continues)

Description		Examples	Nonexamples
Skill: Understanding			
Recall	The child's ability to recall information from what the elder had said during the interview like people, places, Quakertown information.	The elder tells the child that they spent most of their lives in Baltimore; the child remembers that when speaking to the researcher.	The child says they do not remember anything the elder said or says something the elder never said during the interview.
Meaning	The child's ability to understand the story the elder had said during the interview like themes and lessons.	The elder tells the child a story of sharing with his siblings. The child understands that sharing is a way of showing love to people.	The child does not understand why the elder told them a story.
Skill : Synchronous Engagement			
Any instance in which the child and elder are engaged in the interview together with either neutral or favorable affect. Adapted from Ferguson 2016 Partial interval (5s)		<ul style="list-style-type: none"> • The child and elder are engaged in the interview. • The child and elder are both sitting next to or opposite each other, oriented toward each other. • The child looks at interview prompts 	<ul style="list-style-type: none"> • The child stands up and walks away from the elder without asking the elder for permission to walk away. • The child is looking at their phone.

Respect

This was defined as the child's use of salutations and courtesy while interacting with the elder. A respectful interaction was measured by a five items Yes /No checklist. Salutations included the child asking the elder what their preferred title was, using the elder's preferred title, and using general titles of respect such as Ma'am, Sir, Mr., Mrs., Miss.

Courtesy was broken into verbal and non-verbal courtesy. Verbal courtesy included the child saying please, thank you, or I beg your pardon while interacting with the elder. Non-verbal courtesy included the child orienting towards the elder, nodding head while the elder spoke, and leaning in towards the elder.

Listening

This was defined as the child making general comments during the elder interview and

asking interview questions. General comments included the child's general comments related to the information the elder emitted, such as okay, cool, or interesting. Interview questions included the child asking the prepared interview questions without interrupting the elder and at appropriate times. Listening was measured by a 2 items Yes /No checklist.

Understanding

This was measured by two components: recall and meaning. Recall included the child's recall of information from what the elder had said during the interviews such as places, people, names, family information and information about Quakertown. Meaning included the child's discussing themes and lessons from the stories the elder had said during the interview.

Understanding was measured by a 6 items Yes /No checklist.

Synchronous Engagement

This was defined as the child orienting towards the elder, looking at the same item or person as the elder, or looking at interview prompts. Synchronous engagement was measured and scored using a 5-second partial interval recording. Synchronous was scored within the interval when child and elder were engaged in the same activity together (that is, orienting towards the elder, looking at the same item or person as the elder and looking at interview prompts), with neutral or favorable affect (Adapted from Ferguson 2016). This scoring protocol can be found in Appendix F.

Interobserver Agreement

The researcher and another graduate student independently scored the videotaped probe sessions. Interobserver agreement (IOA) was collected for all (100%) of the sessions. IOA was calculated for checklist components by dividing the number of agreements by the total number of

agreements plus disagreements and multiplying by 100. Mean percentage of agreements for skills was 100% during roleplay probes and 100% during elder interview. Mean percentage of agreements for Respect, Listening, and Understanding checklist component was 100% during probes and 100% during elder interview. IOA for synchronous engagement was calculated by dividing the number of agreements per 5-second interval by the total number of agreements plus disagreements and multiplying by 100. Mean percentage of agreements of synchronous engagement was 100% during probes and 100% during elder interviews.

General Procedures

Demographic Survey

After the informed consent and assent forms were signed and returned, both the child and elder participants filled out the demographic survey in person. The purpose of the demographic survey was to collect demographic information about the participants. The survey contained four demographic questions; these questions were the following: Is there a gender that you identify with? If so, please list it below; How old are you?; Which ethnicity/ethnicities do you identify with?; and Do you consider yourself as a member of the Southeast Denton community?

Training Probes

Following each lesson, the researcher and the participant practiced the skills in role-play probes. The purpose of the role-plays were to practice and evaluate the skills that were taught and to be used while interviewing the elder. Each role-play was recorded and later scored and transcribed. Following the role play probes, the researcher also asked the participant a series of questions to determine if the child participant could recall the stories and information told during the roleplay interview. The child's ability to understand the meaning of the stories were assessed. These questions were the following: What did the elder say about herself? (Name, age,

birthplace, children, siblings, husband?); Do you remember any story she told you? Please tell me; What did the elder tell you about Quakertown?; What makes southeast Denton (your community) important/special?; What did she wish she knew/ had when she was your age?

Children's Training Workshop

Table 2 depicts a general overview of the children's training workshop. The training PowerPoint used to facilitate discussion is included in Appendix D. What follows is a brief description of the training workshop. The purpose of the training workshop was to provide descriptions of the importance of storytelling and stories, rationales of the project, models of engaging in conversations with elders (respect, listening, and understanding), followed by opportunities to practice, self-reflect, and receive feedback about interview skills.

The workshop was conducted individually with the trainer and child participant. Only the child participant was required to participate in the training workshop. The child participants' friends and family were invited to watch the training. Both child participants brought friends with them to watch the training and elder interview. The training workshop began with introductions between the trainer and the child participant. The trainer introduced herself as a method of developing a safe space between the trainer and the participant in order to learn about each other. This also contributed to the participatory nature of the training. The training then covered the definition of storytelling, the importance of storytelling and stories and an overview of the three main lessons, respecting elders, listening to elders, and understanding the elders. Each lesson consisted of a description of the skill and components, video models of examples and non-examples. The participants were prompted to describe and identify what aspects of the video models made the interactions proper or not. Following the models, the child and researcher engaged in roleplay where each skill was assessed. Following the roleplay, the researcher asked

the child participants a series of questions to assess if the child recalled information and stories from the role-play interview. Finally, the child participant was given feedback. Following each lesson, the participant was given a break. The training workshop ended with the participants and researcher discussing the day.

Table 2

Training Workshop Sequence and Components

Training Section	Training Elements
Pre-Storytelling Interview	
Introduction	Introduce all participants.
What is storytelling?	The components of storytelling (definition and use)
Why is storytelling important?	Rationales about the importance of storytelling to the community (transmission of lessons, history, and culture)
How stories help our lives journey?	Rationales about the importance of storytelling to the individual child
Respecting elders	Using salutations and being courteous when interacting with respected elders
Post-Storytelling Interview	
Listening to elders	Watching and describing respectful and listening storytelling interactions
Understanding elders' stories	Children are prompted to share a story they learned from an elder in their life and/or they have shared to help someone younger than them
Summary	The trainer and the child summarize the training

Training Details for Chevelle

The training with Chevelle began after the demographic survey had been completed. The trainer scheduled to meet with Chevelle at a time that worked best for her. Chevelle came to the training with a friend (Maliyha) that expressed interest in the project. The training went as described with the researcher beginning with introductions, positionality and the lessons.

During the first role play probe, the researcher provided Chevelle an interview prompt sheet that included a general flow of the interview. Following the probe, she answered questions

on the information shared during the probe interview. The researcher also provided feedback to her. Following the feedback, she was given a break. The researcher noticed that she took a long time to ask questions during the probe, and Chevelle asked, after the first probe, for help with more direct questions. The researcher took her feedback and made changes to the interview prompts. All changes made to the interview prompt were approved by Chevelle. The interview prompt was used for the rest of the training. All versions of the interview prompts can be found in Appendix G. After the training was completed, she interviewed the elder participant.

Training Details for Maliyha

Maliyha was present for the entirety of Chevelle's training workshop. She fully participated, answered questions, and provided feedback. After that she asked her guardian if she could be part of the study and she gave permission. Due to that, her training workshop was a brief summary of the training workshop. The researcher attempted to use the same interview prompt that was prepared for Chevelle, but Maliyha expressed that she had reading difficulties and the words were too much for her. As a result, a shortened interview prompt was created for her, and she approved it. The interview prompt can be found in Appendix G. Following the completion of her training workshop, she also interviewed the elder participant.

Storytelling Interview

Following the training workshop, the researcher called the elder participant to schedule the interview with the child participants. The interviews began with the researcher describing the purpose of the interview to both the child and elder. The interview was conducted in the same community located in the Martin Luther King Recreation center in Denton. The interview was recorded and later scored and transcribed. The interview was facilitated by the child participants. The child participant was given the written interview prompts to aid the interview process. The

interview was broken into 3 sections: Personal history of the elder, Quaker Town and Southeast Denton, and lastly, personal advice for the child participant. Personal history consisted of the child participant asking the elder to give a description of their place of birth, familial information, place of origin, and when the elder moved to Denton (if they weren't born in Southeast Denton). Quakertown and Southeast Denton consisted of the child asking the elder to describe the history of Quakertown and why Southeast Denton was important. Finally, the last section consisted of the child asking the elder for a piece of information or item the elder wished they knew or had when they were around the age of the child participant. The interview ended with the child participant thanking the elder for participating in the interview. Following the interview, the child participant was given a break with snacks while the researcher interviewed the elder participant.

Post-Storytelling Interview Questions

The researcher interviewed the child participant to assess if they could recall information from the interview. What did the elder say about herself? (Name, age, birthplace, children, siblings, husband?), Do you remember any story she told you? Please tell me, what did the elder tell you about Quakertown?, What makes southeast Denton (your community) important/special?, and what did she wish she knew/ had when she was your age?

Experience Survey

Following the history interview, the researcher interviewed the elder participant on her experience of the project/interview. What was your experience of the interview? What if anything would you change about the interview?, What did you like best?, Do you think this project will benefit the community?

The child participant also completed an experience survey with the following additional

questions: What was your experience in this project?; Did you benefit from participating in this project / interview?; What did you like best?; What if anything would you change about the project?; Did you gain a better understanding of your history and community during your participation in this project?; and Do you feel better connected to your ancestors and your community?

RESULTS

The effects of a storytelling curriculum on the child participants' responses during training workshops and elder interview generalization were evaluated. Figures 2, 3, and 4 displays multiple probes across skills graph with in-vivo elder generalization for Chevelle and Maliyha, a line graph displaying synchronous engagement during probes and in-vivo elder interview data for Chevelle and Maliyha, and a bar graph displaying the information recalled by Chevelle and Maliyha, respectively. The results show the number of checklist components for each skill, respect, listening, and understanding and the rate of synchronous engagement.

Participant 1: Chevelle

Due to ethical considerations described in the introduction, we chose not to begin the project with a baseline probe but to begin by training respect before probing. Once respect was covered in the workshop, a probe was conducted. During the first role play she scored a 5 out of 5. On her second a 3 and on her third 5. During the elder interview, she responded with 5 of the 5 respect checklist components.

Prior to the training, Chevelle responded with 2 out of the 2 listening checklist components during role play probes. Following the introduction of the listening skills, she continued to respond with 2 out of the 2 listening checklist components on her second and third probes. During the elder interview, she continued to respond with 2 out of the 2 listening checklist components.

During the first understanding role play probe she scored a 3 out of 6, on her second role play she scored a 5 out of 6. Following the introduction of understanding, she responded with 4 of the 6 checklist components. During the elder interview, she responded with 6 out of the 6 understanding checklist components.

Synchronous engagement maintained at high levels throughout the duration of the workshop. It maintained at 100% during the roleplay probes. During elder interviews it maintained at 100%.

Chevelle accurately recalled 10 facts from the elder interview.

Participant 2: Maliyha

Maliyha responded with a 5 out of the 5 respect checklist components during all role play probes. During the elder interview, she responded with 5 of the 5 respect checklist components.

Prior to the training, Maliyha responded with 2 out of the 2 listening checklist components during role play probes. Following the introduction of the listening skills, she continued to respond with 2 out of the 2 listening checklist components on her second and third probes. During the elder interview, she continued to respond with 2 out of the 2 listening checklist components.

Prior to the training, Maliyha responded with 5 out of the 6 understanding checklist components during both role play probes. Following the introduction of the understanding, she continued to respond with 5 out of the 5 understanding checklist components. During the elder interview, she responded with 6 out of the 6 understanding checklist components

Synchronous engagement maintained at high levels throughout the duration of the workshop. It maintained at 100% during the roleplay probes. During elder interviews it maintained at 100%.

Maliyha accurately recalled 15 facts from the elder interview.

Figure 2

*Children's Training and Elder Storytelling Interview Checklist Components: Chevelle [L]
Maliyha [R]*

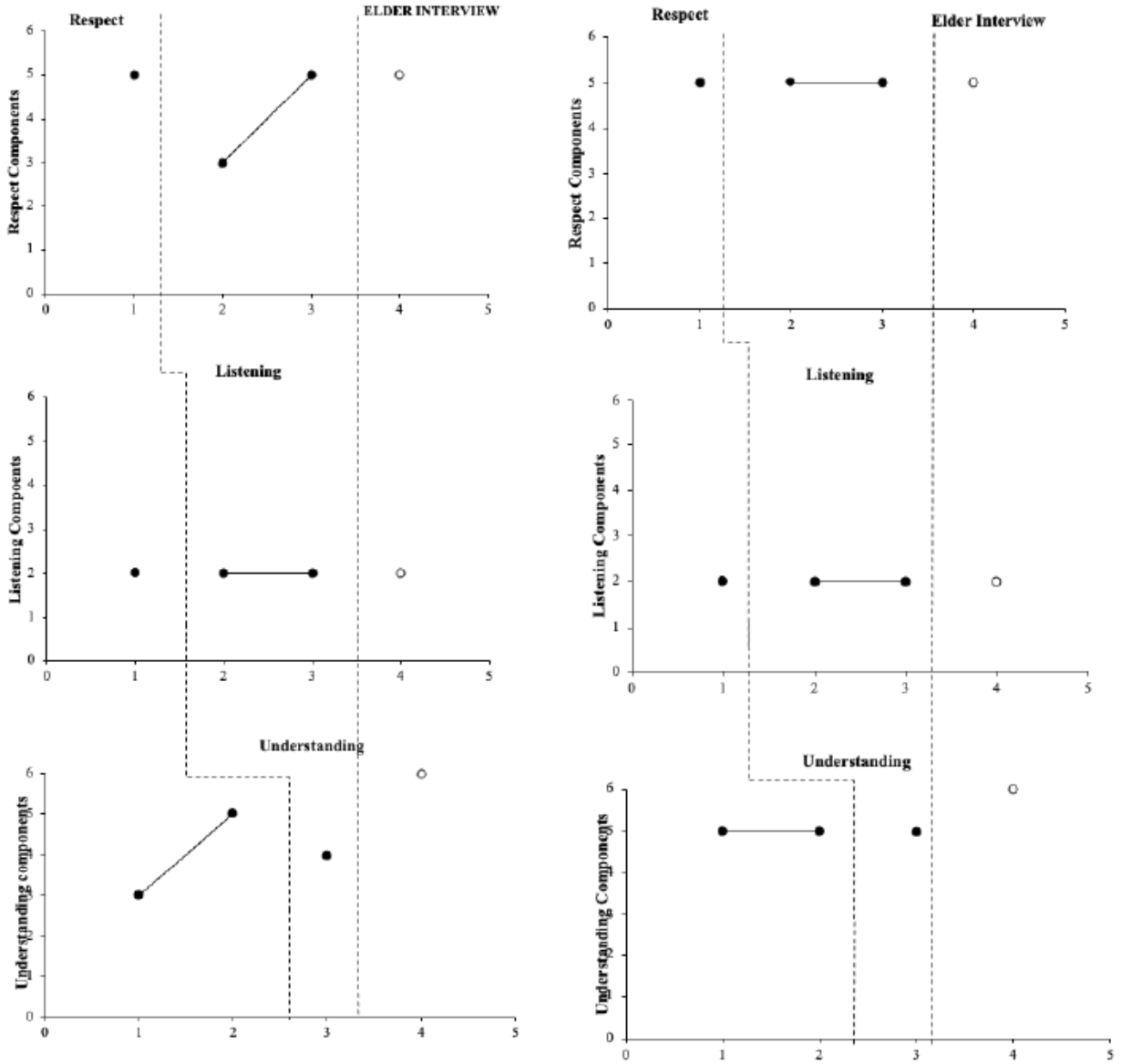


Figure 3

Synchronous Engagement during Training and Elder Interview: Chevelle (top) and Maliyha (bottom)

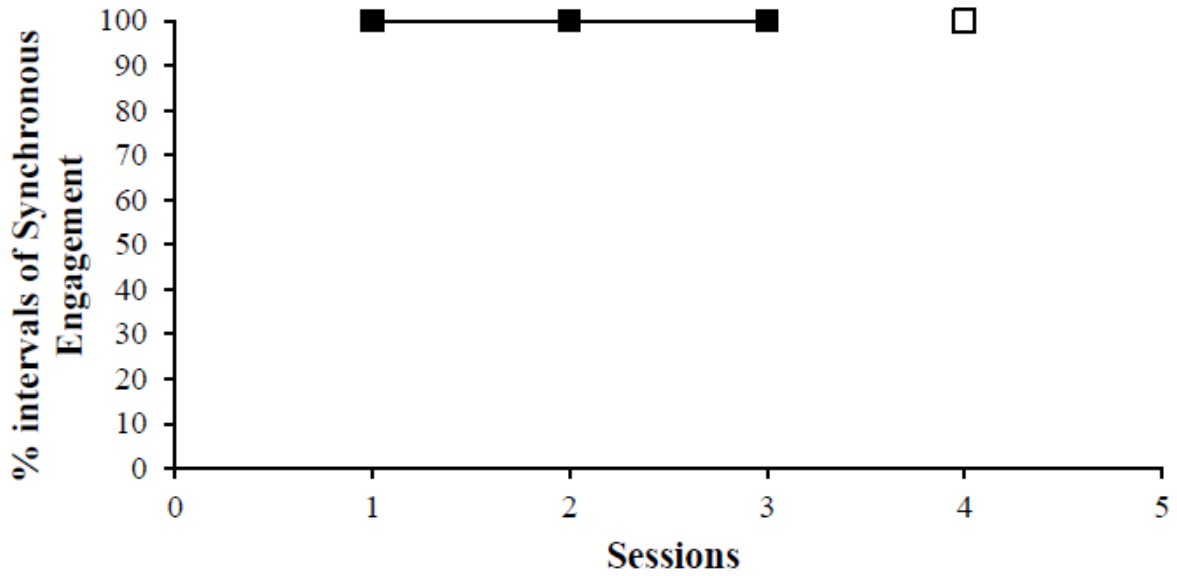
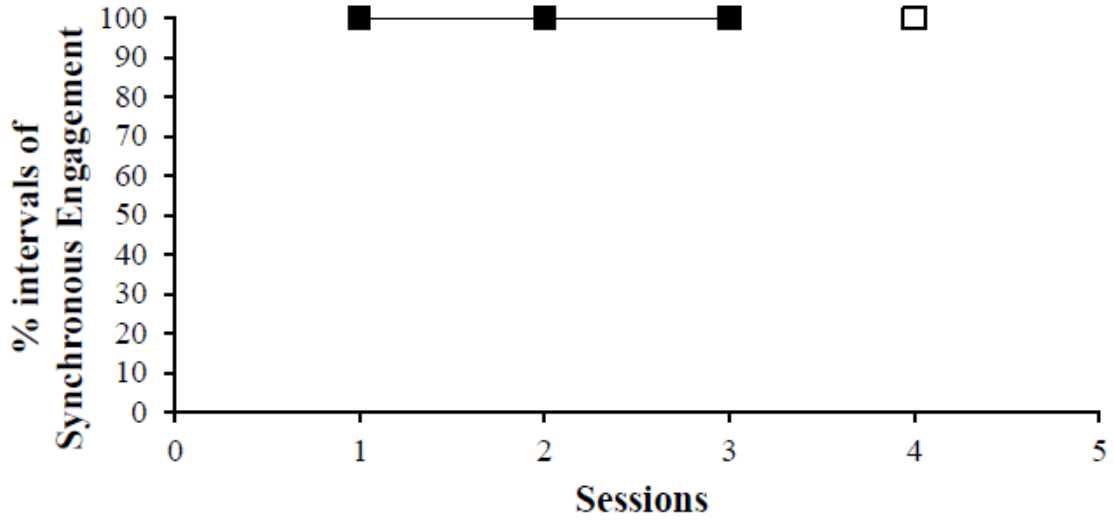
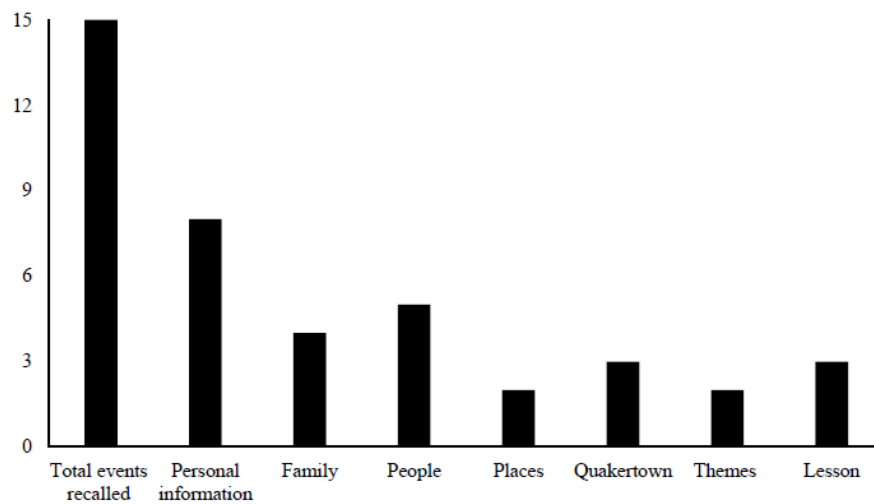
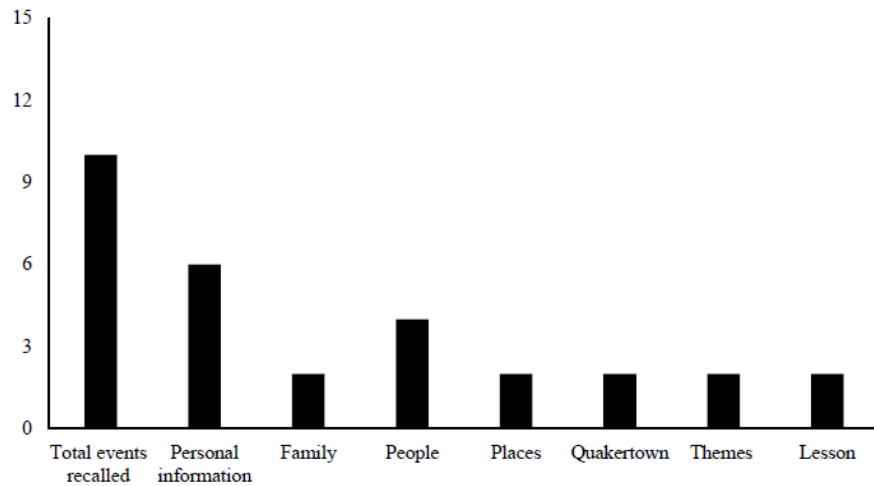


Figure 4

Information Recalled by Chevelle (top) Maliyha (bottom) during Post-Storytelling Interview



Interviews

A full transcript of both elder storytelling interviews can be found in Appendix H. Tables 3 and 4 contain interview questions and examples of responses to each question. Tables 3 and 4, show interview questions and response for Chevelle and Ms. Alma Clark interview, interview questions and response for Maliyha and Ms. Alma Clark interview. Table 5 shows experience survey response for Chevelle and Maliyha, while Table 6 shows experience survey response for Ms. Alma Clark.

Table 3

Storytelling Interview Example Responses: Chevelle Miller and Ms. Alma Clark

Questions	Examples
“Can you please tell me about yourself?”	My name is Alma Lois Clark; my maiden name is Espy. E-S-P-Y. And I was born in a town called Lampasas Texas about 182 miles from here. It’s kind of considered West Texas, it’s about south of here. The year is January, the 24 th , 1928.
Please tell me more about your family.	Ok I had three brothers and two sisters, and I was the baby. My mother died when I was four years old, and her oldest sister raised me.
How was it growing up where you did?	<ul style="list-style-type: none"> • During that time, it wasn’t integrated. I grew up in a mixed neighborhood. Spanish, and blacks, and white. We would play together, but we didn’t go to school together, nor did we go to church together, we can go downtown. And we can go to the well, back then, we called it picture show. And we could go to the show. The Spanish people could seat downstairs with the white folks. But the black folks had to pay their money and go upstairs and that’s what we would do. Me and my little friends that I played with in my neighborhood. The Spanish children went to the white School. And we blacks, like I said, had to go to the black school. • We did not go to the cafes. If we did, we had to go to eat in the in the kitchen of the cafes. • Then when I went to Austin to live, they had public transportation, we had to ride on the back of the bus in Austin.
Do you know about Quakertown?	Yes, I know about Quakertown, my husband grew up in Quakertown, so he told me many, many, many stories about Quakertown. He lived in Quakertown from the time he was five years old until Quakertown disappeared, which was in 1922 - 1923 so he was born in 1900 so that made him be 21/22 years old.
Can you please tell me what makes our community so special?	<ul style="list-style-type: none"> • I think it’s the people here in the in the community. Right now, our community is what we call a diverse community. It wasn’t when I first came, it was predominantly a black neighborhood. • ... but now our neighborhood is diverse. When I say diverse, we have Spanish people in the neighborhood as well as some whites, but we all get along well together.
Do you have any advice you wish you knew when you were my age?	I wish we had the technology that y’all have. And the opportunity to go to an integrated school and have the lunches that you have, the library, and those, you have public transportation.

Table 4

Storytelling Interview Example Responses: Maliyha Simpson and Ms. Alma Clark

Questions	Examples
<p>“Can you please tell me more about your family?”</p>	<ul style="list-style-type: none"> • My name is Alma Clark and I’m 94 years old. • I wasn’t born in Denton I was born in a little town called Lampasas, Texas that’s close to Austin, about 72 miles west of Austin. But I came to Denton in 1962 with my husband and three little children: two boys and a girl, and we moved over on the street called Hickory Street and I’ve been there ever since. • I had 10 brothers and 2 sisters, but the reason why I said that part, I had six brothers that my father had, then my mother had the four so that’s why it was. It was not just the whole entire family, but between my father and my mother. And I have a picture. This is a picture of my father, and this is his twin sister, and his name was William and we called him Bill or other words we call him “Piza”, that was his nickname, but that’s his twin sister, her name is Sophie.
<p>How was it growing up back then?</p>	<ul style="list-style-type: none"> • Oh, growing up back then, in my hometown. My neighborhood was mixed; we had blacks and whites. And we got along really well together, and [the] Spanish. The Spanish and the white went to the same school, and they went to the same church, but those of us blacks we had to go to what we call the colored school. So, our school was not integrated. We would go to the, back then we would call it the picture show now you call it the theatre or the movies. We would all walk up to hand, the blacks and the Spanish to the picture show, pay our money, the Spanish and the whites would sit here, and we have to go upstairs but the stairs was outside, we’d pay our money right here and then go around to go upstairs to see the movie. We called it the crow’s nest and then when the movie was over with, they would come out this door, we would come out our door and we would walk back to our community. • When we would go out shopping for clothes, the Spanish and the whites could go into the store and try their clothes on. But we as blacks they would take the clothes and measure our shoulders to see if it would fit. And if it had long sleeves that would mean we couldn’t try the clothes on. When we would go to the doctor. The doctor had a special place for us. We couldn’t go into what we call the main office, he had a little room not much bigger than a clothes closet where we had to wait.
<p>Do you know about Quakertown?</p>	<ul style="list-style-type: none"> • Yes, I know a little bit about Quakertown. My, this is my husband. He grew up in Quakertown. He was born in 1900 and when he came to live in Quakertown, he was five years old, so he many stories to tell me about Quakertown. It was town, all black citizens were there, but it had a grocery store, barber shops, it also had a school. It had churches, large halls and the people owned their homes. Back then they grew their own vegetables in their vegetable garden.
<p>Can you please tell me more about Quakertown?</p>	<ul style="list-style-type: none"> • Yes, Quakertown really got established in 1875. It got established right in this area where you’re sitting today but it wasn’t Quakertown then, it was first known as Freedmen’s Town. And there were 27 black families that left the city of Dallas and came here and established this area and they stayed here in this area from 1875 to 1890. Then they left. So, Freedmen’s Town you see, where the Martin Luther King building is, the Thomas Rivera School, Denton Housing Authority. The Mount Calvary Baptist Church and Mavis Street Baptist Church, we don’t know we might be sitting in somebody’s house right now. It could have been you know where they had their cows or horses or something, but all this was called the Freedmen’s Town for the blacks. • Because they were able to be free and have their own town, their own community, churches, they had a doctor, can you imagine in 1921 having they own black doctor and they had their own school and teachers, there was no segregation because most of all the people there were black. They had black teachers.

(table continues)

Questions	Examples
Can you please tell me what makes your community special, our community special?	<ul style="list-style-type: none"> • It is one thing right now, it is the diversity of the community we have because we have a lot of Spanish people that is coming to the Community and we able to live together peacefully, you know we have a good relationship with them. • This is kind of an older community why I say that, the majority of the blacks in this community are older people and the young people that's in the Community respect us and they don't try to take advantage of us like they do in so many other towns. • So, our neighborhood is a wonderful neighborhood to live in.
What did you wish when you were my age?	<ul style="list-style-type: none"> • What did I wish when you? When I was your age, I was living in in in a state in a town called Oklahoma City. • So, he took me to Oklahoma City and this aunt worked for some rich white people and they, we stayed in what they call in the servant quarters, stayed in the white part of town, but I had to learn to ride the city bus in order to get to the black school. So, from the time I was 9 years old until I was 12 years old, life was good for me because my aunt was good, the white people that she worked for was very good and whatever little nine-year-old girl wanted at that time I was able to get.
What do you wish you knew when you were my age?	<ul style="list-style-type: none"> • It's the technology because we didn't have any... But you know, we had telephones, but not the way y'all do. The computer and how you use the Internet and all of this. And not only that, then I'd be exposed to much more, education-wise because when you're in school, sometimes you have opportunity that you can go on field trips and go to other places that we weren't able to go. • I went to a one room school, and we had to bring lunch and we had to go outside to use the toilet and use the water fountain. So, when I was your age, that would have been wonderful if I could have that.

Table 5

Child Participants' Responses to the Experience Survey

Survey Questions	Chevell	Maliyha
What was your experience in this project?	I liked it	I liked it
Did you benefit from participating in this project?	Yes, I did	Yes, I did
What did you like best?	When she told me about the neighborhood, it reminded me of Rosa Parks' story, like sitting in the back of the bus	The pictures
What would you change?	Nothing	Nothing
Did you gain a better understanding of your history and community?	Yes, I did	Yes, I did
Do you feel better connected to your ancestors and your community?	Yes, I do	Yes, I do

Table 6

Ms. Alma Clark's Response to the Experience Survey

Survey Questions	Response for Chevelle [C] and Maliyha [M]
What was your experience in the interview?	C: It was good for a 9-year-old, she did well.
	M: It was okay, she just didn't talk quite loudly, she's young, she did good. She has a little soft voice. She was a little timid, but she did alright.
What if anything would you change about the interview?	C: I guess not anything, if I have to think for a 9-year-old. And it was her first time.
	M: Well, when the person is talking tell them to keep eye contact and speak up. I am a little hard in hearing, but everyone needs to be aggressive and show them your positive energy. But they did okay for 9 years old.
What did you like best?	She stuck her notes
Do you think this project and interview will benefit the community?	Yes, I know it will. There are other thing going on in the neighborhood including your project that the neighborhood will be benefiting from it. You are just a part of other people that are doing things in the neighborhood.

DISCUSSION

In spite of it, we persevered.

Ms. Alma Lois Clark

This project was an exploratory examination of the process of storytelling and to help increase children's interest in engaging in storytelling conversations with elders in their community. Generally, the goal was to engage in a discovery-oriented research process to understand what might be measured and how training could progress. The dependent variables were the children's responses during role-play and elder interviews, synchronous engagement and the participant's descriptions and reflections about the process. The independent variable was the training workshop.

Overall, the children enjoyed the storytelling training workshop and they displayed behaviors thought to be indices of respect, listening, and understanding. Every skill measured maintained throughout the duration of the workshop and were also observed during the actual elder interviews. This was especially true of Maliyha, who went through the training with Chevelle before she participated in the roleplays. Both girls showed excellent recall of the information Ms. Clarke shared with them. It is highly likely that talking about and recalling the facts of the stories in the training contributed to the number of accurate items following the elder interviews. That is, it is likely that the training established an audience, or audience control, for being attentive and remembering facts from the stories. This is an important area to pursue in future work.

For the researcher in this exploratory phase of the project, it was important to create a safe set of conditions that promotes harmonious interaction between the researcher and participants, and between the child and elder participants. This was crucial because this storytelling project will continue and the MLK director and the research team wanted to establish

from the beginning that this was a meaningful, enjoyable, participatory, and respectful process. Southeast Denton is a small community, and the “word of mouth” reputation has a great effect on the success of programs. Furthermore, many people in the community are cautious of the historically white universities that played a dominant role in maintaining discriminatory and harmful practices towards the Black community.

There were several indications that these goals were successful throughout this project. First, synchronous engagement was at high levels throughout the duration of the children training workshop, generalizing to the elder interview. This was a strong indication of the safe and harmonious space that was created by the participants and the researcher. This is a critical measure to continue to include as an index of participant comfort and enjoyment of the process.

Second, respect, maintained over the duration of the workshop, and appeared to generalize to the elder interview at high levels. Because of the design and possibly the broadness of the measures it is not clear what contributions the workshop made. Listening skills were at high levels prior to training for both participants showing that the skills were already in the children participants repertoire. Both child participants were in home environments where respect was valued and trained, hence aiding in the ease of training.

Finally, all participants had a favorable response to the training and interview. The experience survey indicated that they were extremely satisfied with the training and interview and described that the experience was beneficial for themselves and for their community.

This project’s goal was to be participatory (Pritchett et al., 2021) and not exploitative (Malott, 2018). This was evidenced by the many discussions, feedback and revisions to the process. The researchers valued and used the feedback from all participants. The researcher’s aim was to make the project enjoyable to the participant, and that was evident throughout the

entirety of the project. With each phase of the training workshop, the child participant was invited to discuss what they thought of the process and to give feedback to the researcher. An example of this was the interview aid. Originally, each child participant was to interview the Elder without the use of an aid. But the child participants requested one, so we included them. These were customized with the collaboration of the participant and the researcher to make sure that they were useful and functionally acted as an aid. The importance of a participatory intervention allowed the researcher to remain flexible and individualized, a hallmark of applied behavior analysis (Wolf & Risley, 1968; Fawcett, 1991; & Pritchett et al., 2021).

The researcher made it clear that the project was about the participants and not about the researcher. Due to the exploratory nature of this project, there were no respect baseline probes for the child participants and no pre-test for the elder participant. We believe that until we understand the conditions better this is appropriate, and it contributed to the participants comfort and satisfaction with the project. They were not guinea pigs (Mallot, 2018). In fact, the researcher spent a great deal of time learning specifically about the history of the black community in Denton about the role of storytelling in Black communities. This combined with participatory development appears to have contributed to the positive experiences for everyone involved.

Because this project was an exploratory analysis, the researchers did not have a preconceived thought of the outcomes. Maliyha's data shows no changes, probably because she was present for the whole of Chevelle's training workshop and interacted with the workshop, giving feedback, and making comments. We believe she probably learned during the training workshop with her friend, and her presence during the elder interview with Chevelle also favorably affected her responding in both the training workshop and the elder interview. Because

the researchers were led by children's responses during the training workshop and feedback received during the workshop. All changes made were based on the participants' voiced needs. In the next iteration it would be important to offer children the opportunity to accompany one another and include groups of children who can support one another during the training and interviewing process.

The researchers found that the child participants were very patient with the elder participants in that they studied the elder to know when the elder was done speaking before moving on to a different set of questions. For example, whenever the elder took a long pause (5-10 seconds) while telling a story, the child waited and watched for a cue from the elder to determine when to move on to a different question, and that was remarkable. This would be an important set of behaviors to capture in future measurement.

This project was developed from a need to preserve black stories in black communities. In a time where the stories of black communities are being hindered, it was important to the researchers that the legacy of Quakertown lived on. With legislation being passed on Critical Race Theory that hinders the stories of African American in schools across Texas, this project aimed to show that stories of the perseverance of the Black people in an oppressed system continue to be important to be preserved. Black stories are so much more than just stories. They are vessels of activism, determination, and brilliance (Banks-Wallace, 2002). They connect members of the community, fostering new relationships and opportunities of growth.

Future Direction

There is very little, if any, research on the effect of storytelling in Behavior Analysis and a lack of literature on how to effectively teach children skills storytelling interactions with elders within Black communities. This project provided an initial exploration on how to create a

measurement system that captures the interaction during storytelling interviews, and skills that assist the process that is in keeping with the specific behavioral expectations and needs of children and elders in African American communities. Future directions could include refined measurement systems, group workshops, increased elder involvement, and expanded workshop material.

There were several things observed throughout the course of the study that we did not measure, such as the pauses and tenderness displayed by the children when interacting with the elder. We also did not measure the strength of the children's verbal behavior and Ms. Alma commented that the volume and speaking with confidence could have been improved. This will be added to future studies. Also, because IOA was high for all measures, it is likely that the measures may have been too broad and were not sensitive to different levels or types of responding as is the case sometimes with checklist recoding systems. In future researcher it might be helpful to count specific responses rather than use a checklist. The same is true of the synchronous engagement measures. It is possible that the intervals were too large to be sensitive to differences. Duration measures or smaller interval recording units, for example 3 seconds, might prove to be more useful.

The workshop was conducted and assessed individually, which may be unsustainable for community centers. Future research should attempt to understand the effects of a group training workshop on storytelling skills. Anecdotally, the researcher found that child participants were more relaxed in environments where their friends were present. Each participant showed up with new friends that were interested in the project and wanted to be a part of the project. Involving groups would allow participants to be exposed to different points of view. Additionally, having the elder participant be more involved in the training workshop may help the child participants

be more relaxed and open when interviewing the elder, this may in turn allow the child participants to be more flexible and confident when interviewing the elder.

Additionally, the researchers noticed some difficulties in the child participants answering the post-storytelling interview questions. The researcher found that prior to recording the interview the child participants chatted casually about the information from the elder interview, but when the researcher began to record the session, the child participant froze up a little and was shyer and more reserved when speaking on the elder interview. Possibly having the option of audio recording for the post-storytelling interview may be more relaxing to the child participant.

There are several other dimensions about the interviewing that could be addressed. For example, future research work with the child participants to teach them about the rationales and purposes of different kinds of interview questions and work with the children to develop their own interview aid and questions. Another skill that could be taught and assessed is the child participants ability to answer the elders' questions. In addition, teaching the child participants skills of appreciating and being flexible with the elder if the elder digresses to a different topic. And politely re-asking questions that the elder digressed from. Also, it may facilitate future training if the participants could watch clips that show these and other dimensions of storytelling interactions. Doing so would not only provide basic interviewing models but also help children see that range of questions and different types of responsiveness that can happen during interviews. To continue to facilitate participatory engagement, the children can be taught to mentor other children participants, teaching them skills to become effective trainers and developing those skills to aid them be successful in other areas of their lives.

Finally, there were many other variables that were observed during the duration of this project that were not systematically evaluated but were observed. For example, the relationships

that were created between the child participants and the researcher, between the elder participants and the child participant, and between the elder participant and the researcher, the researcher feeling more connected to the community of Southeast Denton, the researcher having lunch with the elder participant, the elder participant introducing the researcher to her daughter and granddaughter, the need for reparations for the descendants of the residents of Quakertown, the reaction of members of the community to this project and so much more. These capture the beauty and the essence of human relations.

Importance

There was so much more that is difficult to capture, especially those facets that speak to the beauty of human relations. This project was important because it helped in sharing and preserving the lived history of Southeast Denton and Quakertown, it helped in strengthening the harmonious relationships between the older and younger generation of Southeast Denton, it brought great joy and insight to the MLK leadership, the researcher and advisors. The director of the MLK center, Ms. Cheylon Brown, commented additional children stated a desire to be a part of the project due to testaments from Chevelle and Maliyha. The family of Chevelle also stated that following the elder interview, she went home and told her grandmother and cousins about the information she learned from Ms. Clark.

While presenting this project at the Black Applied Behavior Analysis conference in Detroit Michigan (BABA, 2022), the reactions of the black behavior analyst showed the importance of this project to black people. This project received a standing ovation and an applause that lasted for a long duration. Afterwards, many Black behavior analysts commented on the beauty and importance of the project to the Black community and the wisdom being transmitted from the elder to child participants.

It was an honorable and noble project for me as a Black behavior analyst to embark on. It made me realize that the science of behavior analysis can be applied to important areas of human existence.

APPENDIX A
PHOTOGRAPH ARCHIVE

Below are pictures and mementos provided by the Ms. Alma Clark, and excerpt from the project.



Maud and Margaret Woods



Mr. Clark's grandmother.



Maud Woods Clark and Myrtle Woods



Maud Woods Clark (18).



John and Maud Clark



Clark Residence at Quakertown, moved to East Hickory.



The Woods at Argyle Texas



Reverend and Mrs. Clark 1988 (taken in their house in Quakertown)



Ms. Alma Clark and a group of museum visitors


Below are photos taken at the Quakertown House located in the Historic Park at Denton Texas.

Life in Quakertown

What was Quakertown?

"It was a community of three towns... where neighbors knew one another, fought like garden and their own business in single front porches, water and sewer lines crossed the street, and they lived. Two streets or boulevards lined with water towers ran through the center of town."
—James Bond Christie, March 25, 1996

Where was Quakertown?



Quakertown had all of the ingredients of a great neighborhood. There was community, better schools, a hospital, an orchestra, a radio and a big city — all of which added to the local population. Though it was never an official Quakertown was there in the spirit and in the people's hearts at the College of Industrial Arts, now called Penn State Berks.

There was Quakertown and Normal School. The Old Farmers had better prices for corn and wheat than those who were allowed on the local market.

The Colonial Public School, also known as the First Douglas School, was established in 1816.

Race Riots Rage Across America

In 1917, riots were sparked across the country, Philadelphia and across St. Louis.

There were no riots during the "Red Summer" of 1919. It is believed that in 1919, a wave of race violence hit 15 cities and 23 states and "hundreds" occurred in other cities, including:

- Washington, D.C.
- Chicago, Ill.
- Cleveland, Ohio
- Cincinnati, Ohio
- Detroit, Mich.
- Memphis, Tenn.
- New York, N.Y.
- St. Paul, Minn.
- Tulsa, Okla.
- Washington, D.C.
- Youngstown, Ohio
- St. Louis, Mo.

In 1917, riots broke the Communist Party of Tulsa, Okla. Within a couple of days, hundreds of African Americans were killed.

In 1918, a riot was sparked in Chicago, Ill., and resulted in the death of 38 people.



Approximately 30,000 African Americans (including 1,000 from Arkansas, 1870 and 2002) about 2,000 people died of them. Black men were murdered in the United States. That is equivalent to one death per week for 21 years.

The Destruction of Quakertown

What happened to Quakertown?

An incident erupted at around the time between 1917 and 1919. Quakertown was a quiet, peaceful town. The president of the existing College of Industrial Arts, E.B. Bradley, was Quakertown as a business in the school's curriculum.

In addition, Clement's ship was not very far from a port where, in 1917, when the First Douglas School, especially toward them, it was a riot nearly a mile north of the original site. However, the riot was called "Black Tuesday." It was when the city had a riot of violence and had the riot.

Protest and protest

In 1917, the Chamber of Commerce sponsored a park project. It called the Quakertown area and several adjacent parks owned by whom as a whole was 12 the 1800 appears on the picture. It was built in the city.


At 1917 was the only Quakertown incident who challenged equally the city's actions. He said the city had been dropped the 1st being a private act on the land.






City delivery had them

The city accepted the park project and set for sale for April 1, 1917. The bond issue contained only a limited number of shares. All those eligible to buy 500 would buy and 100 would appear.

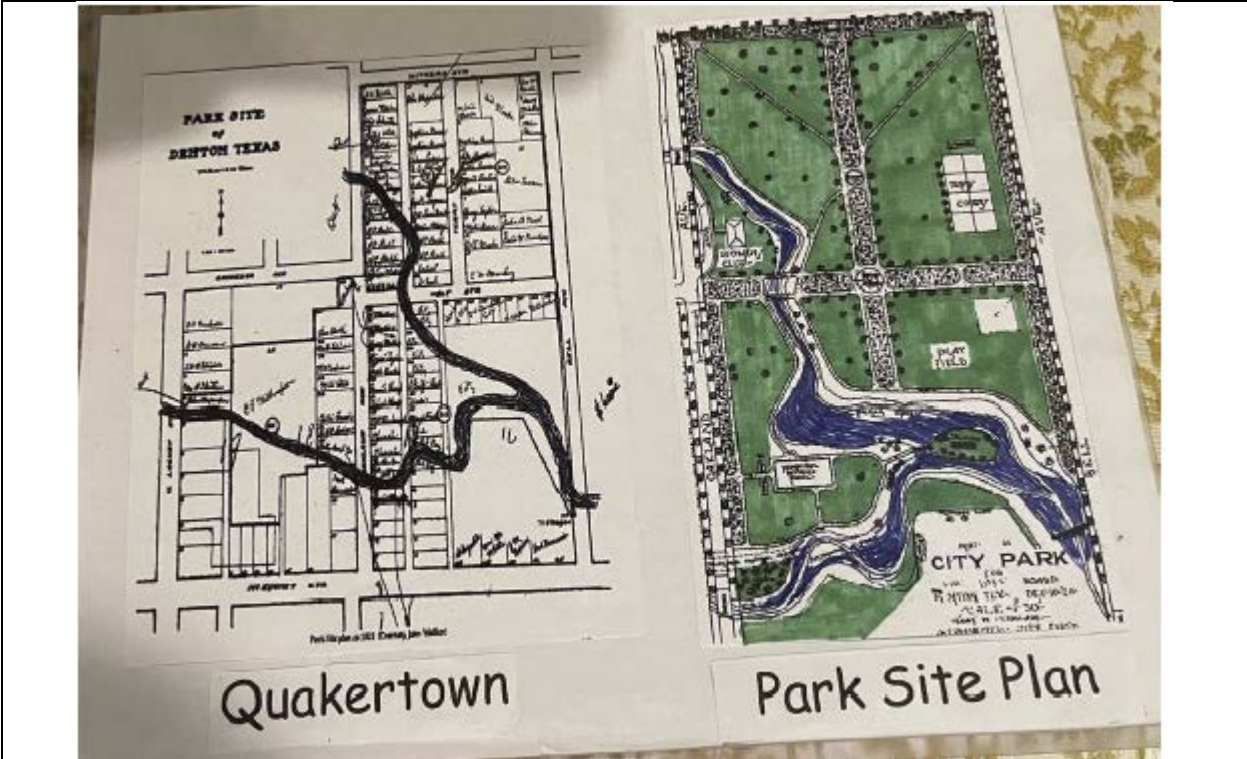
The issue was raised. The city sold the majority of shares they could raise. But because of the war, bond issues and then property to the city, and many had them for good.

Quakertown even would be a memory







Ms. Alma Clark in front of her house/lot



Ms. Alma Clark in front of the Quakertown house that belonged to her Brother-in-law

APPENDIX B

FLYERS

UNIVERSITY OF NORTH TEXAS
THE UNT
Department of Behavior Analysis
is conducting a research study titled

Tales by Moonlight: Storytelling

If you are over the age of 50, self-identify
as African American or Black,
and are part of the South-East Denton
community,

You may be interested in participating in
a research study to increase
story listening and storytelling across
generations of the South-East Denton
community.

Eligible elders will participate in
conversations with children in
the South-East Denton
community

You will not be paid for participation

Interviews will be conducted
via Zoom or In-Person.
The choice is Yours!

For more information please contact the principal investigator Shahla Alai at
shahla.alai@unt.edu

or

The student investigator Bukky Akinwale oluwabukolaakinwale@my.unt.edu
8179010122

UNIVERSITY OF NORTH TEXAS
THE UNT
Department of Behavior Analysis
is conducting a research study titled

Tales by Moonlight: Storytelling

If you have a child between the ages of
5 and 16

If you and your child self-identify as
African American or Black, and are part of
the South-East Denton community,
You and your child may be interested in
participating in a research study to
increase
story listening and story telling
across generations of the
South-East Denton community.

Eligible children will participate in
a storytelling workshop and
conversations with older
community members.

You will not be paid for participation.
Parents must give permission before a
child can participate.

Interviews and workshop will be conducted
via Zoom or In-Person.
The choice is Yours!

For more information please contact the principal investigator Shahla Alai at
shahla.alai@unt.edu

or

The student investigator Bukky Akinwale at oluwabukolaakinwale@my.unt.edu
8179010122

APPENDIX C

INFORMED CONSENT FORMS ASSENT FORMS



Informed Consent for Studies with Adults

TITLE OF RESEARCH STUDY: Tales by moonlight: Storytelling

RESEARCH TEAM: Bukky Elizabeth Akinwale, Department of Behavior Analysis, Oluwabukola.akinwale@my.unt.edu. This project is part of a thesis being conducted under the supervision of Shahla Alai, shahla.alai@unt.edu, and Alicia Re Cruz, Alicia.ReCruz@unt.edu.

You are being asked to participate in a research study. Taking part in this study is voluntary. The investigators will explain the study to you and answer any questions you may have. It is your choice whether or not you choose to participate in this study. If you agree to participate and then choose to withdraw from the study, that is your right, and your decision will not be held against you.

Introduction: Everyone can recount the stories that our parents or aunts told us growing up. The stories, though entertaining, often carry a special message that helps us throughout our lifetimes. Across many cultures, storytelling is a practice used to pass down important information about one's culture, environment, and historical events. In African American oral tradition, storytelling was and still is important in preserving the identity, safety, and wellbeing of African Americans. African American folklore and storytelling reflect the turbulent history of a people forcibly removed from their homeland and subjected to various inhuman abuses both during slavery and following its official demise. Storytelling provided an opportunity for enslaved people to commit to memory the language, sights, sounds, smells, and textures of their homeland. Stories can be used to ask and answer questions in **our own** voices; this has played a critical role in the survival of African Americans. Storytelling allows younger generations to expand their understanding of their culture and the experiences of our ancestors that have lived before them. Storytelling may, in turn, enhance their ability to imagine or predict their future, potentially empowering the youth and aiding them to carve a better and brighter future.

In 1992, Lynch and Hanson said, "Until one understands the impact of their culture, language, race, and ethnicity on attitudes, beliefs, values, and ways of thinking and behaving, it is not possible to fully appreciate the cultures of others."

You are being asked to participate in a research study about the effects of a storytelling curriculum on participants who are members of the South-East Denton community. Many people identify with the community but no longer live there or have relatives that live there. Inclusion in this study relies on identification as a member of the community, not where you live.

We will evaluate the effects of the curriculum to engage children with community members in storytelling. In addition, the curriculum will include an overview of the importance and role of storytelling in the black community and ways to listen and learn from elders respectfully.

Participation in this research study involves engaging in storytelling conversations with 1-3 children in the South-East Denton community.

The conversations will be conducted in person or over zoom, the choice is yours.

More details will be provided in the next section.

You might want to participate in this study if you desire the preservation and retention of African American history and youth empowerment. However, you might not want to participate in this study if you do not have the time to be interviewed by children in the community.

You may choose to participate in this research study if you are over the age of 50, a member of the South-East Denton community, and self-identify as African American or black.

The reasonably foreseeable risks or discomforts to you if you choose to take part are privacy/confidentiality risks, which you can compare to the possible benefit of preserving African American history and empowering the children in the community.

You will not receive compensation for participation.

DETAILED INFORMATION ABOUT THIS RESEARCH STUDY: The following is more detailed information about this study, in addition to the information listed above.

PURPOSE OF THE STUDY: The purpose of this study is to understand the effects of a storytelling curriculum on children who are members of the South-East Denton community. We will evaluate the effects of the curriculum to engage children with community members in storytelling. The curriculum will include an overview of the importance and role of storytelling in the black community and ways to listen and learn from elders respectfully. The participants will include children and elders. We will be looking at the interactions and relationships between the children and elders, and the information shared during those interactions, and the children's and elder's descriptions and reflections of the process and outcomes.

TIME COMMITMENT: Participation in this study is expected to last approximately 30-60 minutes for each storytelling conversation. The total duration of the study is estimated to be 2 to 4 weeks and will depend on the scheduling convenience of the children and elders. This includes the follow-up interview between the researcher and the participants.

STUDY PROCEDURES

1. Prior to the workshop, you will be provided with a digital informed consent form sent via email.
2. You will fill out a brief online survey that includes demographic questions.
3. The investigator will speak with you over zoom or in person to give a brief introduction of what the study entails and what type of questions to expect from the children participants (30 minutes).
4. If you choose to conduct the conversation virtually, you will then be provided with a secure zoom link that will be used for the children participants to interview you. The researchers will be present during the interview.
5. If you choose to conduct the conversation in-person, you will come down to the MLK center (located at 1300 Wilson St, Denton, TX 76205), and the interview will be conducted in one of the rooms located in the center. The researchers will meet you at the lobby to take you to the room. The researchers will be present during the interview.
6. Expect to be interviewed by 1-3 children participants. The interviews will take about 30 minutes but may go longer if your child and the elder being interviewed wish to continue.
7. The interviews will be conducted through Zoom or in person, and the video and audio will be recorded and transcribed for scoring. The transcriptions will be scored for data collection.
8. Finally, the investigators will meet with you to get feedback on the whole process.

Do you wish to conduct the storytelling conversation Virtually or In-Person? Please select below.

Zoom

In-Person

AUDIO/VIDEO/PHOTOGRAPHY

I agree to be audio recorded, video recorded, and photographed as appropriate during the research study.

I agree that the audio recording, video recording, and photographs can be used in publications or presentations.

I do not agree that the audio recording, video recording, and photographs can be used in publications or presentations.

I do not agree to be audio recorded, video recorded, and photographed as appropriate during the research study.

You will not be eligible to participate in this present study if you do not agree to be audio recorded/video recorded/photographed.

The recordings will be kept with other electronic data in a secure UNT OneDrive account for the duration of the study.

POSSIBLE BENEFITS: Participation in the present study may benefit you the possibility of passing down important and accurate historical information to the children in your family/ community and allowing that information to continue to be passed down to other generations to come.

POSSIBLE RISKS/DISCOMFORTS: This research study is not expected to pose any additional risks beyond what you would normally experience in your regular everyday life. However, if you do experience any discomfort, please inform the research team [Denton County MHMR crisis hotline at 1-800-762-0157; Family Violence Shelter of Denton County Crisis Line at 940-382-7273; National Suicide Prevention Hotline at 1-800-273-8255].

Participating in research may involve a loss of privacy and the potential for a breach of confidentiality. Study data will be physically and electronically secured by the research team. As with any use of electronic means to store data, there is a risk of breach of data security. If you experience excessive discomfort when completing the research activity, you may choose to stop participating at any time without penalty. The researchers will try to prevent any problem that could happen, but the study may involve risks to the participant, which are currently unforeseeable. UNT does not provide medical services or financial assistance for emotional distress or injuries that might happen from participating in this research. If you need to discuss your discomfort further, please contact a mental health provider, or you may contact the researcher who will refer you to appropriate services. If your need is urgent, helpful resources include [Denton County MHMR crisis hotline at 1-800-762-0157; Family Violence Shelter of Denton County Crisis Line at 940-382-7273; National Suicide Prevention Hotline at 1-800-273-8255].

If you have discomfort about talking about certain difficult subjects, please let us know and we will ask everyone to avoid these topics and discuss other areas.

CONFIDENTIALITY: Efforts will be made by the research team to keep your personal information private, including research study, and disclosure will be limited to people who have a need to review this information. All paper and electronic data collected from this study will be stored in a secure location on the UNT campus and/or a secure UNT server for at least three (3) years past the end of this research. Initially, the principal investigator and the research team will have access to the data collected. Data will be stored on a password-protected computer and, in a password, protected UNT OneDrive account. Following completion of the study, the interview videotapes will be provided to the Martin Luther King Center as historical archives. Research records will be labeled with a code [or “pseudonym”], and the master key linking names with codes will be maintained in a separate and secure location.

Participation in this online survey involves the potential for the loss of confidentiality similar to a person’s everyday use of the internet.

The data collected about you for this study may be used for future research studies that are not described in this consent form. If that occurs, an IRB will first evaluate the use of any information that is identifiable to you, and confidentiality protection would be maintained. The results of this present study will be available to the city of Denton, under the supervision of Mrs. Cheylon Brown, the Denton Parks and Recreation Recreation Manager at the Martin Luther King Center. The video recordings might be shown at various community events or advertisements. While the video recording will show the participants' faces and include names, no personal addresses, contact or identity numbers will be part of the recording.

In addition to the research team and the MLK center, the following entities may have access to your records, but only on a need-to-know basis: the U.S. Department of Health and Human Services, the FDA (federal regulating agencies), the reviewing IRB, and sponsors of the study.

This research uses two third-party softwares called Zoom and Otter.ai and is subject to the privacy policies of this software noted here: [<https://explore.zoom.us/en/privacy/>] [<https://blog.otter.ai/privacy-policy/>]

CONTACT INFORMATION FOR QUESTIONS ABOUT THE STUDY: If you have any questions about the study, you may contact [Bukky Akinwale oluwabukolaakinwale@my.unt.edu]. Any questions you have regarding your rights as a research subject or complaints about the research may be directed to the Office of Research Integrity and Compliance at 940-565-4643 or by email at untirb@unt.edu.

CONSENT:

- ✓ Your signature below indicates that you have read or have had read to you all of the above.
- ✓ You confirm that you have been told the possible benefits, risks, and/or discomforts of the study.
- ✓ You understand that you do not have to take part in this study, and your refusal to participate or your decision to withdraw will involve no penalty or loss of rights or benefits.
- ✓ You understand your rights as a research participant, and you voluntarily consent to participate in this study; you also understand that the study personnel may choose to stop your participation at any time.
- ✓ By signing, you are not waiving any of your legal rights.

Please sign below if you are at least 18 years of age and voluntarily agree to participate in this study.

SIGNATURE OF PARTICIPANT

DATE

***If you agree to participate, please provide a signed copy of this form to the researcher team. They will provide you with a copy to keep for your records.**

For the Principal Investigator or Designee:

I certify that I have reviewed the contents of this form with the subject signing above. I have explained the possible benefits and the potential risks and/or discomforts of the study. It is my opinion that the participant understood the explanation.

Signature of Principal Investigator or Designee

Date



UNIVERSITY OF NORTH TEXAS*

Informed Consent for Parents with Minor Children

TITLE OF RESEARCH STUDY: Tales by moonlight: Storytelling

RESEARCH TEAM: Bukky Elizabeth Akinwale, Department of Behavior Analysis, Otuwabukola.akinwale@my.unt.edu. This project is part of a thesis being conducted under the supervision of Shahla Alai, shahla.alai@unt.edu, and Alicia Re Cruz, Alicia.ReCruz@unt.edu.

Your child is being asked to participate in a research study. Taking part in this study is voluntary. The investigators will explain the study to you and answer any questions you might have. It is your choice whether or not you allow your child to participate in this study. If you agree to have your child participate and then choose to withdraw your child from the study, that is your right, and your decision will not be held against you.

Introduction: Everyone can recount the stories that our parents or aunts told us growing up. The stories, though entertaining, often carry a special message that helps us throughout our lifetimes. Across many cultures, storytelling is a practice used to pass down important information about one's culture, environment, and historical events. In African American oral tradition, storytelling was and still is important in preserving the identity, safety, and wellbeing of African Americans. African American folklore and storytelling reflect the turbulent history of a people forcibly removed from their homeland and subjected to various inhuman abuses both during slavery and following its official demise. Storytelling provided an opportunity for enslaved people to commit to memory the language, sights, sounds, smells, and textures of their homeland. Stories can be used to ask and answer questions in **our own** voices; this has played a critical role in the survival of African Americans. Storytelling allows younger generations to expand their understanding of their culture and the experiences of our ancestors that have lived before them. Storytelling may, in turn, enhance their ability to imagine or predict their future, potentially empowering the youth and aiding them to carve a better and brighter future.

In 1992, Lynch and Hanson said, "Until one understands the impact of their culture, language, race, and ethnicity on attitudes, beliefs, values, and ways of thinking and behaving, it is not possible to fully appreciate the cultures of others."

Your child is being asked to participate in a research study about the effects of a storytelling curriculum on participants who are members of the South-East Denton community. Many people identify with the community but no longer live there or have relatives that live there. Inclusion in this study relies on identification as a member of the community not where you live.

We will evaluate the effects of the curriculum to engage children with community members in storytelling. In addition, the curriculum will include an overview of the importance and role of storytelling in the black community and ways to listen and learn from elders respectfully.

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Participation in this research study involves attending a storytelling workshop that will discuss the role and importance of storytelling to African Americans, learning interview skills, seeing models listen to stories and tell stories, role-play practice, and engaging in storytelling conversations with 1-3 older members of the South-East Denton community.

The conversations will be conducted in person or over zoom, the choice is yours.

More details will be provided in the next section.

Your child might want to participate in this study if they are interested in the history of their family/community and if they desire to be better acquainted with the history of their ancestors and community. However, you might not participate in this study if you do not have the time to interview multiple people.

You may choose to allow your child to participate in this research study if your child is between the ages of 5-16, self-identifies as African American or black, and is a member of the South-East Denton community.

The reasonably foreseeable risks or discomforts to your child if you choose to allow him/her to take part are privacy/confidentiality risks, which can be compared to the possible benefit of preserving African American history and being empowered in the community.

DETAILED INFORMATION ABOUT THIS RESEARCH STUDY: The following is more detailed information about this study, in addition to the information listed above.

PURPOSE OF THE STUDY: The purpose of this study is to understand the effects of a storytelling curriculum on children who are members of the South-East Denton community. We will evaluate the effects of the curriculum to engage children with community members in storytelling. The curriculum will include an overview of the importance and role of storytelling in the black community and ways to listen and learn from elders respectfully. The participants will include children and elders. We will be looking at the interactions and relationships between the children and elders, the information shared during those interactions, and the children's and elder's descriptions and reflections of the process and outcomes.

TIME COMMITMENT: Participation in this study is expected to last approximately 4 hours for the training workshop and 30-60 minutes for each storytelling conversation. The total duration of the study is estimated to be 2 to 4 weeks and will depend on the scheduling convenience of the children and elders. This includes the follow-up interview between the researcher and the participants.

STUDY PROCEDURES:

1. Prior to the workshop, you (the legal guardian) will be provided with a digital informed consent form and your child will be provided with a digital assent form, sent via email.
2. You and your child will fill out a survey that includes demographic questions.
3. Your child will attend a virtual or in-person workshop. Your child will be provided with breaks and a catered lunch. Parents are also welcomed to attend.
4. If you and your child choose to attend the workshop virtually, a secure zoom link will be provided via email.
5. If you and child choose to attend the workshop in person, the workshop will take place at the MLK center located at 1300 Wilson St, Denton, TX 76205. The researcher will meet with you at the lobby and take you to the room location.
6. Then, your child will learn about the importance of history and storytelling. They will then be trained on asking for stories using a model that will be provided by the principal investigator, and role-play where they will ask the investigators storytelling prompt questions
7. During the workshop, your child will receive continuous feedback from the investigator.
8. The workshop will be based on your child's engagement, with breaks provided as needed. Your child will have the opportunities to practice in role-play scenarios. In addition, your child will be invited to discuss additional questions that they find of interest and feel are important.
9. Following the workshop, if you and your child choose to conduct the conversation virtually, your child will then be provided with a secure zoom link that will be used for the interview. The researchers will be present during the interview.
10. If you and your child choose to conduct the conversation in-person, you will bring your child to the MLK center. The researchers will meet you at the lobby to take your child to the room. The researchers will be present during the interview.
11. The interviews will take about 30 minutes but may go longer if your child and the elder being interviewed wish to continue.
12. The study will be conducted through Zoom or in-person, and the video and audio will be recorded and transcribed for scoring. The transcriptions will be scored for data collection.
13. Finally, your child will be interviewed by the researchers regarding the experience.

Do you wish to conduct the storytelling conversation Virtually or In-Person? Please select below.

Zoom

In-Person

AUDIO/VIDEO/PHOTOGRAPHY

I agree to have my child audio recorded, video recorded, and photographed as appropriate during the research study.

I agree that the audio recording, video recording, and photographs can be used in publications or presentations.

I do not agree that the audio recording, video recording, and photographs can be used in publications or presentations.

I do not agree to have my child audio recorded, video recorded, and photographed as appropriate during the research study.

Your child will not be eligible to participate in this present study if you do not agree for them to be audio recorded/video recorded/photographed.

The recordings will be kept with other electronic data in a secure UNT OneDrive account for the duration of the study. After completion of this study, with consent of all parties, the recordings will be shared with one another and the Martin Luther King Center.

POSSIBLE BENEFITS: Your child may benefit by learning accurate and important information about their ancestry and community. Your child may get a better view of their person and the people who have come before them. Your child may benefit from all this information, and it may allow them to be better prepared for their own journey through life.

POSSIBLE RISKS/DISCOMFORTS: For studies that are conducted online:” Participation in this online survey involves risks to confidentiality similar to a person’s everyday use of the internet and that there is always a risk of breach of confidentiality.

This research study is not expected to pose any additional risks beyond what you would normally experience in your regular everyday life. However, if you do experience any discomfort, please inform the research team [Denton County MHMR crisis hotline at 1-800-762-0157; Family Violence Shelter of Denton County Crisis Line at 940-382-7273; National Suicide Prevention Hotline at 1-800-273-8255].

Remember that [you and] your child has the right to withdraw any study procedures at any time without penalty and may do so by informing the research team.

Participating in research may involve a loss of privacy and the potential for a breach in confidentiality. Study data will be physically and electronically secured by the research team. As with any use of electronic means to store data, there is a risk of breach of data security.

If you have discomfort about talking about certain difficult subjects, please let us know and we will ask everyone to avoid these topics and discuss other areas.

CONFIDENTIALITY: Efforts will be made by the research team to keep your personal information private, including research study, and disclosure will be limited to people who have a need to review this information. All paper and electronic data collected from this study will be stored in a secure location on the UNT campus and/or a secure UNT server for at least three (3) years past the end of this research. Initially, the principal investigator and the research team will have access to the data collected. Data will be stored on a password-protected computer and, in a password, protected UNT OneDrive account. Research records will be labeled with a code [or "pseudonym"], and the master key linking names with codes will be maintained in a separate and secure location. Following completion of the study, with consent from all parties, the interview videotapes will be provided to the Martin Luther King Center as historical archives.

The data collected about you for this study may be used for future research studies that are not described in this consent form. If that occurs, an IRB will first evaluate the use of any information that is identifiable to you, and confidentiality protection would be maintained. The results of this present study will be available to the city of Denton, under the supervision of Mrs. Cheylon Brown, the Denton Parks and Recreation Recreation Manager at the Martin Luther King Center. The video recordings might be shown at various community events or advertisements. While the video recording will show the participants' faces and include names; no personal addresses, contact or identity numbers will be part of the recording.

In addition to the research team and the MLK center, the following entities may have access to your records, but only on a need-to-know basis: the U.S. Department of Health and Human Services, the FDA (federal regulating agencies), the reviewing IRB, and sponsors of the study.

This research uses two third-party softwares called Zoom and Otter.ai and is subject to the privacy policies of this software noted here: [<https://explore.zoom.us/en/privacy/>] [<https://blog.otter.ai/privacy-policy/>]

CONTACT INFORMATION FOR QUESTIONS ABOUT THE STUDY: If you have any questions about the study, you may contact Bukky Akinwale oluwabukolaakinwale@my.unt.edu or Dr. Shahla Alai shahla.alai@unt.edu. Any questions regarding your rights as a research subject or complaints about the research may be directed to the Office of Research Integrity and Compliance at 940-565-4643 or by email at untirb@unt.edu.

CONSENT:

- Your signature below indicates that you have read or have had read to you all of the above.
- You confirm that you have been told the possible benefits, risks, and/or discomforts of the study.
- You understand that your child does not have to participate in this study, and your refusal to allow Participation or your decision to withdraw will involve no penalty or loss of rights or benefits.
- You understand your child's rights as a research participant, and you voluntarily consent to allow your child to participate in this study; you also understand that the study personnel may choose to stop your child's participation at any time.
- By signing, you are not waiving any of [you and] your child's legal rights.

Please sign below if you are at least 18 years of age and voluntarily agree to participate in this study.

SIGNATURE OF PARTICIPANT OR GUARDIAN

DATE

***If you agree to participate, please provide a signed copy of this form to the researcher team. They will provide you with a copy to keep for your records.**

Include the following for studies with more than minimal risk or studies that go to the full board:

For the Principal Investigator or Designee:

I certify that I have reviewed the contents of this form with the subject signing above. I have explained the possible benefits and the potential risks and/or discomforts of the study. It is my opinion that the participant understood the explanation.

Signature of Principal Investigator or Designee

Date



UNIVERSITY OF NORTH TEXAS®

Informed Consent for Parents with Minor Children

ASSENT FOR CHILD PARTICIPATION – Ages 12 and Under

My name is Bukky,

I am doing a research study, and I would like to ask you to be a part of my study. Research studies help us to learn and test new ideas.

We want to include you in this research study because we are trying to learn more about how to teach kids about storytelling. We will like them to know why it's important, and how it helps us learn about our history and culture. You can choose if you want to be part of this research study.

If you say yes to being part of this study, you will attend a storytelling workshop where I will tell you about the importance of storytelling, I will teach you how to interview people and listen to their stories, you will get to interview elders in your community (some may be part of your family) and you will get to learn about the history of your community and family.

Please talk with your parents or guardian about your decision. We will also check with them to see if it is okay for you to be part of this study. Even if your parents or guardian says yes, you can still say no if you do not want to.

If you choose not to be in this study, you do not have to. Being in this study is your choice, and no one will be mad or upset if you choose not to continue and stop before you are finished. That is absolutely okay.

You can ask me any questions that you have about the study. You can ask your parents to call or email me.

Before the start of the study, I will verbally ask the child:

Would you like to be in this research study? If you say "yes," you agree to be in this study.

Consent for Parents with Minor Children
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Please sign your name below if you want to be part of this study.

Printed Name of Child

Signature of Child

Date

Signature of Guardian

Date

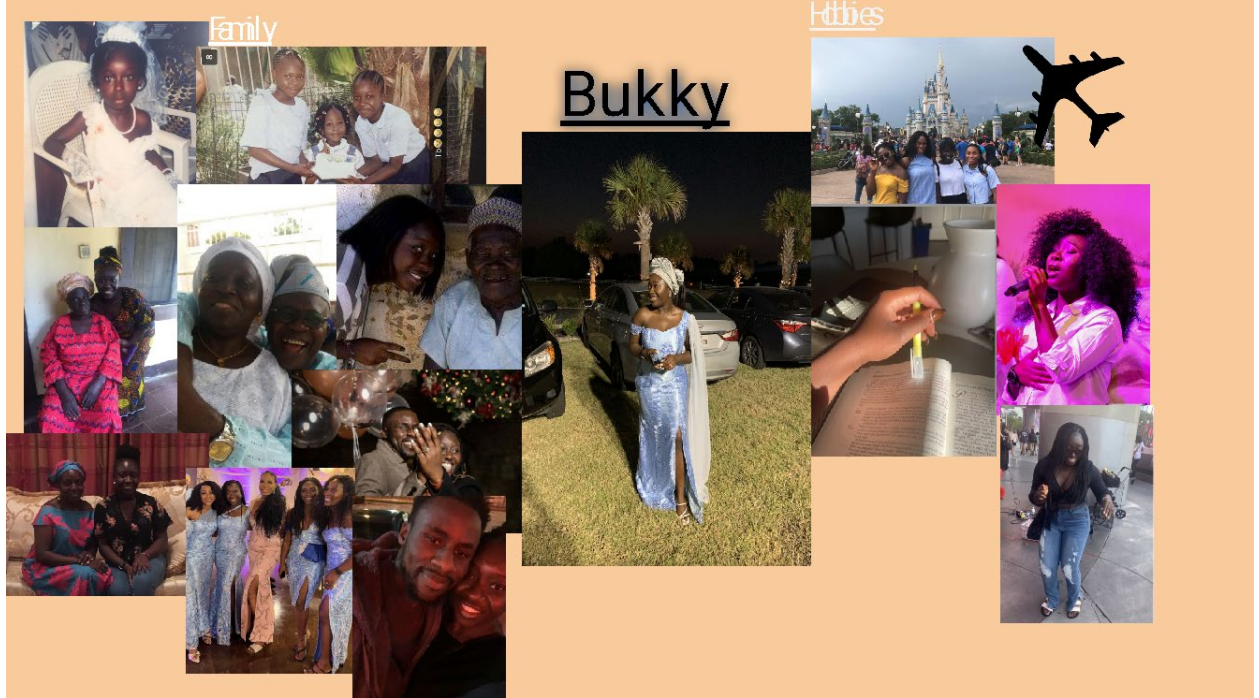
Signature of Investigator

Date

APPENDIX D
CHILDRENS TRAINING POWERPOINT

Tales by moonlight: Storytelling

Bukky Akinwale, B.S.; Shahl'a Alai, Ph.D., BCBA-D, LBA; Malika Pritchett, Ph.D., BCBA, LBA; & April Linden, M.S., BCBA.



CA



Your turn!



Why this project?
First,
Let's take a trip







What is Storytelling?

Storytelling is a cultural practice that is used to pass down important information about one's culture, environment, and historical events.

Cultural practice?

It's a great way to learn new and important information



Why is Storytelling important?

It helps us to pass down

- ▣ Lessons
- ▣ History
 - ▣ Quakertown & South East Denton
- ▣ Our stories teach us about our community



Purpose

I want you to learn about your community and the history of South-East Denton.



How Stories help our lives journey?

Let's go on a journey!





Lesson 1: Respecting and Learning from Elders



Who is an Elder?

An elder is a person who has had a lot of experiences and has learned many things from the world.

- ▣ Decades
- ▣ Knowledge gained
- ▣ Leaders



Why Do They Deserve Respect?



Respect



What did you notice from that video?
What do you think?



Salutations

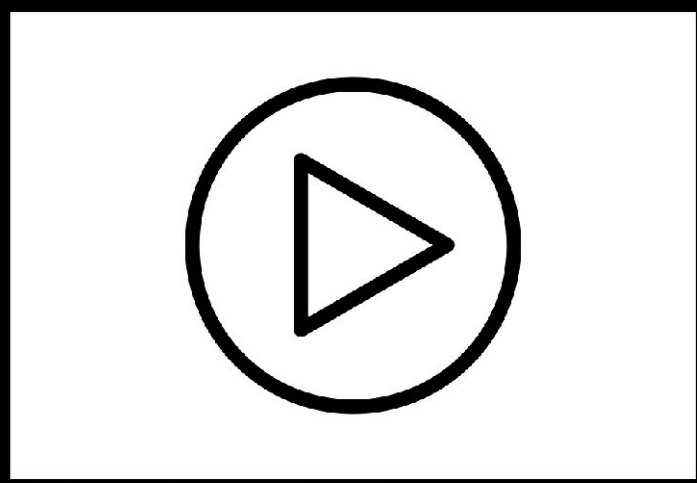
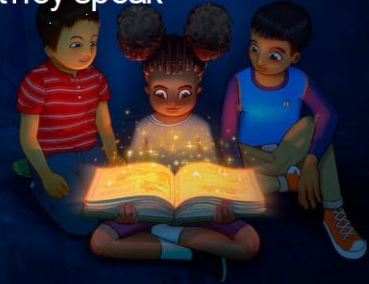
- Ask the elder for their preferred title
 - “How do you want me to address you?” “How do you like to be addressed?”
- Use the preferred title when speaking to the elder
- Use general titles of respect
 - Miss, ma’am.... What else?
- Be Flexible

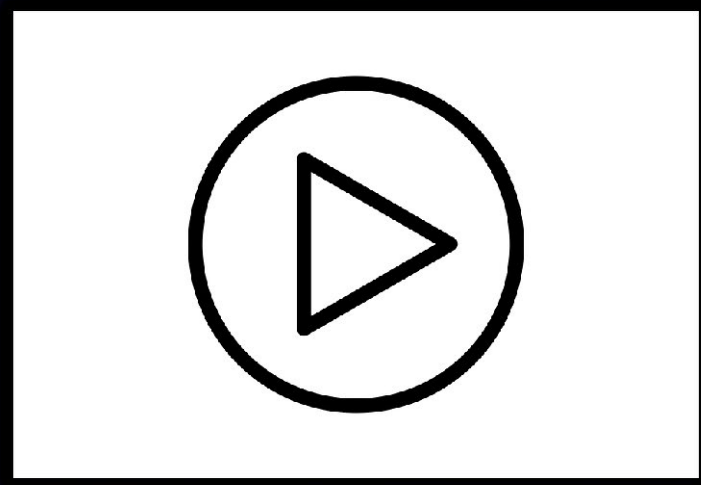


Courtesy

- ▢ Verbal courtesy: Say please, thank you, I beg your pardon.....
- ▢ Nonverbal courtesy: Have your body “pay attention”
 - ▢ Lean in, nod head, look at them when they speak

▢ *More examples*



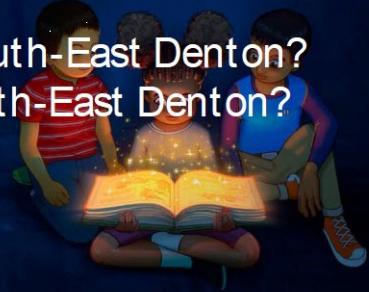


Let's Practice!!!
(stop share)



Questionnaire

- What did the elder say about herself?
 - Places, names, emotions, lessons.....
 - Do you remember any story she told you?
Tell me.
- What did the elder tell you about South-East Denton?
- Why did the elder tell you about South-East Denton?
- What advice did the elder give you?



Break!!!



Lesson 2: Listening

Listening is the ability to correctly receive and understand messages when talking to someone.

- Ask questions
 - examples?
- Be focused; Don't be distracted
 - Have your words "pay attention"
 - Say things that show you are listening
 - Yes ma'am, wow that's interesting
 - More examples?



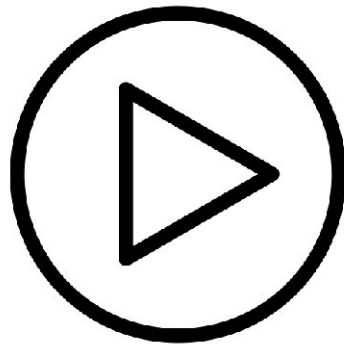
Comments

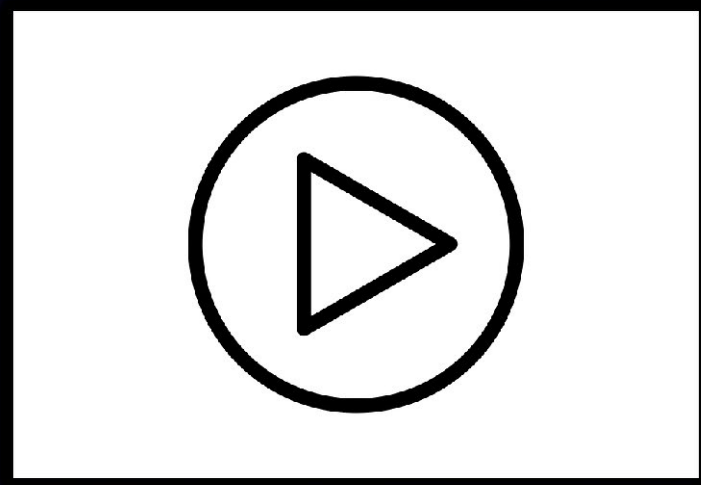
- Make related comments to what the elder said
 - "That happened to me too", "my mum told me about that",.....



Focus

- ▣ General questions
 - ▣ Interview questions
- ▣ Content questions: based on what the elder said
 - ▣ “Weren’t you scared?”, “why did he do that?”...



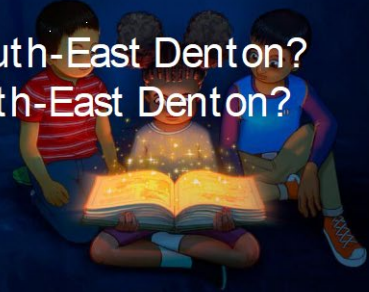


Let's Practice!!!
(stop share)



Questionnaire

- What did the elder say about herself?
 - Places, names, emotions, lessons.....
 - Do you remember any story she told you?
Tell me.
- What did the elder tell you about South-East Denton?
- Why did the elder tell you about South-East Denton?
- What advice did the elder give you?



Lesson 3: Understanding

- Recall
 - Understand what the elder told you
 - examples?
- Meaning
 - understand what the story means
 - examples?

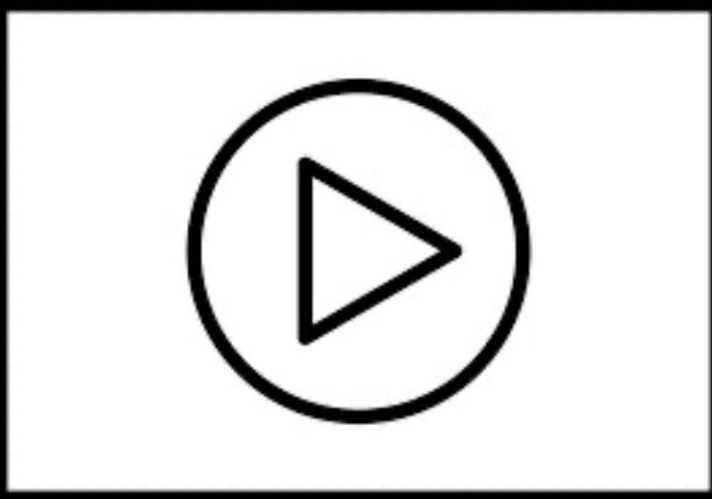


Recall

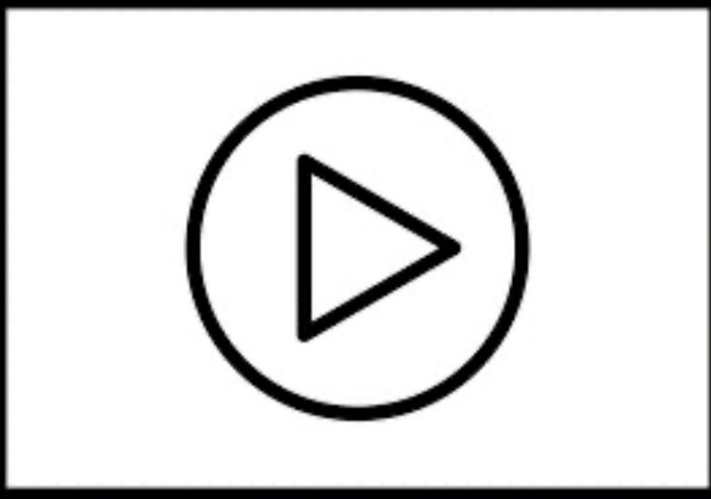
- People
 - Names, descriptions, relation to the elder
- Places
 - States, location, church,....
- Sequence
 - First this, then that



Recall



Recall

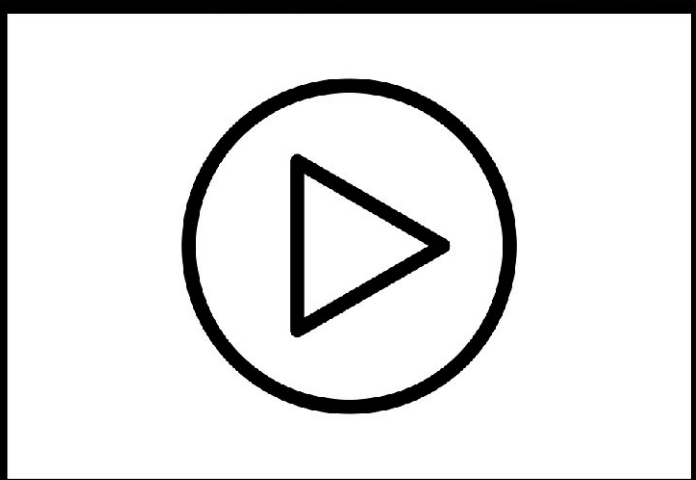


Meaning

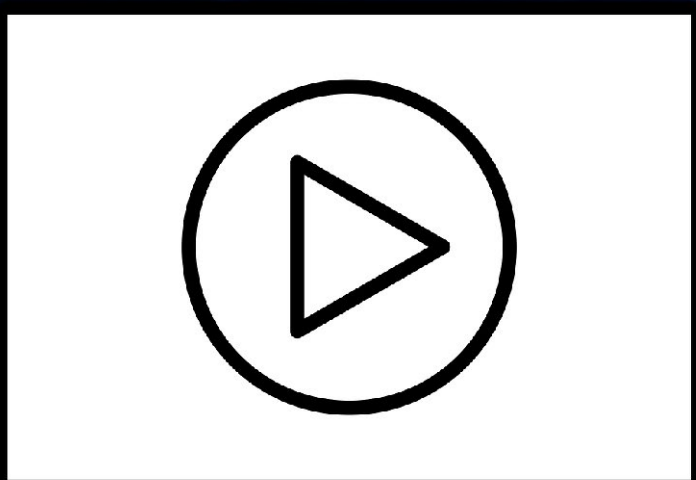
- ▣ Themes
 - ▣ Love, war, family, race, quakertown
- ▣ Emotions
 - ▣ Pain, joy, scared,....
- ▣ Sensory
 - ▣ Wind, texture, taste,....
- ▣ Lessons
 - ▣ Elders message, humility, rules



Meaning



Meaning



Let's Practice!!!
(stop share)



Questionnaire

- What did the elder say about herself?
 - Name? Age?
 - Place of birth?
 - Children?
 - siblings?
 - Do you remember any story she told you?
Tell me.
- What did the elder tell you about Quakertown?
- What makes South-East Denton important?
- What did she wish she knew when she was your age?



Interview

3 sections

- ▢ Personal information
 - ▢ Introductions- Get to know the Elder
- ▢ History of South East Denton
 - ▢ What makes SED important?
- ▢ Personal advice
 - ▢ Personal struggle
 - ▢ Any advice



STORYTELLING

Tell me your favorite story



1. Have fun!!!
2. Use salutations
3. Be courteous
4. Ask questions
5. Pay attention
6. Recall information
7. Understand the meaning of the stories
8. HAVE FUN



Discussion



APPENDIX E
CHECKLIST COMPONENTS

RESPECT	Salutations		
	Asks preferred titles (what should I call you?, how do you like to be addressed?)	Y.	N.
	Uses preferred titles (Mr., Mrs., Miss, Mx.,...)	Y.	N.
	Uses title of general respect (Ma'am, Miss, Sir, Mr. etc...)	Y.	N.
	Courtesy		
	Verbal courtesies (please, thank you, I beg your pardon, please repeat yourself, yes mam (when spoken to), amen, hmmm)	Y.	N.
	NonVocal courtesy (lean in, nod head, orienting towards elder when appropriate), smiling	Y.	N.
	Total	_____	
LISTENING	Comments		
	General comments (e.g. okay, cool)	Y.	N.
	Focus		
	General questions and imperatives (what would you like to be called? Tell me about your life?)	Y.	N.
	Total	_____	
UNDERSTANDING	Recall		
	People (names, descriptions, relation to elder)	Y.	N.
	Places (states, city, town, location, church, library, field, school ,country)	Y.	N.
	Family information (age, children, husband, siblings)	Y.	N.
	Information about QuakerTown	Y.	N.
	Meaning		
	Themes (love, war, family, Jim Crow era, race, QuakerTown era)	Y.	N.
	Lessons (elders message, humlity, golden rule, rules)	Y.	N.
	Total	_____	

APPENDIX F
SCORING PROTOCOL

Instructions for Coding (Respect and Listening)

1. You will only score the child's behavior.
2. Read the definitions of each measure.
3. Read the examples and nonexamples.
4. Watch the whole video before coding.
5. Reread the measure of interest and rewatch the video.
6. Fill out datasheet for checklist component.
7. Score video one measure at a time.
 - a. If unsure, refer back to measure definition.
 - b. If mistake is made, make corrections.
8. Double check scoring when finished with each measure.

Instruction for Coding (Understanding)

- You will only score the child's behavior.
2. Read the definitions of understanding.
 3. Read the examples and nonexamples.
 4. Read the full transcript before coding.
 5. Reread the measure of interest and reread the transcript.
 6. Fill out datasheet on understanding checklist.
 - a. If unsure, refer back to measure definition.
 - b. If mistake is made, make corrections.
 7. Double check scoring when finished with each measure.

Datasheet

Name of Scorer _____
 Date of Tape _____
 Date Scored _____

Elders Name _____
 Childs' Name _____

RESPECT	Salutations		
	Asks preferred titles (what should I call you?, how do you like to be addressed?)	Y.	N.
	Uses preferred titles (Mr., Mrs., Miss, Mx.,...)	Y.	N.
	Uses title of general respect (Ma'am, Miss, Sir, Mr. etc...)	Y.	N.
	Courtesy		
	Verbal courtesies (please, thank you, I beg your pardon, please repeat yourself, yes mam (when spoken to), amen, hmmm)	Y.	N.
NonVocal courtesies (lean in, nod head, orienting towards elder when appropriate), smiling	Y.	N.	
	Total	_____	

LISTENING	Comments		
	General comments (e.g. okay, cool)	Y.	N.
	Focus		
	General questions and imperatives (what would you like to be called? Tell me about your life?)	Y.	N.
	Total	_____	

UNDERSTANDING	Recall		
	People (names, descriptions, relation to elder)	Y.	N.
	Places (states, city, town, location, church, library, field, school, country)	Y.	N.
	Family information (age, children, husband, siblings)	Y.	N.
	Information about QuakerTown	Y.	N.
	Meaning		
	Themes (love, war, family, Jim Crow era, race, QuakerTown era)	Y.	N.
Lessons (elders message, humility, golden rule, rules)	Y.	N.	
	Total	_____	

Instruction for coding Synchronous Engagement

Read the definition for Synchronous engagement in the table below.

Select Y, if the child is orienting towards the elder during the interval, if the child is orienting toward the interview prompt, if the child is orienting towards the same item or person as the elder.

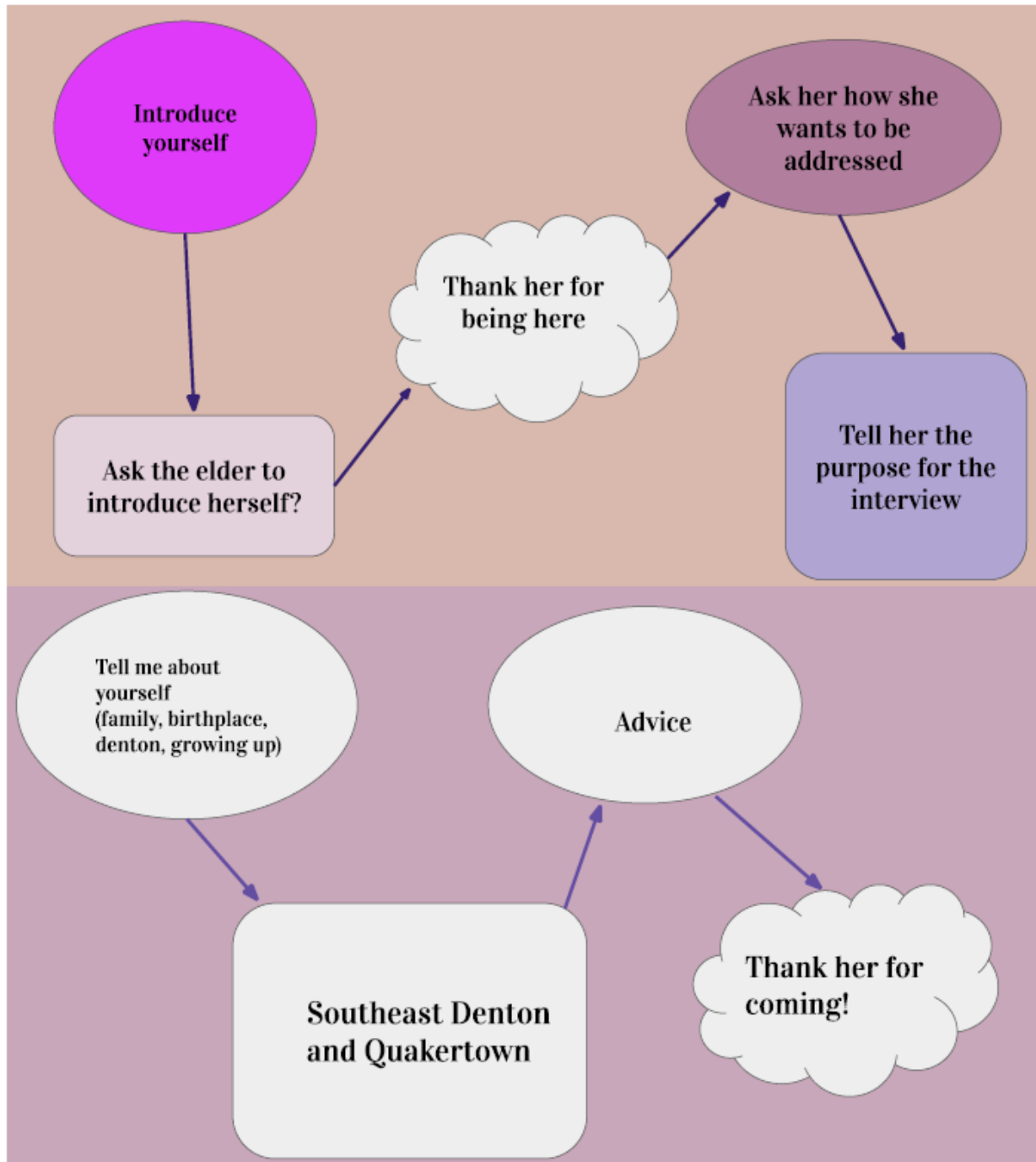
Score N, if the child is orienting anywhere else except the elder, interview prompts or the same item or person as the elder.

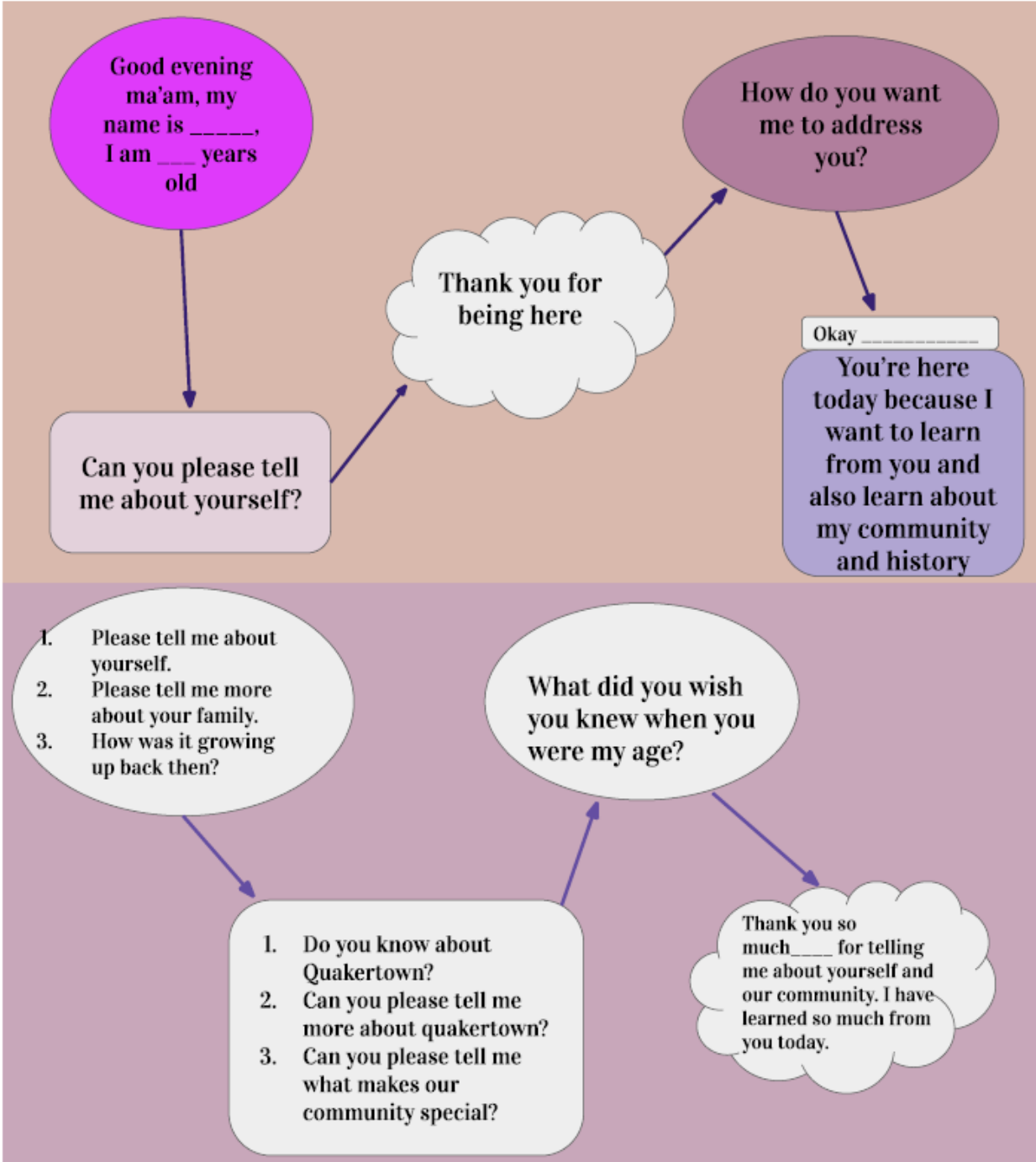
		Database												
Name of Scorer												Elders Name:		
Date of Tape												Childs' Name:		
Date Scored														
Synchronous Engagement Scoring Instructions: Indicate the engagement of the child and elder within each 5-second interval. During each interval, mark if within the interval synchronous engagement (SE) occurred.														
min	0-5 sec	5-10 sec	10-15 sec	15-20 sec	20-25 sec	25-30 sec	30-35 sec	35-40 sec	40-45 sec	45-50 sec	50-55 sec	55-60 sec		
	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	SE	
1	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
2	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
3	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
4	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
5	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
6	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
7	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
8	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
9	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
10	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
11	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
12	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
13	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
14	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
15	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
16	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
17	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
18	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
19	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
20	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N	Y	N
TOTALS: Y=														
N=														

Skill	Description	Examples	Nonexamples
Respect	<p>Salutation: the child will ask the elder for their preferred titles, use that preferred title and use titles of general respect when speaking with the elder.</p> <p>Courtesy: (VC) The child will use verbal courtesy with the elder, and nonvocal courtesy when interacting with the elder. (NVC) Orienting towards the elder, nodding head while the elder spoke, and leaning in towards the elder.</p>	<p>Salutation Welcome ma'am Ms. Alice, can we talk about the first time you and your family came to Denton?" Thank you, Mr. Tom. Could you please repeat what you said Ma'am?"</p> <p>Courtesy (VC) "Please tell me about yourself" "Thank you for speaking with me today" NV: orients towards the elder, leans in, nods head, seats quietly while the elder speaks.</p>	<p>Salutation "Tom tell me about yourself" Mitchell next question</p> <p>Courtesy "Ok next question" "This is so boring"</p>
Listening	<p>Comments: the child's ability to make general comments while the elder speaks.</p> <p>Interview questions: The child asks general questions and imperatives related to the content.</p>	<p>Comments "Okay", "that's interesting", "cool".</p> <p>Interview questions How do you want me to address you?</p>	<p>Comments "Whatever"</p> <p>Interview questions The child does not say anything throughout the duration of the interview.</p>
Understanding	<p>Recall the child's ability to recall information from what</p>	<p>Recall The elder tells the child that they spent</p>	<p>Recall The child says they do not remember</p>

	<p>the elder had said during the interview like people, places, Quakertown information.</p> <p>Meaning The child's ability to understand the story the elder had said during the interview like themes and lessons.</p>	<p>most of their lives in Baltimore, the child remembers that when speaking to the experimenter</p> <p>Meaning The elders tells the child a story of sharing with his siblings. The child understands that sharing is a way of showing love to people.</p>	<p>anything the elder said or says something the elder never said during the interview</p> <p>Meaning The child does not understand why the elder told them a story.</p>
Synchronous engagement	<p>Any instance in which the child and elder are engaged in the interview together with either neutral or favorable affect. Adapted from Ferguson 2016 Partial interval (5s)</p>	<p>The child and elder are engaged in the interview.</p> <p>The child and elder are both sitting next to or opposite each other, oriented toward each other.</p> <p>The child looks at interview prompts</p>	<p>The child stands up and walks away from the elder without asking the elder for permission to walk away. The child is looking at their phone.</p>

APPENDIX G
INTERVIEW PROMPTS





Interview

- Good evening ma'am/sir, My name is _____, I am ___ years old.
- Can you please tell me about yourself?
 - Look at their direction, nod, smile, do not be distracted
- Thank you for being here
 - Look at the elder, smile, be polite
- How do you want me to address you?
 - Use it for the rest of the interview
- Ma'am/Sir, I'm here today to learn about you and about our community. I look forward to learning from you
- Can you please tell me about yourself? (listen, make comments)
- Please tell me more about your family (listen, make comments)
- Where were you born?
 - If denton, Ask: How was it growing up in Denton?
 - If not, Ask: Where were you born? How was it growing up there?
 - When did you move to denton?
 - How was denton then?
- Do you know about Quakertown?
 - If yes, Ask: Can you please tell me about Quakertown?
 - If no, move on
- Can you please tell me what makes our community is so special?
- Do you have any advice you wish you knew when you were my age?
- Thank you so much _____ for meeting with me, I have learnt so much from you.

Pay attention
Ask questions
Be polite
Say please and thank you
Make comments
Smile
Look at the elder
Don't be distracted

Pay attention, make
comments, nod.

APPENDIX H
INTERVIEW TRANSCRIPTS

B: Hi we're here with Ms. Alma Clark and Miss Chevelle. Miss Chevelle is going to be interviewing Ms. Alma Clark and today is May 19th, 2022.

C: Can we start now? Let me close the door. Okay. Good evening, ma'am, my name is Chevelle Miller, and I am 9 years old. Can you please tell me about yourself?

A: My name is Alma Lois Clark, my maiden name is Espy. E-S-P-Y.
And I was born in a town called Lampasas Texas about 182 miles from here. It's kind of considered West Texas, it's about south of here. The year is January, the 24th, 1928.

C: Okay.
Thank you for being here today.
How do you want me to address you?

A: Ms. Clark.

C: Okay Ms. Clark.
We are here today to learn about you and about our Community, I look forward to learning from you.
Can you please tell me about yourself?

A: Okay um I was married for 34, is that good? I was married for 34 years. I had three children two boys and a girl; my husband was a Methodist minister.

C: Interesting.

A: We were married in 1958 in Austin, Texas. My husband and our three children moved to Denton, Texas July the second week after the 4th of July in 1962. I've been in Denton since '62, the same street at 1129 E Hickory Street.

C: Please tell me more about your family.

A: More about my family? Ok I had three brothers and two sisters, and I was the baby. My mother died when I was four years old, and her oldest sister raised me. My mother died in 1932 so I was raised by my aunt. I attended the colored school in Lampasas, Texas. It only went to the 10th grade; it was a one room school. And when I graduated from the 10th grade my older sister was living in Austin Texas, so I went to Austin, Texas and finished up high school. I went to "Amasent High School", and there I stayed until I moved to Denton, Texas in 1962.

C: Okay
How was it growing up... no you didn't grow up here.
How was it growing up where you were born?

A: During that time, it wasn't integrated. I grew up in a mixed neighborhood. Spanish, and blacks, and white. We would play together, but we didn't go to school together, nor did we go to church together, we can go downtown. And we can go to the well, back then, we called it picture

show. And we could go to the show. The Spanish people could seat downstairs with the white folks. But the black folks had to pay their money and go upstairs and that's what we would do. Me and my little friends that I played with in my neighborhood. The Spanish children went to the white School. And we blacks, like I said, had to go to the black school. The Spanish children went with the White people to church, and we went to our own church. Only time we'd go to the white church was if some white person had passed away and we knew that person we would attend that church. We would go shopping in the grocery store it was alright. But when we go shopping to buy own clothes, or something they wouldn't let us try the clothes on. What they would do, if we were going to buy a dress, they would take it and measure it across our shoulders. If the dress had long sleeves (inaudible). If we bought a hat, we would have to put paper in it. I could understand that, because you know we had oil in our hair, but that was the way it was. We did not go to the cafes. If we did, we had to go to eat in the in the kitchen of the cafes. Then when I went to Austin to live, they had public transportation, we had to ride on the back of the bus in Austin. And then, but the neighborhood that I lived in, it was a predominantly a black neighborhood, so the first bus that we caught you could seat anywhere but, once we get to the, had transfer to another bus were other people rode besides black folks we had to sit in the back of the bus. As public transportation in Austin Texas, Lampasas was small, so we had no public transportation

C: Do you know about Quakertown?

A: Yes, I know about Quakertown, my husband grew up in Quakertown, so he told me many, many, many stories about Quakertown. He lived in Quakertown from the time he was five years old until Quakertown disappeared, which was in 1922 - 1923 so he was born in 1900 so that made him be 21/22 years old.

C: Can you please tell me what makes our community so special?

A: I think it's the people here in the in the community. Right now, our community is what we call a diverse community. It wasn't when I first came, it was predominantly a black neighborhood. Neighbors that we'd been knowing and been living in the Community, for a long time, for instance, when we came with our three children, they were six months old to 3 years old, so I had a six months old, a two year old, and a three year old. When they begin to get a little older and my husband and I could go to work and they would go to school, we could leave them in the neighborhood if they came back from school before we got home, we knew people in the neighborhood would look after them until we got back home. That was because everyone knew everybody, but now our neighborhood is diverse. When I say diverse, we have Spanish people in the neighborhood as well as some whites, but we all get along well together.

C: Do you have any advice you wish you knew when you were my age?

A: I wish we had the technology that y'all have. And the opportunity to go to an integrated school and have the lunches that you have, the library, and those, you have public transportation. As I said, that's the most important thing, cause when I was growing up, we did have all this technology. At first for a long time, we didn't have electricity in my neighborhood, it was

because they [9:58 hadn't put it down there?] had been pretty damaged, but let's see how old are you?

C: Hmm?

A: How old you said you are?

C: Nine

A: Oh well by the time I was 9 we had electricity. Look, back then we didn't have what we call a refrigerator we had an ice box. And what we would do, a fellow would come and bring ice, we had a card that you put in the window, and you would say how many pounds of ice that you want. In my neighborhood he came like on Tuesdays, Thursdays, and Saturdays, so you place on the window if we wanted 25 pounds, 50 pounds, 75 pounds. And we had ice boxes instead of refrigerators and he would bring the ice and put it in there. And we will wrap it up to keep it and when it drips down, we had a container that would be under the ice box to catch the water as it melts, and we would have to take it out and empty it. Then, for a long time we had a wooden stove, we did have gas for a long time because they hadn't put it in the neighborhood.

C: Thank you so much Ms. Clark for meeting with me, I have learnt so much

A: Well, thank you, and you tell me... what do you think about it?

C: What?

A: **What do you think of what I told you?**

C: It was good, and I learnt a lot of stuff.

A: Did you learn dear, did you?

C: Yes

B: Alright, so we're here today with Maliyha Simpson and Ms. Alma Clark, and Maliyah is going to interview her.

A: Alright Maliyha.

B: Alright you can start now.

A: Okay.

M: Okay.

Good afternoon, ma'am, my name is Maliyha and I'm 10 years old.

A: You have to talk a little louder dear.

Your name is what?

M: Maliyha.

A: What did you say to me? What's my name?

M: Ms. Alma Clark.

A: Uh huh.

M: Can I start again?

B: Yea just start again but speak louder.

M: Good afternoon, ma'am My name is Maliyha and I'm 10 years old.

Can you please introduce yourself?

A: Yes, my name is Alma Clark and I'm 94 years old.

M: Thank you for being here.

A: You're quite welcome. Thank you for having me.

M: How do you want me to address you?

A: Ms. Clark.

M: Okay, Ms. Clark.

I want to learn from you and also learn about my community and history.

A: Okay.

I wasn't born in Denton I was born in a little town called Lampasas, Texas that's close to Austin, about 72 miles west of Austin.

But I came to Denton in 1962 with my husband and three little children: two boys and a girl, and we moved over on the street called Hickory Street and I've been there ever since.

M: Interesting, can you please tell me more about your family?

A: Yes, I sure can. I can tell you about my family. I had 10 brothers and 2 sisters, but the reason why I said that part, I had six brothers that my father had, then my mother had the four so that's why it was. It was not just the whole entire family, but between my father and my mother. And I have a picture. This is a picture of my father, and this is his twin sister, and his name was William and we called him Bill or other words we call him "Piza", that was his nickname, but that's his twin sister, her name is Sophie. And here is a picture of my mother, this is a picture of my mother. Her name was Ruby. I don't know when this picture was taken, and I don't know how old she was because my mother died when I was four years old. But anyway, this is the only picture that I had, that the family had but that's her taking care of a little baby, you see, you see where I got my height from. That's from my mother. Okay. I didn't bring any of the pictures of my brothers and sisters. Because I'd have to look them up, those was just close by.

M: How was it growing up back then?

A: What'd she say?

M: How was it growing up back then?

A: Oh, growing up back then, in my hometown. My neighborhood was mixed; we had blacks and whites. And we got along really well together, and [the] Spanish. The Spanish and the white

went to the same school, and they went to the same church, but those of us blacks we had to go to what we call the colored school. So, our school was not integrated. We would go to the, back then we would call it the picture show now you call it the theatre or the movies. We would all walk up to hand, the blacks and the Spanish to the picture show, pay our money, the Spanish and the whites would sit here, and we have to go upstairs but the stairs was outside, we'd pay our money right here and then go around to go upstairs to see the movie. We called it the crow's nest and then when the movie was over with, they would come out this door, we would come out our door and we would walk back to our community. When we would go out shopping for clothes, the Spanish and the whites could go into the store and try their clothes on. But we as blacks they would take the clothes and measure our shoulders to see if it would fit. And if it had long sleeves that would mean we couldn't try the clothes on. When we would go to the doctor. The doctor had a special place for us. We couldn't go into what we call the main office, he had a little room not much bigger than a clothes closet where we had to wait. When we died or passed away, the white undertaker would come and get us, take us to his establishment, do the embalming, and bring us back to our houses until they get ready to have the funeral. Hmm mm. That's what happened. We couldn't stay, you know, in the Chapel like we do now so so that was it. Okay.

M: Do you know about Quakertown?

A: Yes, I know a little bit about Quakertown. My, this is my husband. He grew up in Quakertown. He was born in 1900 and when he came to live in Quakertown, he was five years old, so he many stories to tell me about Quakertown. It was town, all black citizens were there, but it had a grocery store, barber shops, it also had a school. It had churches, large halls and the people owned their homes. Back then they grew their own vegetables in their vegetable garden.

The had their cows and horses, mules and everybody loved everybody. And so that was it. It was a well-knitted community. Okay.

M: Can you please tell me more about Quakertown?

A: Yes, Quakertown really got established what we call in 1875.

It got established right in this area where you're sitting today but it wasn't Quakertown then, it was first known as Freedmen's Town. And there were 27 black families that left the city of Dallas and came here and established this area and they stayed here in this area from 1875 to 1890. Then they left. So, Freedmen's Town you see, where the Martin Luther King building is, the Thomas Rivera School, Denton Housing Authority. The Mount Calvary Baptist Church and Mavis Street Baptist Church, we don't know we might be sitting in somebody's house right now. It could have been you know where they had their cows or horses or something, but all this was called the Freedmen's Town for the blacks. Most of them had to work Downtown Denton and on West Oak and East Hickory, so back then they would have to walk or ride their mule or horse or go in their wagon, so when the area that was closer to downtown came available, they decided to leave this area and buy the area up there and they renamed it Quakertown, and there they stayed there from 1890 until 1923.

M: Can you please tell me more about how... can you please tell me more about what makes our community special?

A: What was special? Because they were able to be free and have their own town, their own community, churches, they had a doctor, can you imagine in 1921 having they own black doctor and they had their own school and teachers, there was no segregation because most of all the people there were black. They had black teachers. And so, and therefore they had a funeral parlor, so they didn't have to be embalmed and brought back home, they just stayed in the funeral

parlor until time. They had barbershops, we had beauty shops. And so, it was just like any other town and what they would do to entertain themselves, the churches and largest was very predominant back then.

And the children, you know you did not ask me but I'm going to tell you about the children. They had fun, they played a lot, because they had cricket you know the cricket that they play? Oh, and ball, they played ball. They played horseshoe, you know about horseshoe? Okay well, those are some of the games that they played and most of the little girls, you know about playing jacks? Okay, so they were able to entertain themselves and everybody was respected. You know? They didn't have to worry about being called out of their names, the older people that owned businesses and church folk they was addressed as Mr. or Mrs., and they weren't, you weren't called a nigger. You weren't cursed out like they did back then, and everybody just felt free and comfortable and happy. Because they were able to be treated as another human being and treated as an American.

M: What did you wish when you were my age?

A: What did I wish when you? When I was your age, I was living in in in a state in a town called Oklahoma City. I had an older brother, and we had an aunt there and they thought maybe because the aunt that was raising me here in Texas was having a hard time because there wasn't much money coming in, so we had another aunt that had a pretty good job, and she didn't have any children and my brother was gonna go and stay with husband at the farm. So, he took me to Oklahoma City and this aunt worked for some rich white people and they, we stayed in what they call in the servant quarters, stayed in the white part of town, but I had to learn to ride the city bus in order to get to the black school. So, from the time I was 9 years old until I was 12 years old, life was good for me because my aunt was good, the white people that she worked for

was very good and whatever little nine year old girl wanted at that time I was able to get. So, from 9 to 12 life was good, it was easy, but my aunt got sick. and they wanted to take her back to a town in Oklahoma called Atoka Oklahoma. It was out on the farm, and they thought it wasn't wise for me to try to be on a farm because they it will be to hard back then in the 30s, this was like from 1937 until 1941. Those three years were some good years for me.

B: Can you ask her this question again and make it louder?

M: Can you please tell me what makes your community special, our community special?

A: It is one thing right now, it is the diversity of the community we have because we have a lot of Spanish people that is coming to the Community and we able to live together peacefully, you know we have a good relationship with them. Most of them don't come to our churches and we don't go to them, but as neighbors we get along really well and I like that, as this community we help each other along the way. This is kind of an older community why I say that, the majority of the blacks in this community are older people and the young people that's in the Community respect us and they don't try to take advantage of us like they do in so many other towns. They try to take advantage, they see us, they call us by our names and if they see you're struggling, especially in my case since I don't drive. I'm walking some time and they always want to know if they want to pick me up and carry me somewhere and I hear some of the older ladies that if they're trying to put their trash out or something no one's around they stop. So, our neighborhood is a wonderful neighborhood to live in.

B: Okay, ask her this question again but louder. She couldn't hear you, so what do you wish you knew when you were my age. Just ask her again.

M: What do you wish you knew when you were my age?

B: So, what do you wish you knew when you were her age?

It's the technology because we didn't have any... But you know, we had telephones, but not the way y'all do. The computer and how you use the Internet and all of this. And not only that, then I'd be exposed to much more, education-wise because when you're in school, sometimes you have opportunity that you can go on field trips and go to other places that we weren't able to go. You have lunches and we had to bring our lunch our packed lunches. You have a building that's cleaned every day, you have a variety of teachers. I went to a one room school, and we had to bring lunch and we had to go outside to use the toilet and use the water fountain. So, when I was your age, that would have been wonderful if I could have that. I don't know whether your parents bring you to school or you the ride the bus, but I had to walk to school, there was no bus that was provided for me.

M: Thank you so much Ms. Alma Clark for telling me about your stories and our community. I have learned so much from you today.

A: Well, thank you for asking the questions, I hope you learned something.

Oh! I wanted to show you something. Look at that, that's my husband's mother and father look and see how they looked. That's the way they would dress back then way back in the early 1900s, long, long time ago. See how they dressed up back then. And I want you to look at that

B: Wow.

A: Look, look, look what year it is.

B: 1906,

A: And look, look at the paper.

B: Wow.

A: Isn't that amazing?

B: It's amazing.

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