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Anacostia Community Museum

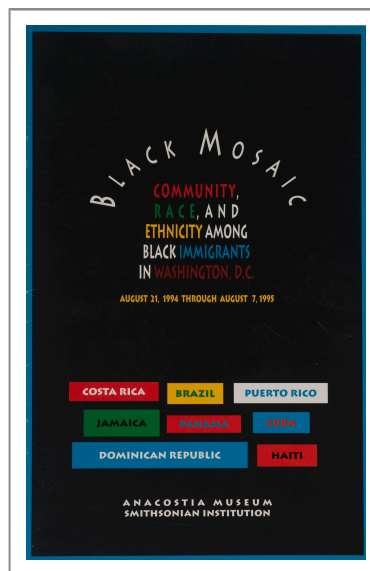
Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records

ACMA.03-027

Max Howell

Funding for partial processing of the collection was supported by a grant from the Smithsonian Institution's Collections Care and Preservation Fund (CCPF).

2017 June



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Collection Overview

Repository:	Anacostia Community Museum Archives
Title:	<i>Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C.</i> Exhibition Records
Date:	1942-1998
Identifier:	ACMA.03-027
Creator:	Smithsonian Institution. Anacostia Community Museum
Extent:	21.6 Cubic feet (consisting of 17 cartons, 2 oversized boxes.)
Language:	Collection is in English and Spanish, with some material in French.
Summary:	These records document the planning, organizing, execution, and promotion of an exhibition exploring the immigration of people of African descent from Central and South America and the Caribbean to the Washington Metropolitan Area. The show was organized and hosted by the Anacostia Museum from August 21, 1994 through August 7, 1995. Materials include correspondence, research files, exhibit script, administrative records, brochures, press coverage, education packets, loan agreements, floor plans, and catalogues.

Administrative Information

Acquisition Information

Records of *Black Mosaic: Community, Race, and Ethnicity Among Black Immigrants in Washington, D.C.* Exhibition were created by the Anacostia Community Museum.

Processing Information

In 2016, with funding provided by the Smithsonian Institution's Collections Care and Preservation Fund, the Archives at the Anacostia Community Museum implemented the use of minimal level processing standards to increase information about and facilitate access to more of existing collections. For the records of the Black Mosaic exhibit, minimal processing included arrangement to the folder level, based on prior processing and preservation action, with retention of the pre-existing arrangement when possible, if applicable. Otherwise, an order was imposed by the Processing Archivist. Some materials were consolidated to eliminate excess bulk but items within folders were not arranged further. The guide may or may not include a more refined lists of folder contents. Non-archival housing was replaced for long-term stability, but staples and other fasteners have not all been removed. Addition photographic and audiovisual material was not processed at this time but has been retained by the Anacostia Community Museum Archives for internal use only.

Minimal level processing and machine-readable finding aid completed by Max Howell, 2017. The initial collection record was produced by Carrie Gehrler in 2011.

Preferred Citation

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. Exhibition Records, Anacostia Community Museum, Smithsonian Institution.

Restrictions

Use of the materials requires an appointment. Please contact the archivist to make an appointment: ACMarchives@si.edu.

Conditions Governing Use

Collection items available for reproduction, but the Archives makes no guarantees concerning copyright restrictions. Other intellectual property rights may apply. Archives cost-recovery and use fees may apply when requesting reproductions.

Historical Note

The exhibit *Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D.C.* was curated by the Anacostia Community Museum's supervisory curator Portia James, and was open at the Anacostia Community Museum from August 1994 to August 1995. The exhibition explored the immigration of people of African descent from South America, Central America, and the Caribbean to the Washington Metropolitan Area.

Topics addressed in the exhibition include migration, situations faced by Black immigrants, the maintenance of relationships with places of origin, community events and cultural performances, public and private expressions of culture, commodification of culture for economic support, and the expression of multiple identities. Some intentions of the exhibit were to provide forums for discussing culture and identity, provide resources for people learning about communities in the Washington Metro area, and to be a model to other museums and cultural institutions for understanding and interpreting similar immigration and settlement patterns.

The exhibit was designed to be experienced with broader cultural concepts being introduced towards the external part of the exhibit, while personal stories could be experienced further in. Over 100 oral history interviews featured prominently in the exhibit where interviewed individuals explained their immigration experience and how they've adapted to life in the area. The exhibit also included mounted photographs, artifacts, music, and conversations. Artifacts included passport photos, tickets, family photographs, and letters. The exhibit's text displayed in three languages: English, Spanish, and Haitian Creole. There were additional exhibition guides provided in Brazilian Portuguese, French, and the Ghanaian languages of Ga, Twi, Akan, and Ewe.

Coupled with the exhibit, the museum coordinated an extensive series of programs to engage various communities in the exploration of issues and traditions. These programs included creating newsletters and a photograph exhibit to keep the community up to date about the progression of the exhibit, working with performance groups, creating multi-institutional partnerships in order to develop more effective methods of collecting oral histories, and collaborating and modeling for the CFPCS African Immigrant Communities project.

Scope and Contents

The records of the Black Mosaic exhibition presented by the Anacostia Community Museum measure 21.6 cubic feet and date from 1942 to 1998, with the bulk of material dating from 1990 to 1995. The records include administrative records, publications, research files, floor plans, exhibit text drafts, oral history transcripts, and project files for programs coordinated for or tangentially with the Black Mosaic Exhibit.

Administrative records include advisory board member lists, meeting minutes, agendas, grant proposals, project reports and assessments, correspondence, training material for museum volunteers and docents, and assorted

notes. Publications within the series directly relate to the Black Mosaic Exhibit and the Anacostia Community Museum. Correspondence includes both internal correspondence and those with local community members.

Writings and notes were previously scattered throughout the collection have been collocated within the Administrative Records series, and a majority are undated. The notes cover topics ranging from administrative activities to exhibit and research planning. Included are printed documents, scrap paper, and spiral-bound notebooks.

The research files contain background information about numerous immigrant communities within Washington D.C. The community research files were originally organized by country, continent, or region of origin, and then later by subjects that coordinated with the exhibit's designated themes. This organization method has largely been maintained. Research files include scholarly articles, news clippings, event programs, compiled bibliographies, and material related to the study of museology.

The exhibit files include floor plan layouts, photocopies of images, interview transcripts, exhibit literature, and extensive exhibit text drafts. Drafts of the exhibit's text include notes throughout multiple editing stages. Additionally, copies of flip books for different thematic sections of the *Black Mosaic* exhibit are included and are organized alphabetically by title. Other exhibit literature present is primarily in English with one French copy present.

The project files include training material for collecting oral histories and documenting community folklife, conference records, event records, and records pertaining to related projects at the Anacostia Community Museum. Concurrent projects supporting the exhibit include the *Black Mosaic* community newsletter and an educational curriculum project. Additional project records that thematically overlap with the *Black Mosaic* exhibit but extend beyond the timeframe of the formal exhibit are present also.

Arrangement

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D.C. exhibition records are arranged in four series:

Series 1: Administrative Records

Series 2: Research Files

Series 3: Exhibit Files

Series 4: Project Files

Names and Subject Terms

This collection is indexed in the online catalog of the Smithsonian Institution under the following terms:

Subjects:

Immigrants -- United States -- Exhibitions
Museum exhibits

Types of Materials:

Color slides
Contact sheets
Correspondence
Exhibit scripts
Exhibition records -- 1990-2004
Photographic prints

Transcripts

Names:

Anacostia Community Museum

Places:

Washington Metropolitan Area

Container Listing

Series 1: Administrative Records, 1968-1997

Scope and Contents: Includes advisory board meeting minutes, agendas, notes, lists of advisory board members, grant proposals, progress reports and assessments, training material for museum volunteers and docents, and correspondence. Promotional material includes news clippings and press releases for the *Black Mosaic* exhibit. Includes drafts of the publication *Building Bridges: The Black Mosaic Exhibition Project and the Construction of Museum Identity at Anacostia Museum* by Portia James.

Box 1, Folder 1	Advisory Board Member Lists, undated
Box 1, Folder 2	Committee Meeting Minutes and Agendas, 1991-1995, undated
Box 1, Folder 3	Council of Caribbean Organizations, 1991
Box 1, Folder 4	Training Material, 1986-1996 Notes: Includes training resources and training program documentation for museum docents, volunteers, and research advisors.
Box 1, Folder 5	Project Reports and Assessments, 1988-1996 Notes: Includes reports and assessments of the <i>Black Mosaic</i> exhibit as well as Anacostia Community Museum yearly activities.
Box 1, Folder 6-9	Grant Proposals, 1990-1995
Box 1, Folder 10-13	Promotional Material, 1990-1995 Notes: Includes unedited visitor comments from exhibit later used for promotional material, newspaper clippings discussing the exhibit, and press releases.
Box 1, Folder 14-17	Publications, 1968-1996 Notes: Includes Anacostia Community Museum newsletter, publication drafts, and notes. The bulk of the material are drafts of the article <i>Building Bridges: The Black Mosaic Exhibition Project and the Construction of Museum Identity at Anacostia Museum</i> by Portia James.
Box 1, Folder 18-19	Correspondence, 1978-1997 Notes: Subjects include project or event coordination, advisory requests, and general exhibit and museum updates.
Box 2, Folder 1-5	Correspondence, 1978-1997 Notes: Same as above.
Box 2, Folder 6-13	Writings and Notes, 1989-1997, undated

Notes: Subjects include exhibit brainstorming, lists of action items, and informal messages to others. Material is largely undated and unattributed to any particular person.

Box 3, Folder 1-11

Writings and Notes, 1989-1997, undated

Notes: Same as above.

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Series 2: Research Files, 1942-1998

Scope and Contents: Research material on numerous Black immigrant communities in Washington D.C. includes scholarly articles, news clippings, community event programs, bibliographic lists of research sources, and material related to museology research.

Subjects addressed in the research files include immigration, government activities, population growth and the United States census, war, refugees, and civic engagement. Museology research encompasses ecomuseums, community museums, and other institutions' programming.

Community of Origin Files, 1942-1997

Box 3, Folder 12-13	Africa, 1985-1992
Box 4, Folder 1-6	Brazil, 1988-1993
Box 4, Folder 7-12	Caribbean, 1946-1996
Box 4, Folder 13	Colombia, 1991-1994
Box 4, Folder 14-16	Cuba, 1942-1992
Box 4, Folder 17	Dominican Republic, 1981-1993
Box 4, Folder 18	Ecuador, 1990
Box 4, Folder 19	El Salvador, 1992
Box 5, Folder 1-4	Ethiopia, 1960-1992
Box 5, Folder 5-7	Ghana, 1957-1994
Box 5, Folder 8-9	Haiti, 1971-1994
Box 5, Folder 10-13	Jamaica, 1970-1993
Box 5, Folder 14-16	Latino, 1958-1997
Box 6, Folder 1-3	Latino, 1958-1997
Box 6, Folder 4	Liberia, 1991
Box 6, Folder 5-6	Panama, 1955-1995
Box 6, Folder 7	Peru, 1994
Box 6, Folder 8	Puerto Rico, 1988, undated

Box 6, Folder 9-11 Rastafari, 1983-1994

Box 6, Folder 12 Trinidad, 1980-1985
Notes: Contains only images from Trinidad.

Subject Files, 1951-1998

Box 6, Folder 13-15 Arts, 1979-1998

Box 6, Folder 16-18 Celebrations and Festivals, 1986-1995

Box 6, Folder 19 Community and Family Life, 1970-1995

Box 7, Folder 1 Community and Family Life, 1970-1995

Education, 1951-1994

Box 7, Folder 2 Education, 1951-1994

Box 7, Folder 3 Howard University International Student Material, 1993-1994

Box 7, Folder 4 Federal City College Yearbook, 1974

Box 7, Folder 5 Food, 1989-1993

Box 7, Folder 6-7 Health, 1991-1994
Notes: Material related to the AIDS epidemic represents a majority of the records.

Box 7, Folder 8 Language, 1990-1991

Box 7, Folder 9-13 Music, 1986-1995
Notes: Includes sheet music.

Box 7, Folder 14-15 Religion, 1984-1994

Box 7, Folder 16 Sports, 1989-1991

Additional Research Material, 1955-1998

Box 8, Folder 1-4 Museology, 1982-1998
Notes: Articles related to the study of museums with an emphasis on ecomuseums, community museums, and other institutions' programming. Folders include museum curriculum packets from other institutions.

Box 8, Folder 5-15	Printed Material, 1955-1995 Notes: Contains newspapers, magazines, and additional assorted printed material that either cover multiple topics per issue, are oriented towards the Black community more generally, or discuss immigration or class mobility in a broader context.
Box 9, Folder 1	Census Records, 1980-1991
Box 9, Folder 2	Bibliographic Material, 1992-1996 Notes: Lists of resources used for exhibit research formatted into bibliographies.

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Series 3: Oral History Interviews

Oral history interview with Abraham Joseph, 1994 July 26

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 28 minutes.

Interviewer: Brown, Tamara, 1969-

Technical: The total playing time of interview recording is approximately 28 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Abraham Joseph, a driving school owner from Haiti, talked about his family, including his siblings, his parents who were farmers, and his children; walking to school; the village, Gros-Morne, where he lived in Haiti; and working as a carpenter in Haiti and the Bahamas before immigrating to the United States in 1980 because he had a fear of Tonton Macoute. He explained the power of Tonton Macoute, including the time his brother was arrested. Joseph described traveling on a little boat from Haiti to the Bahamas and then to Miami; moving to Washington, DC because his fiancée, who he met in the Bahamas, lived in DC with her relatives; and his reaction to seeing snow for the first time in Washington, DC.

Joseph detailed the challenges of working as a porter, his first job in Washington, DC. He explained his decision to become a taxi driver and how he accomplished his goal; how he helped others from all over the world learn how to drive; why he opened a driving school, called AB Discount Driving School; and the challenges of running a business and securing insurance for the driving school.

Abraham Joseph was interviewed by Tamara Brown on July 26, 1994. Interview is in English. Digital audio files include very loud white noise, static, and background noise; interviewee can be heard clearly for the most part.

Names: Joseph, Abraham
Tontons macoutes

Topic: Haitians
boat people
Emigration and immigration
Porters
Taxicab drivers
Automobile driver education
Automobile driver education teachers

	Businesspeople
	Family-owned business enterprises
	Interviews
Culture:	Haitian Americans
Place:	Haiti
	Washington (D.C.)

Oral history interview with Addie Green, circa 1992-1993

3 Digital files

3 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 55 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 55 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Addie Green – owner, manager, and chef of The Islander, a restaurant located on Columbia Road in northwest Washington, DC – explained the boundaries of the Adams Morgan neighborhood. She talked in detail about her restaurant The Islander, her migration from Trinidad to England to the United States, her love for her country and childhood memories in Trinidad, her leadership in building the Caribbean community in the Washington, DC area, her mother's migration to and work in the United States, and the importance of cultural authenticity when organizing and running events, particularly carnivals and festivals. Note, Addie Green is also known as Adeletha "Addie" Green. Green explained The Islander specializes in Trinidadian cuisine but also cooks and serves foods from other Caribbean islands; the founding of the restaurant in 1978 and how the menu evolved; and she visits the islands to learn about the food and how to cook the food before she prepares it in her restaurant. She talked about the reviews she and The Islander have received from the press, including The Washington Post; and catering for government agencies, events, and festivals, including the Smithsonian Folklife Festival and Caribbean Festival Day.

Green talked about her experience traveling on a Norwegian ship to England, attending school in England, and marrying her American husband and birthing her first child in England. She explained why did not want to migrate to the United States; that racial differences, discrimination, and bias did not register for her until she arrived in the United States; her experience working in the United States; how and why she got involved in the food and restaurant industry; and her husband's reaction to her working outside of the house. Green also talked about cultural organizations, including the Trinidad-Tobago

Association, Jamaican National, and West Indian American Cultural Organization; how and why the Caribbean community has changed in Washington, DC; carnival culture in Trinidad and how it differs from carnivals and festivals in the United States; and Trinidadian athletic societies represented in Washington DC area.

Interview is in English. Digital audio files include loud music and talking in background. Interviewee's voice is intelligible for the most part; interviewer's voice is soft and difficult to hear at times.

Names: Green, Adeletha "Addie"
 Culture: Trinidadians
 West Indians
 Topic: Women
 Women cooks
 Businesswomen
 Caribbeans
 Women-owned business enterprises
 Restaurants
 Cooking, Caribbean
 Cooking, Trinidadian
 Festivals
 Communities
 Associations, institutions, etc.
 Emigration and immigration
 Race discrimination
 Interviews
 Place: Trinidad
 West Indies
 England
 Adams Morgan (Washington, D.C.)
 Washington (D.C.)
 United States

Oral history interview with Alex Bruks, 1993 May 28

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 43 minutes.

Interviewer: Taylor, Grace

Fleming, Peggy, 1937-

Technical: The total playing time of interview recording is approximately 43 minutes.

Language: English, Akan.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Alex Bruks, co-owner of Bruks International Market, spoke about the origin and history of Bruks International Market, which opened in 1990; the products, including imported grocery items from Africa and the Caribbean, sold in the market; demographics of his customers; how the store came to be located in Takoma Park, Maryland; his employees; and future plans.

Bruks also spoke about the town where he was born and his school experience in Ghana; his extensive work experience in the agriculture, poultry, and meat industries; his migration to the United States in 1975; his higher education experience in Indiana and Ohio; his family; his decision to become a United States citizen; Ghanaian government policies; the African and Caribbean communities in Washington, DC; and festivities or ceremonies when introducing newly born child to the community, including the food served, and Ashanti cultural dances and clothing. Alex Bruks was interviewed by Peggy Fleming and Grace Taylor at Bruks International Market in Takoma Park, Maryland on May 28, 1993. Interview is in English; Bruks spoke briefly to a customer in Ashanti. Digital audio files include white noise and static, and background noise throughout entire interview. Interviewee's voice is intelligible for the most part.

Names: Bruks, Alex
 Culture: Ghanaians
 Topic: Businesspeople
 Ashanti (African people)
 Africans
 Caribbeans
 Grocery trade
 Family-owned business enterprises
 Food
 Emigration and immigration
 Agricultural industries
 Manners and customs
 Rites and ceremonies
 Interviews
 Place: Ghana
 West Indies
 Africa
 Takoma Park (Md.)
 Washington (D.C.)
 United States

Conversation with Angela Newell and others, 1993 May 26

2 Digital files

1 Sound cassette

The total playing time of conversation recording is approximately 1 hour and 15 minutes.

Technical: The total playing time of conversation recording is approximately 1 hour and 15 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Contents of this audio recording is more of a discussion, rather than an interview, involving at least 3 people. According to transcription from physical asset, one of the people is Angela Newell. Discussion topics included extended family, including where they were born; where lived in Panama and neighbors; Creole language; education and teachers in Panama; leaving Panama; being in armed services, stationed in Korea; Panamanian community in Washington, DC; tension between "Spanish speaking Latinos" and Black Panamanians; relations between white Latinos and Black Latinos, and within the Black community; identifying self and how others identify others; Black people, citizenship, and land ownership; why Black people were pushed out of Panama; Black Panamanians and language; and the Panama Canal Zone.

Interview / discussion is in English and minimal Spanish. Digital audio files include very loud white noise and static; multiple and overlapping voices; and lots of background noise, sound interference, and/or sound distortions. Voices are difficult to hear and often unintelligible. Overall, very poor audio quality.

Names: Newell, Angela
 Culture: Panamanians
 West Indians
 Topic: Afro-Panamanians
 Latin Americans
 Caribbeans
 African Americans
 Women
 Identity
 Citizenship
 Language and languages
 Emigration and immigration
 Race
 Interviews
 Place: Canal Zone
 Panama
 West Indies
 Latin America
 Washington (D.C.)
 United States

Oral history interview with Anne Marie Hogarth, 1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Anne Marie Hogarth spoke about her migration story to the United States from Haiti in 1961; her educational and teaching background in Haiti and the United States; teaching French and English in Kentucky, Washington, DC, and Maryland; and working with Haitian migrant farm workers in Salisbury, Maryland and Winchester, Virginia, and for the DELMARVA Rural Ministry Health Project. Hogarth detailed her exchange student experience at Nazareth College in Kentucky where she learned English and taught French as well as earned an American degree in education in the early to mid-1960s. She discussed her difficulty adjusting to life in Kentucky because of the differences in food, weather, and language as well as her age of almost 40 and recent death of her mother; and the support of the sisters at the small, religious Catholic College. She explained her decision to move from Kentucky to Washington, DC.

Having taught in public schools in Haiti prior to arriving in the United States, Hogarth described the differences in teaching styles between Haiti and the United States. She also explained the differences in her experiences, the environment, and how she was perceived at Nazareth College versus Anacostia Senior High School as well as she was perceived in regards to race in Haiti versus the United States. Hogarth talked about teaching at Gordon Junior High School and Federal City College; completing her master's degree at Laval University in Quebec City, Canada; and connecting with Haitian community, music, dance, and her country in Washington, DC in the late-1960s. She also talked about her experiences and relationship to the Black Power Movement and civil rights in the 1960s as well as the challenges of school integration, bussing, and large class sizes when she was teaching in DC public schools.

Hogarth described her work with Haitian migrant farm workers beginning in 1980; first on the Eastern Shore of Maryland and later in Winchester, Virginia. She spoke in detail about Haitian American Training Institute (HATI) in Salisbury, Maryland and funded by the Department of Health, Education, and Welfare; teaching English to migrant workers; and the working conditions and everyday life of the migrant workers. Next, Hogarth described her work as an outreach

interpreter with the DELMARVA Rural Ministries Health project in which she helped migrant people with interpretation, health service work, and transportation. She explained some of the health issues and conditions of Haitian people in detail, and the migrant streams on the East Coast and West Coast of the United States. Hogarth also explained why she worked with Haitian migrant workers during the summer.

Anne Marie Hogarth was interviewed in 1993. Interview is in mostly English with minimal non-English language, most likely French or Haitian Creole. Digital audio files include white noise and static. There are several minutes within the last 10 minutes of the recording ACMA_AV000749_B in which no voices can be heard (too far from microphone / think interviewee is looking for something and talking at the same time). Interviewer's voice is very soft and difficult to hear for the most part, particularly in regards to recording ACMA_AV000749_A.

Names: Hogarth, Anne Marie
Nazareth College (Louisville, Ky.)
Federal City College
Anacostia High School

Topic: Haitians
Women
Teachers
Women teachers
Emigration and immigration
Public health
Public schools
School integration
Race
Black power
Civil rights
Migration, Internal
Migrant labor
Agricultural laborers, Foreign
Agricultural laborers, Foreign
Foreign workers
Interviews

Culture: Haitian Americans

Place: Haiti
Kentucky
Salisbury (Md.)
Washington (D.C.)
United States

Oral history interview with Anne Marie Hogarth, circa 1995

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 15 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 15 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Anne-Marie Hogarth spoke about her family history; and being born, raised, and educated in Léogâne, a little town near Port-au-Prince, Haiti. She explained she was raised with people and among people. She described Léogâne, and some of its history and geography. She detailed her extended family history on both sides of her family, where they originated from, and when her family (father and mother) migrated to Léogâne.

Hogarth explained she continued her education in Port-au-Prince, including completing the teaching program at Normal School for Teachers; and taught at different public schools in Haiti before migrating to the United States. She described how her life changed with the death of her mother, and her decision to finally study English. Hogarth spoke about her exchange student experience at Nazareth College in Kentucky where she learned English and taught French as well as earned an American degree in education in the early to mid-1960s. She talked about completing her master's degree in French language and literature at Laval University in Quebec City, Canada; and teaching at Anacostia Senior High School, Gordon Junior High School and Federal City College in Washington, DC. She retired from teaching in the early-1990s.

Hogarth described her work with Haitian migrant farm workers during summers, harvest time; first on the Eastern Shore of Maryland and later in Winchester, Virginia. She spoke about teaching English as a Second Language (ESL) to migrant workers in Salisbury, Maryland, under President Carter's Department of Health, Education, and Welfare; and the working conditions and everyday life of the migrant workers. Next, Hogarth described her work as an outreach interpreter with the DELMARVA Rural Ministries Health project in which she helped migrant people with interpretation and transportation.

Hogarth spoke about what she has done since her retirement, and her continued work and connection with the Haitian community. She talked about the current events and conditions in Haiti, Haitian people coming to the United States on boats, and the number of Haitian people dying in Haiti and during migration by boat. She explained that she has friends and extended relatives still in Haiti, and how she would like to go back to Haiti and help with rebuilding in Haiti when travel to Haiti is possible. After the interview, Hogarth explained her connection and Haiti's connection to Our Lady of Perpetual Help, located in southeast Washington, DC. Anne-Marie Hogarth was interviewed by J. Penn, circa 1995. Interview is in mostly English with minimal non-English language, most likely French or Haitian Creole.

Digital audio files include white noise and static. Interviewee can be heard clearly for the most part; there are a few moments where interviewee voice's is very soft and difficult to hear.

Names: Hogarth, Anne Marie
Nazareth College (Louisville, Ky.)
Federal City College
Anacostia High School

Topic: Haitians
Women
Teachers
Women teachers
Emigration and immigration
Public schools
School integration
Black power
Civil rights
Migration, Internal
Migrant labor
Migrant agricultural laborers
Agricultural laborers, Foreign
Foreign workers
boat people
Interviews

Culture: Haitian Americans

Place: Haiti
Salisbury (Md.)
Washington (D.C.)
United States

Oral history interview with Antonio Carlos Rodriguez, 1992 November 10

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour.

Interviewer: Santos, Dario

Technical: The total playing time of interview recording is approximately 1 hour.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Antonio Carlos Rodriguez spoke about his family, including his parents, siblings, and grandparents; the city of Sao Paulo, where he was born and lived until he immigrated to the United States in 1989; working for the American enterprise, National Biscuit Company, NABISCO in Brazil; his religious beliefs, Catholicism; discrimination

in Brazil and the United States; and the relationship between Brazilians and Spanish speaking people. Rodriguez identifies as White Brazilian.

Rodriguez explained when and why he decided to immigrate to the United States; his first impression of the United States; the differences between the United States and Brazil; his participation in Brazilian cultural activities and Brazilian community in Washington, DC; and traditional Brazilian cuisine he prepares.

Antonio Carlos Rodriguez was interviewed by Dario J. Santos. Interview is in English. Digital audio files include white noise, static, and background noise. Interviewee's voice can be heard clearly.

Names: Rodriguez, Antonio Carlos
 Culture: Brazilians
 Topic: Manners and customs
 Catholicism
 Discrimination
 Racism
 Emigration and immigration
 Interviews
 Place: São Paulo (Brazil)
 Brazil
 Washington (D.C.)
 United States

Oral history interview with Arturo Griffiths, 1992 December 23

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Interviewer: Corporan, Héctor, 1945-

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Arturo Griffiths spoke about the creation of the Community Coalition, Multicultural Leadership Summit, and Multicultural Leadership Council after disturbances in the Mount Pleasant neighborhood in Washington, DC to address the needs of the Latino community and the Black community, and to bring communities together. And later, the creation and evolution of the Afro-Latino institute because the Latino community was not addressing their lack of inclusivity in regards to the Black community.

Griffiths explained United States foreign policy, including why Central Americans flee to the US; Latinos' goals living in the United States; Latinos' lack of understanding regarding United States history, current events, racism, and inclusivity; the isolation of the Black community in the US which led to a lack of knowledge regarding Black people from other parts of the world; the lack of relationship and connection between the Black community and Latino community as well as between the Black people in the US and Black people from the rest of the world; and the attempts by the Black community in the US to reach out to other communities in the US and their efforts were not reciprocated. Griffiths spoke about Latinos' struggle for empowerment and lack of voting power; Frank Shaffer-Corona, the first elected Latino in DC area and first Latino on school board; racism within the Latino community; the Latino community leadership's lack of Black representation; and how people from various ethnic groups identify themselves and which groups feel isolated.

Griffiths also spoke about his extended family history and ethnic background, which included West Indian and English ancestry; the racial segregation system, imposed by the United States, in the Canal Zone of Panama; the tension between Blacks of English descent and Blacks of Spanish descent; his politically active Afro-Panamanian father, who was forced out of Panama City and arrived in the United States in the middle of the Civil Rights movement; and his father's work in the US, including the organization of the Washington Ghetto Industrial Development and Investment Corporation to empower the ghettos and Black communities economically through controlling the distribution of goods.

Griffiths spoke about his childhood in Panama City as a Black West Indian kid who spoke Spanish and was raised by his mother; his school experience; racism within his family; and his family's economic instability. He described what he knew about the United States prior to arriving in the United States; his family's migration to the United States, including their migration preparations in Panama; his first impressions arriving in the center of the Black community in northwest Washington, DC during the Civil Rights Movement; and the segregation and discrimination he witnessed in the US. Griffiths talked about playing basketball when he was young; clashing with the Black kids in the US because he was a foreigner and spoke Spanish; being a part of one of the gangs to survive; learning English; and living in both and between the Latino community and the Black community.

Arturo Griffiths was interviewed by Hector Corporan on December 23, 1992. Interview is in English and minimal Spanish. Digital audio files include white noise and static, and minimal background noise. Interviewee's voice is intelligible for the most part.

Names: Griffiths, Arturo
Shaffer-Corona, Frank
Culture: Panamanians
West Indians
Topic: Afro-Panamanians
Black West Indians

Latin Americans
 Black people -- Latin America
 African Americans
 Community activists
 Community organization
 Riots
 Race relations
 Racism
 Segregation
 Emigration and immigration
 Government and politics
 Black power
 Cultural pluralism
 Race
 Identity
 Interviews
 Place: United States -- Foreign relations
 Panama
 Canal Zone
 Mount Pleasant (Washington, D.C.)
 Washington (D.C.)
 United States

Oral history interview with Ato Ansah, circa 1992-1993

1 Digital file

1 Sound cassette

he total playing time of interview recording is approximately 45 minutes.

Technical: he total playing time of interview recording is approximately 45 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Ato Ansah, a barber in Washington, DC, spoke about migrating to the United States in 1974; his path to becoming a barber, including cutting hair when he lived in Africa; his daily work as a barber; challenges as a barber; the barbershop where he worked, including the atmosphere; gaining confidence as a barber; stories; his clientele – white people and Black people, and all different ethnicities with all different types of hair; creating his own hairstyles; his love of cutting hair; the basic tools he used; educating people about the importance of hair grooming; who cuts his hair; and his future goals and dreams. Ansah explained which hairstyles he came across in the United States that related to hairstyles in Africa; Africans, as a whole, complain that both Black and white American barbers are only interested in money; and how Africans perceive his work as a barber.

	Interview is in English. Digital audio files include minimal white noise and static, and minimal background noise. Interviewee's voice is intelligible.
Names:	Ansah, Ato
Culture:	Africans
Topic:	Barbers Barbering Barbershops Emigration and immigration Interviews
Place:	Washington (D.C.) United States

Oral history interview with Betty Reyes, 1993 June

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 25 minutes.

Technical: The total playing time of interview recording is approximately 25 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Betty Reyes, co-owner of restaurant El Tamarindo, spoke about the demographics of restaurant patrons, the evolution of the menu, source of food for restaurant, where and how often advertise, how neighborhood has changed since restaurant opened, why like working in restaurant, and why does not like working in restaurant. She identified the Salvadoran dishes on the menu, noted much of the menu is Mexican food at this location, and listed the ingredients of the horchata, her mother's recipe from El Salvador.

Reyes also spoke about her children, the food she cooks at home for her family, food from other cultures she eats, restaurants she eats at when she goes out to eat, the Salvadoran American cultural organization, her husband's involvement in a soccer fundraiser for children in El Salvador, her sister's restaurant in Wheaton, Maryland, and visiting El Salvador. She also explained why she moved to Washington, DC.

Interview is in English. Digital audio files include white noise and static, and background noise. Interviewee's voice is intelligible for the most part.

Names: Reyes, Betty
Culture: Salvadorans
Topic: Women

Restaurateurs
 Businesswomen
 Restaurants
 Family-owned business enterprises
 Cooking, Salvadoran
 Cooking, Mexican
 Interviews
 Place: El Salvador
 Washington (D.C.)
 United States

Oral history interview with Bill Brown, 1986 September 26

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour.

Interviewer: Cadaval, Olivia, 1943-

Technical: The total playing time of interview recording is approximately 1 hour.

Language: English, Portuguese.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Bill Brown spoke about organizing Brazilians for the Festival in Washington, DC; Cubans in Washington, DC organically starting the Festival; why the Cubans temporarily stopped participating in the Festival; the similarities and differences between the Festival in Washington, DC and Carnival in Brazil; the different groups and countries involved in the Festival; and who organized the different groups and countries for the Festival. He recounted, in detail, notable moments of the Festival over the years, including some controversies and conflict.

Brown explained what the Festival does for the community; how the Festival pulls the community, including different ethnicities and races, together; how Brazilians fit in with the rest of the Latino community in Washington, DC; how Brazilians immigrate to the United States; the voting power of the Latino community in Washington, DC; Mayor Marion Barry has protected the Latino community from immigration authorities; the relationship between the Latino community and the Black community; and the Smithsonian Institution's relationship with the Black community.

Brown also spoke about other festivals in the Washington, DC area and New York City; Brazilians being invited and participating in the Folklife Festival organized by the Smithsonian; his thoughts on the educational panels at the Smithsonian Folklife Festival; and the Brazilian community in New York, New Orleans, Boston,

and Washington, DC region. Brown identified himself as a Black American, born in Washington, DC, with no Brazilian ancestry. He spoke out how he became involved with the Brazilian community; learning Spanish, Portuguese, and about Brazilian and Cuban culture, including Santeria; working in public health as a Peace Corps volunteer in Brazil; and his participation with Santeria. Bill Brown was interviewed by Olivia Cadaval. Interview is in English and minimal Portuguese. Digital audio files include loud white noise and static, and some loud background noise. Interviewee's voice is intelligible for the most part. During a few small portions of the interview, the interviewee stepped away from the microphone and could not be heard.

Names: Smithsonian Institution
Smithsonian Folklife Festival
Barry, Marion, 1936-

Culture: Brazilians
Cubans

Topic: Latin Americans
African Americans
Festivals
Carnival -- Brazil -- Rio de Janeiro
Manners and customs
folklife
Emigration and immigration
Voting
Race
Interviews

Place: Brazil
Boston (Mass.)
New York (N.Y.)
New Orleans (La.)
Washington (D.C.)
United States

Oral history interview with Mr. and Mrs. Bonhomme, 1991 June 28

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 25 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 25 minutes.

Language: English, French.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Mr. Bonhomme spoke about when and why he migrated to the United States in 1962; attending Rockford College in Illinois; moving to

Washington, DC in 1967; how he met his wife organizing a party for the Haitian soccer team; and creating economic studies for Bell Atlantic. He described experiencing segregation for the first time when his plane stopped in Atlanta, and racism in a barbershop in Virginia. Mrs. Bonhomme spoke about leaving Haiti in 1970; living in Panama, Minnesota, and New York before moving to Washington, DC; and her struggle with homesickness, missing the togetherness like in Haiti, and finding her place in the US. She also spoke about the formation and growth of her bilingual daycare and hiring Haitians. Mr. and Mrs. Bonhomme spoke about the existence and formation of the Haitian community in Washington, DC in the 1960s and 1970s; the formation of a soccer team by a group of students; their community work; and their involvement with associations and organizations, including the formation and work of Société pour la Préservation de la Culture Haitienne. They listed the schools that Haitian students attended, Haitian churches, and their family who live in the Washington, DC area. They explained the evolution of the Haitian community in Washington, DC; the influence and impact of the Boat people, the AIDs stigma, and Marjorie Vincent on the Haitian community in Washington, DC; why Haitians want to help Haiti; and their future visions for Haiti and the Haitian community in Washington, DC.

Mrs. Bonhomme spoke about her parents and siblings, being raised by her grandmother, and the values she grew up with. Mr. Bonhomme spoke about his father's work as a minister and Haitian ambassador, including his father's exile from Haiti. They spoke about speaking Creole and French with family at home, their religious background, and raising their children. They explain they have never lost touch with Haiti, and why they stayed in the United States. Mr. Bonhomme explained he does want to go back to Haiti when security changes.

Interview is in English and minimal French. Digital audio files include loud white noise and static, and lots of background noise. Interviewees' voices are soft and difficult to hear at times.

Topic: Haitians
Women
Emigration and immigration
Segregation
Racism
Manners and customs
Soccer
Associations, institutions, etc.
boat people
Stigma (Social psychology)
Language and languages
Religion
Interviews

Place: Haiti
Washington (D.C.)
United States

Oral history interview with C. K. Mann, 1993 January 05

2 Digital images

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 35 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 35 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

C. K. Mann, also known as the King of High Life and Charles Kofi Mann, spoke about where he was born and grew up in Ghana; learning to play guitar; folk musicians in Ghana; places he performed in Ghana, West Africa, and London; forming musical groups, including Carousel 7, and the names of the members of his group; his love of music; recording first record and hearing himself on the radio for the first time; other albums recorded; being exploited multiple times; being crowned in Ghana as the King of High Life in 1988; and his house, nightclub, and children in Ghana. He also explained the meaning of his name. The recording also includes music performed by C. K. Mann followed by an explanation of folktale told in the song.

Mann spoke about migrating to Canada and then the United States; where he performed in the United States; how indigenous culture, including music and dress, is disregarded; lack of promotion of Ghana folk music; lack of promotion of culture and arts in English speaking countries; plans to play for the church; American music played on radio in Ghana, but African music not played on radio in US; commonalities across music from various countries; wanting to mix highlife music with salsa music; and how he wants to be remembered.

He also spoke about African American musicians having money but not going to West Africa to help West Africans musicians; how top American musicians go to Africa to popularize themselves, and exploit Africans and African culture; his love for Americans; American sympathy as he sees it; violence in the United States; and why Americans go to East Africa.

Interview is in English; C. K. Mann's music is not in English. Digital audio files include minimal white noise and static. Interviewee's voice is intelligible for the most part.

Names: Mann, C. K.

Culture: Ghanaians

Topic: Musicians

Highlife (Music)

Identity

Folk music

	Folklore Exploitation Cultural appropriation Emigration and immigration Interviews
Place:	Ghana Washington (D.C.) United States

Oral history interview with C. K. Mann and Jojo Gyan, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 5 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 5 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

C. K. Mann and Jojo Gyan spoke about the origin of highlife music; writing new music; their goal to make highlife music accepted in the international market; and why they came to United States. Mann and Gyan also spoke about playing for churches, schools, and museums in the United States; and the importance of their interactions with other musicians. Jojo Gyan spoke about when he migrated to the United States; where he is ancestrally from and grew up in Ghana; his memories of childhood in Ghana, including when he started playing music and sneaking out of the house to play with C. K. Mann; and playing music in London. Gyan stated he is part of Fanti ethnic group in Ghana. Gyan and Mann spoke about the Fanti group in the Washington, DC; the ethnic groups in Ghana, including Fanti and Ashanti, and how the groups interact with each other; intercultural marriage and relationships; African women versus American women; polyamorous relationships and marriage; power relationship between women and men; and the type of food they like to eat.

Interview is in English. Digital audio files include white noise and static. Interviewees' voices are intelligible for the most part.

Names: Mann, C. K.

Gyan, Jojo

Culture: Ghanaians

Topic: Musicians

Fanti (African people)

Ashanti (African people)

Highlife (Music)

Emigration and immigration

Intermarriage
Marriage
Interpersonal relations
Control (Psychology)
Polygamy
Interviews
Place: Ghana
Washington (D.C.)
United States

Oral history interview with Carmen Robles, 1991 July 10

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 20 minutes.

Interviewer: Knight, Anthony

Technical: The total playing time of interview recording is approximately 1 hour and 20 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Carmen Robles, born in St. Thomas of the US Virgin Islands, spoke about living with her mother and siblings in Puerto Rico from about 6 months of age until 10 years old, and then moving back and living in the Virgin Islands around 1968. Her mother was from the British Virgin Islands, and her father was also born in Virgin Islands and was of Puerto Rican descent. Her father died shortly after she returned to the Virgin Islands, and she spoke about how not having a father affected her and her life. She detailed her experience of and feelings about returning to the Virgin Islands and meeting her father's family.

Robles talked about her private school experience in Puerto Rico; her public and parochial school experience in the Virgin Islands; and applying to and being accepted to Georgetown in Washington, DC. She explained she married during her senior year of high school and the consequences of that decision; and her experience of simultaneously working, taking care of her daughter, and attending Georgetown, where she studied Languages of Linguistics. She also spoke of her friendships at Georgetown, and her pregnancy with her second child.

Robles spoke about her work experience, including, with the Latino community as a Spanish teacher at the Spanish Education Development (SED) Center; at La Clínica del Pueblo and learning about the politics of health; involving a child abuse project as a Office of Latino Affairs consultant; as public health specialist at Office

of Latino Affairs; as a Planned Parenthood volunteer; and teaching Spanish to health professionals. She also discussed about her immediate and future goals involving her community work, education, family, and work with politics.

Robles explained her political views on race and class; her identity as an Afro-Latino (not Hispanic), Black female who "fights for the rights of other women" (she avoids the label "feminist"); how she defined and/or identified herself in each country she lived; how people around her perceived her and her identity, including when she spoke up / spoke out about her political views, in each country she lived; and the racial aspects of living in Puerto Rico and Virgin Islands.

Finally, Robles explained that she shares her difficulties because it might help someone else; the greatest lesson she learned was "be true to yourself" meaning "follow your pain, and explore the pain and figure out root of the pain" and polishing your identity; and she taught excellence, as defined within oneself, and compassion.

Carmen Robles was interviewed by Anthony Knight. Interview is in English and minimal Spanish. Digital audio files include white noise and static; interviewee can be heard clearly for the most part. Note, after the date of this interview, Carmen Robles was also known as Carmen Robles-Gordon and then Carmen Robles-Inman.

Names: Robles-Inman, Carmen
Georgetown University

Topic: Afro-Latinos
Women
Women, Black
Teachers
Women teachers
Community health aides
Public health
Latin Americans
Hispanic Americans
Schools
Identity
Social classes
Race
Families
Interviews

Place: Virgin Islands
Saint Thomas (United States Virgin Islands : Island)
Puerto Rico
Washington (D.C.)

Oral history interview with Carrington Lloyd Buddoo, 1993 January 30

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 35 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 35 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Carrington Lloyd Buddoo, known as Lloyd Buddoo, talked extensively about Jamaica, including the country's history, living and working conditions, education, government, geography, growing up under the British colonial system, and how things changed after independence. Buddoo spoke in detail about his parents and siblings, the disciplinarian in the family, living and growing up in rural Jamaica and the tight knit community, the fruits and vegetables grown by his family, his parents' work and skills, the schools and colleges he attended, his family's religious traditions as Seventh Day Adventists, family traditions, and extended family history, including the origin of his last name "Buddoo" and his grandfather's East Indian traditions. Buddoo also talked about teaching in Jamaica, immigrating and sponsoring relatives to come to the United States, where he worked when he arrived in the United States, applying to and attending Howard University, life in Jamaica versus life in the United States, working as a taxicab driver, his wife and children, why he decided to go to law school, working for Clarence Thomas at Equal Employment Opportunity Commission, his thoughts about Jamaican culture and the culture's influence on other communities, Rastafarianism, his music interests including Bob Marley, holiday celebrations, importance of Jamaican organizations, his thoughts on Jamaican posses, immigration law and discrimination, and disciplining his children.

Carrington Lloyd Buddoo was interviewed on January 30, 1993. Interview is in English. Digital audio files include white noise and static; interviewee can be heard clearly for the most part.

Names: Buddoo, Carrington Lloyd
Howard University
Mico College (Kingston, Jamaica)
Thomas, Clarence, 1948-
United States. Equal Employment Opportunity Commission
Marley, Bob

Culture: Jamaicans
Afro-Jamaican

Topic: Jamaican Americans
Rastafari movement
Manners and customs
Education
Seventh-Day Adventists
Imperialism
Independence
Emigration and immigration

Discrimination
Social history
Taxicab drivers
Discipline of children
Gangs
Interviews
Place: Jamaica
Washington (D.C.)
United States

Oral history interview with Carrington Lloyd Buddoo, 1994 June

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 27 minutes.

Technical: The total playing time of interview recording is approximately 27 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Carrington Lloyd Buddoo, known as Lloyd Buddoo, explained the public school system in Jamaica, including the requirement of purchasing own books, free education from age 7 to 15, and local examinations, as well as details about his personal experience attending school in Jamaica. He discussed saving money and his experience attending high school at the age of 19 and being head boy of the school, and then teaching elementary school, visiting Chicago in the United States, and working at the Department of Statistics before attending Mico College.

Buddoo detailed some of the history of Mico College. After attending Mico College, Buddoo explained he taught high school in Jamaica for one year before returning to the United States to complete a bachelor's degree at Howard University, where he fought to obtain credit for courses he took at Mico College and graduated with honors. He also explained that the courses in Jamaica were more intense than the courses he took at Howard and he completed his courses in a year and half while working full time. After graduation from Howard, Buddoo explained he could not get a job so he decided to be a cab driver, and that he decided to go to law school at Howard University after getting a traffic ticket and being treated unfairly in court.

Buddoo also talked about his family, his children, picking oranges and grapefruits, and growing vegetables in his garden. He explained why he would not return to Jamaica, discrimination in Jamaica, specifically where he lived in Jamaica, living and work conditions in Jamaica,

how Jamaicans saved money to immigrate to the United States or England, and that public health and cleanliness are better in Jamaica than in the United States.

Carrington Lloyd Buddoo was interviewed in June 1994. Interview is in English. Buddoo's interview follows the conclusion of Dorothy Baker's interview on ACMA_AV002379_B. Digital audio files include white noise and static; interviewee can be heard clearly for the most part.

Names: Buddoo, Carrington Lloyd
Howard University
Mico College (Kingston, Jamaica)

Culture: Afro-Jamaican
Jamaicans

Topic: Jamaican Americans
Education
Schools
Emigration and immigration
Discrimination
Public health
Taxicab drivers
Interviews

Place: Jamaica
Washington (D.C.)
United States

Oral history interview with Casilda Luna, 1991 June 28

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 55 minutes.

Interviewer: Knight, Anthony

Technical: The total playing time of interview recording is approximately 55 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Casilda Luna spoke about coming to the United States in 1962 and why she came to the United States; and what she could do in the United States that she could not do in the Dominican Republic under the dictatorship. She talks about learning English and the financial aspects of preparing to arrive and live in the United States.

Luna described what is like growing up and living in the Dominican Republic under the Trujillo dictatorship; and the beautiful country and small town of Sánchez where she grew up. She explained that there were 10 children in her family, her mother was a white Puerto

Rican, and her father was Black and a descendent of people from St. Thomas. She talked about how her parents met, her mother was the doctor of the town even though she did not finish school, her family doing things for free for everyone, the death of her mother at the age of 47 when Luna was 12, and then living with one of her sisters. Luna also talked about her family, including her daughter; and helping people who needed counseling, which was something she could not do in the Dominican Republic.

Luna spoke about the racial atmosphere in her home growing up. Although her parents were not the only interracial couple, her paternal grandmother was "racist" in that she would not allow any of her 7 sons to marry a Black woman. Luna explained which of her family members were white and which were Black, and who they married in regards to race and nationality.

Luna spoke about race and class in the Dominican Republic and the United States explaining it was more a class situation in the Dominican Republic. In the United States, she explained how other Black people treated her because of her accent, how she felt double prosecuted (by white people because she was Black and by other Black people because of her accent), how Black people bothered her more than white people in white environments (immigration discrimination), how she wanted to get the same reception from Black people as she did from white people, and overall reception of people from the Dominican Republic in the United States. She provided several stories / examples of interactions with Black people and white people. She also explains how attitude(s) comes from environment.

Luna also talked about her work in social work and social counseling, and what she does for people; her love of giving, and guiding, counseling, and helping others; starting organization Afro-Latino; the politics of Dominican Republic; her love for the United States and Earth; and how she identifies herself as human, not Black or white, just human.

Casilda Luna was interviewed by Anthony Knight. Interview is in English and Spanish (minimal). Digital audio files include loud white noise and static, and interviewee voice soft throughout the recording. Interviewee was difficult to hear, unintelligible, often.

Names: Luna, Casilda
 Trujillo Molina, Rafael Leónidas, 1891-1961
 Culture: Dominicans (Dominican Republic)
 Topic: Women
 Social workers
 Women social workers
 Emigration and immigration
 Race
 Families
 Social classes
 Race relations
 Discrimination
 Government and politics
 Social service

Interviews
Place: Dominican Republic
Washington (D.C.)
United States

Oral history interview with Cedric Lynch, 1993 April 10

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 50 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 50 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Cedric Lynch, an assistant principal at a public school, spoke about his parents, who were farmers and self-employed, and his siblings; his mother and Jamaican mothers as the disciplinarians in the family; the importance of religion to his family; Bob Marley, the evolution of reggae music, and dancehall music; legacy of Marcus Garvey; Caribbean and Jamaican cuisine; Rastafarianism; and where he worked before leaving Jamaica to attend Howard University.

Lynch detailed his experience as a student at Howard University and as a public school teacher, including how he disciplined students and what he would change about Washington, DC public schools and the educational system. He talked about Jamaican and Caribbean students adjusting to the American school system, the challenges the students face in school, and academic work differences between Jamaica and Washington, DC.

Lynch also talked about his book, which documented the evolution of Caribbean immigrant organizations; the importance of Jamaican organizations to Jamaicans in the US and Jamaica; immigration challenges and his decision to become a US citizen; why Jamaicans tend to be self-employed and/or business owners; Jamaican women as domestic workers; use of the partner system instead of United States banking system by many Jamaicans; importance of identity; Jamaicans reluctance to share information about themselves; Jamaican posses; and how Jamaicans are stereotyped.

Interview is in English. Digital audio files include very loud white noise and static; interviewee can be heard for the most part.

Names: Lynch, Cedric
Marley, Bob
Garvey, Marcus, 1887-1940
Howard University

Culture:	Jamaicans
Topic:	Jamaican Americans Caribbeans Caribbean Americans Teachers Manners and customs Food Reggae music Dancehall (Music) Rastafari movement Public schools Education Students Discipline of children Emigration and immigration Associations, institutions, etc. Self-employed Businesspeople Gangs Identity Stereotypes (Social psychology)
Place:	Interviews Jamaica Washington (D.C.) United States

Oral history interview with Curtis Ward, 1993 February 01

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 50 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 50 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Curtis Ward spoke about his parents and his siblings, growing up on a small farm in a rural area in Jamaica, the businesses his father managed, primary school and high school, discipline in the school and in the community, and where he worked before he left Jamaica to attend Howard University.

Ward spoke about his experiences when he first arrived in the United States, as a student at Howard University for undergraduate study and law school, working for the embassy of Jamaica, leaving civil

service, and establishing a law practice. He also talked about his involvement within the Jamaican community in Washington, DC area, including his time as president of Jamaican Nationals Association; working as taxicab driver; his wife and children, including how he disciplined his children and their Jamaican heritage pride; the feeling of freedom when stepping off plane in Jamaica; cooking Jamaican style food at home; his various residence statuses in the United States; music, including Bob Marley and reggae music, and warning labels on records; influence of Jamaicans and Rastafarians on the community; legacy of Marcus Garvey; discrimination of Jamaicans and stereotyping of Jamaicans in the United States; his thoughts on the television show "Going to Extremes"; immigration reform under Reagan and its impact; and the importance of family and Jamaican culture.

Interview is in English. Digital audio files include very loud white noise and static, and some sound distortions / voices distorted. Interviewee can be heard and voices are intelligible for most of the interview.

Names: Ward, Curtis A.
Howard University
Marley, Bob
Garvey, Marcus, 1887-1940

Culture: Jamaicans

Topic: Jamaican Americans
African Americans
Manners and customs
Rastafari movement
Reggae music
Education
Emigration and immigration
Emigration and immigration law
Discrimination
Racism
Stereotypes (Social psychology)
Taxicab drivers
Discipline of children
Associations, institutions, etc.
Interviews

Occupation: Lawyers

Place: Jamaica
Washington (D.C.)
United States

Oral history interview with Dario dos Santos, 1991 April 30
4 Digital files
2 Sound cassettes
The total playing time of interview recording is approximately 55 minutes.
ACMA_AV002422_A and ACMA_AV002422_B are duplicates of
ACMA_AV000699_A and ACMA_AV000699_B.
Technical: The total playing time of interview recording is approximately
55 minutes. ACMA_AV002422_A and ACMA_AV002422_B are
duplicates of ACMA_AV000699_A and ACMA_AV000699_B.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dario dos Santos spoke about immigrating to the United States to attend college in Pennsylvania in 1974; returning to Brazil, and working for the British Embassy for 6 years and then starting his own business; returning to the United States as a tourist and his plans; how he came to work as a bartender, waiter, and manager at Brazil Tropical in the Washington, DC area; completing his immigration paperwork; and his current immigration status. Note, Dario dos Santos identifies himself as white.

Santos explained how he maintained Brazilian culture while living in the United States; how he developed a relationship with the Brazilian community in Washington, DC area; and the origin of and competition to his Brazilian newspaper, which was the first Brazilian newspaper. He also spoke about his stepfamily who raised him in Brazil; and his wife's and daughter's arrival in the United States, including why they returned to Brazil shortly after their first arrival.

Interview is in English. Digital audio files include white noise and static, and lots of background noise. Interviewee's voice is intelligible for the most part. Also, sounds like some sound distortion in the audio files as well as an abrupt ending to the interview.

Names: Santos, Dario

Culture: Brazilians

Topic: Emigration and immigration
Diplomatic and consular service
Restaurants
Restaurants -- Employees
Manners and customs
Newspaper editors
Newspapers
Interviews

Place: Brazil
Washington (D.C.)
United States

Oral history interview with Dera Tompkins, 1992 December 09

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours.

Technical: The total playing time of interview recording is approximately 2 hours.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dera Tompkins spoke about her parents, including their work, role in the home, and political life; her childhood, growing up in Roxbury neighborhood of Boston, Massachusetts, with her own personality and vision; her siblings; the disciplinarian in her family; her elementary and high school experience; her religious background; family history, including the origin of her family name, Carrington; racism in Boston, Massachusetts; and growing up in a community of activists and her involvement in the Civil Rights movement.

Tompkins explained her progression from civil rights to the Rastafarian movement. She spoke about her educational experience at Howard University, including studying parenting and the roots of Black English, specifics about her professors, her ignorance at the time, and learning about the Trinidadian community. Tompkins also spoke about learning about Jamaica from Stokely Carmichael; visits to Jamaica, including conversations with Mutabaruka and visiting Mutabaruka's house; learning about Rastafarianism from Mutabaruka and how to balance Rastafarianism with her Black US experience; and looking at the bible through African eyes. She explained parts of the Rastafarian doctrine, her family's and friends' reaction to her transition to Rastafarianism, the positives and negatives of Rastafarianism, the impact of Rastafarianism on the hip hop movement, her adjustments to food as a Rasta, and fighting stereotypes about Rastafarians. Tompkins also spoke about the legacy of Marcus Garvey, Bob Marley, socialism, Pan-Africanism, dreadlocks, Haile Selassie, marijuana, reggae music, dancehall music, and her role after the Washington, DC police department executed Operation Caribbean Cruise in 1986. Interview is in English. Digital audio files include loud white noise and static, some sound distortions / voices distorted, and a few instances of background noise. Interviewee can be heard and voices are intelligible for most of the interview.

Names: Tompkins, Dera
Howard University
King, Martin Luther, Jr., 1929-1968
X, Malcolm, 1925-1965
Garvey, Marcus, 1887-1940
Marley, Bob
Carmichael, Stokely, 1941-1998
Mutabaruka, 1952-
Haile Selassie I, Emperor of Ethiopia, 1892-1975
District of Columbia. Police Department

Topic: African Americans
African American women

Caribbeans
Rastafarians
Manners and customs
Rastafari movement
Reggae music
Dancehall (Music)
Dreadlocks
marijuana
Civil rights movements
Racism
Pan-Africanism
Police
Drug control
Interviews
Culture: Jamaicans
Trinidadians
Place: Boston (Mass.)
Jamaica
Washington (D.C.)

Oral history interview with Dera Tompkins about Operation Caribbean Cruise, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 50 minutes.

Technical: The total playing time of interview recording is approximately 50 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dera Tompkins explained in detail Operation Caribbean Cruise, the 16-month operation set up by the 4th district police department in Washington, DC and executed on February 22, 1986 at 5am. She stated Operation Caribbean Cruise was the largest drug raid executed in Washington, DC at the time, and the police target was Caribbean community, Rastafarians, and Rastafarianism. Tompkins also explained her role in the response to the police raid, including learning the raid was against Black people, fighting against the police, and organizing the community.

Tompkins discussed flyers, buttons, slides, press releases, and her other materials about the Caribbean and Rastafarian communities' response to Operation Caribbean Cruise. She stated the community's motto was "Stand Firm". Tompkins read portions of the Washington, DC police department's handbook on Operation Caribbean Cruise, and explained how she obtained a copy of the handbook.

	Interview is in English. Digital audio files include white noise and static, and music in the background. Interviewee's voice can be heard clearly.
Names:	Tompkins, Dera District of Columbia. Police Department
Topic:	African Americans African American women Caribbeans Rastafarians Rastafari movement Police Drug control Gun control Racism Interviews
Culture:	Jamaicans
Place:	Washington (D.C.)

Oral history interviews at Dona Flor restaurant, 1993 May 26

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 5 minutes.

Interviewer: Fleming, Peggy, 1937-
Taylor, Grace

Technical: The total playing time of interview recording is approximately 1 hour and 5 minutes.

Language: English, Multiple languages.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Interviews at Dona Flor restaurant, located in northwest Washington, DC, included assistant manager Cristina Pinheiro who is Brazilian; waitress Giselle Cruzeiro who is Argentinian and married to a Brazilian; cook Andres Romero who is Salvadoran; and tour guide Marcello Martins who is Brazilian. Andres Romero, Cristina Pinheiro, and Giselle Cruzeiro spoke about how long they and the other restaurant employees have worked at Dona Flor restaurant; their knowledge of Brazilian food; the creation of the menu, including the specials and for holidays; Brazilian food and drinks, including recipe for chicken Copacabana; finding and purchasing ingredients; restaurant patrons' favorite dishes; handmade candy; why name of restaurant is Dona Flor; and the Brazilian tourist company which the restaurant has a contract with.

Tour guide Marcello Martins spoke about leading tours for Brazilians around the world; explaining the similarities and differences, including politics, economic priorities, and social conditions, between Brazil and the United States to Brazilians; teaching Brazilians how to respect the United States and Americans; his preference to work with Americans; how he would like to see Brazil and United States working together to help both Brazilians and Americans; helping other countries understand Brazilians; and preserving Brazilian customs. The interviewees also described Brazilian holiday traditions, celebrations, and festivities, including food prepared and served; and what food they eat at home. A few of them explained how long they have lived in the United States and why they migrated to the US. Pinheiro also spoke about her future goals; living and working in Los Angeles, California versus Washington, DC; what surprised her when she arrived in the United States; and what she misses about Brazil.

Dona Flor restaurant interviews were conducted by Peggy Fleming and Grace Taylor. Interview is in English with minimal Spanish. Digital audio files include white noise and static, and some background noise. Interviewees' voice are intelligible for the most part.

Names: Dona Flor (Restaurant : Washington, D.C.)
 Culture: Brazilians
 Salvadorans
 Topic: Argentines
 Latin Americans
 Restaurants -- Employees
 Women
 Tour guides (Persons)
 Restaurants
 Cooking, Brazilian
 Holidays
 Manners and customs
 Government and politics
 Social history
 Emigration and immigration
 Interviews
 Place: Brazil
 Washington (D.C.)
 United States

Oral history interview with Dorotea Bryce, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 20 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 20 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dorotea Bryce explained her parents originated from Panama, and her grandparents from Jamaica; the migration of her grandparents from Jamaica to Panama; and why her grandmother migrated from Jamaica to Nicaragua to Costa Rica to Panama. She also explained the historical tension between Spain and England, the economic benefit of living in the Canal Zone, the disadvantages for Black people with traditionally Spanish surnames, the pressure when people began migrating from Caribbean, changing of names to hide historical descent, and the migration of families looking for work as enterprises emerged at the beginning of the 20th century. Bryce described the school systems in Panama, the students, and the school she attended, including a typical school day. She attended school in the late 1940s before integration. After she finished school in Panama, she attended an American high school in the Canal Zone. She explained the difference between the two school systems, one for the children of West Indian workers and the other for children of Americans who were working on the canal. Bryce also talked about growing up and racial discrimination in the Canal Zone. Bryce discussed the Panamanian president Arnulfo Arias Madrid; Omar Torrijos, Manuel Noriega, and treaties signed; the 1963 dispute of the Panamanian flag in the Canal Zone when 9 Panamanians killed; the various national identification cards and the voting card for Panama; why some Panamanians identified as West Indian and others as Latino; why she does not consider herself West Indian or Jamaican; and her identity as Afro-Latina. She also briefly discussed ackee (yellow fruit) as served by Jamaicans, Panamanian music, and the song she sings at the beginning of ACMA_AV000734_A.

Bryce talked briefly about arriving in the United States in 1960 at the beginning of desegregation, the Embassy in the United States, her job as secretary in Department of Romance Languages in Nebraska, and time in California. She talked more about the annual Panamanian Reunion held in different parts of the United States, and why she does not attend the reunion; and the formation, mission, activities, events, and demise of the Afro-Latino Institute, an organization to promote Afro-Latino cultures of the Americas in the Washington, DC area.

Interview is in English, Spanish, and minimal of a third language or dialect. The contents sound more like a discussion than an interview, and also might be incomplete (recording sounds like it starts in middle). Digital audio files include white noise and static, and some crinkling (going through photographs) and other background noise. Interviewee can be heard clearly for the most part. Interviewers' voices are very soft and difficult to hear for the most part.

Names: Bryce, Dorotea
Arias Madrid, Arnulfo, 1901-1988

Topic:	Torrijos, Omar, 1929-1981 Noriega, Manuel Antonio, 1934-2017 Afro-Latinos Women Women, Black Caribbeans Black people Emigration and immigration Education Segregation in education Race discrimination Identity World politics Music Segregation Associations, institutions, etc.
Culture:	Interviews Panamanians
Place:	Panama Canal Zone Washington (D.C.) United States

Oral history interview with Dorothy Baker, 1994 March 07

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 55 minutes.

Technical: The total playing time of interview recording is approximately 55 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dorothy Baker spoke extensively about Rastafari, including her introduction to Rastafari, her locked hair, and raising her children with the Rastafari way of life. She explained how Rastafari is a way of life, not a religion or a cult; how Rastafari is based on Ethiopian Orthodox Church and the different sects of Rastafari; the differences between Rastafari in Jamaica and Rastafari in the United States; how Jamaicans and Americans view Rasta men and women; her family's reaction to Rastafari; and her children's challenges in school.

Baker briefly spoke about her parents, growing up in Virginia and New Jersey, her work with Africare House, her husband who was born in Jamaica and grew up in the Bronx, New York City, and her desire to document Rastafari through film, which she studied at Howard

University. Dorothy Baker was interviewed at the Africare House in northwest Washington, DC. Interview is in English. Carrington Lloyd Buddoo's interview follows the conclusion of Baker's interview on ACMA_AV002379_B. Digital audio files include white noise and static, and some background noise; interviewee can be heard clearly for the most part.

Names: Baker, Dorothy
 Topic: African Americans
 African American women
 Rastafarians
 Rastafari movement
 Interviews
 Place: Jamaica
 Washington (D.C.)
 United States

Oral history interview with E. Leopold Edwards, 1992 December 03

4 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours and 15 minutes.

Technical: The total playing time of interview recording is approximately 2 hours and 15 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

E. Leopold Edwards, also known as Eric Leopold Edwards (Leo), spoke about his family and ethnic background; his childhood, education, and work in Jamaica; Jamaican politics and school system; the student / youth movement and the movement's demands, including civics be permitted into the school curriculum and scholarships for female students; and Jamaica's struggle for national independence. Edwards identified himself as a Caribbean person who was born in Jamaica; and explained and illustrated his strong devotion to principles and commitment to serve people. Edwards also spoke about his decision to attend Howard University; his experience at Howard University; the Caribbean Student Association (CSA), including his role as president of the organization; student organization, fraternity, and sorority alliances; and Howard University alumnae groups. He explained how community Caribbean organizations formed out of the CSA, including the Caribbean American Intercultural Organization, smaller organizations based on nationality, the Council of Caribbean Organization, and Jamaican National Development Foundation. He spoke extensively about the

work and challenges of these associations and organizations. He also explained the power of international organizations, including the World Bank, IMF, and UN; and the shared struggle of the Third World and African Americans. Edwards spoke about his arrival in the United States and the culture shock; maintaining and building Jamaican and Caribbean culture, including food and music, in the Washington, DC area; the immigration, permanent resident, and citizenship status of Caribbean people; first learning about racism in the United States, and racist experiences he encountered and witnessed; how Americans think in categories and stereotypes; the media influence on what people think about Jamaicans and Caribbean people; Operation Caribbean Cruise, a drug investigation and raid led by DC police; and Jamaican and Caribbean people on police department boards and commissions, and participating in training of police. He also explained his views on discipline, which included reasoning and explanation; and the raising of his children, including their schooling in Jamaica. Interview is in English. Digital audio files include white noise and static, and sound distortion during portions of the interview. Interviewee's voice is intelligible for the most part.

Names: Edwards, Eric Leopold
Howard University
District of Columbia. Police Department

Topic: Caribbeans
Caribbean Americans
African Americans
Government and politics
Independence
Schools
Education
Youth movements
Associations, institutions, etc.
Identity
Emigration and immigration
Racism
Stereotypes (Social psychology)
Drug control
Police
Discipline
Interviews

Culture: Jamaicans

Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Eduardo Flores, 1992 November 24

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Interviewer: Corporan, Héctor, 1945-

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Eduardo Flores, also known as Eduardo Jesus Flores Hernandez, spoke about his extended family history and ethnic background, which included Canarian, Dominican, and African ancestry; his childhood in Pinar del Rio, and later Havana with his aunt and cousins, including his school experience, Sunday movie matinees, weekly Catholic church, and chores; and what his parents did for work. Note, Flores identified himself as Black Afro-Cuban and Black Hispanic. Flores explained in detail what happens in Cuba when the government knows you are leaving the country, and why he almost did not leave Cuba. He spoke about his migration and arrival in Miami in 1969, including staying at Cuban Refugee, living in New Orleans from 1969 to 1971, and then migrating to Washington, DC. Flores detailed his school experience, learning English, his first time experiencing discrimination, and the racial and ethnic divisions and tension in New Orleans as well as his high school experience in Washington, DC. He also explained how discrimination and racial identity differed in the United States and Cuba as well as a brief history of slavery in both countries. Flores explained he joined sports to be accepted; he felt hostility toward Black people because he was not accepted as a Black person in the US; learning about Black history and culture in the United States; and how and when he started to see commonalities between Black people in the US and himself.

Flores explained in detail Santeria, a religion with Yoruba roots; when and why he started to study Santeria; how he became a Santero and his work; and his goal to write a book about the roots of slavery and the roots of Santeria. He also spoke extensively about his mother's death, with a connection to Santeria.

Eduardo Flores was interviewed by Hector Corporan. Interview is in English. Digital audio files include white noise and static. Interviewee's voice is intelligible for the most part.

Names: Flores, Eduardo

Culture: Afro-Cubans
Cubans

Topic: Black Hispanics
African Americans
Emigration and immigration
Race
Race relations

Racism
Identity
Santeria
Yoruba (African people) -- Religion
Yoruba (African people)
Slavery
Interviews
Place: Cuba
New Orleans (La.)
Washington (D.C.)
United States

Oral history interview with Elena Tscherny, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 35 minutes.

Technical: The total playing time of interview recording is approximately 35 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Elena Tscherny spoke about the Office of Library Services and Programs, her career with and work for the District of Columbia Public Library, services and events that the DC Public Library offers the Spanish speaking community, artist exhibitions, bilingual librarians and staff, and the Mt. Pleasant library. She also explained how she would be able to help with Anacostia Museum's Latino exhibit; her involvement with and thoughts about community organizations and DC government's Office of Latino Affairs; how DC government budget cuts affect the DC Public Library; and ideas for documenting the Latino community. Elena Tscherny was interviewed at the Martin Luther King Memorial Library in Washington, DC. Interview is in English. Digital audio files include very loud white noise and static, and very background noise, including voices and a vacuum, at the beginning of the interview; interviewee's voice can be difficult to hear at times.

Names: Tscherny, Elena
Washington, D.C.. Public Library
Anacostia Museum

Topic: Librarians
Hispanic American librarians
Women
Women librarians
Hispanic Americans
Latin Americans

Place: Public libraries
Interviews
Washington (D.C.)

Oral history interview with Dr. Enid Bogle, 1993 January 13

4 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours and 27 minutes.

Technical: The total playing time of interview recording is approximately 2 hours and 27 minutes.

Language: English, Creoles and pidgins, English-based.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dr. Enid Bogle detailed her family history, including being raised by her grandparents, and the legacy of and her relationship to "national hero of Jamaica" Paul Bogle, as well as her educational experiences from early childhood through teacher training at Shortwood Teachers' College in Jamaica and graduate education at Howard University in the United States. She read a poem about her grandfather, written by Ivan Taylor.

In regards to her life in Jamaica, Bogle talked about voting, Pantomime and Boxing Day, the importance of religion and religious holidays, how children were raised by the community, and her teaching experience. She described her experience with immigration from Jamaica into the United States, including her travel to the United States, and later sponsoring citizenship for her mother and two of her sisters, including immigration challenges during Reagan administration. As for her student days at Howard University, Bogle talked about her introduction to jazz, access to Jamaican food, barriers and challenges, her professors Ivan Taylor and Toni Morrison, her first winter in the United States, communicating with friends and family in Jamaica, and being financially poor, but not spiritually poor. She also talked about her experience as an English professor at Howard University, teaching and learning languages, when to use a specific language system or dialect, the importance of maintaining the tradition of Jamaican Creole, and working on a tutorial program for Caribbean students. As for culture and heritage, Bogle talked about oral tradition and stories her grandfather told; music and dance, specifically mento, quadrille, Reggae, Calypso, Bob Marley, and degradation of women and violence in current music; how holidays were celebrated in Jamaica versus how they were celebrated in the United States; the influence Jamaican and Rastafarian communities and culture had on other communities in Washington, DC; the legacy of notable Jamaicans and instilling

Jamaican heritage into children born in the United States; and cricket. She explained the bedrock of Jamaican families and people in the Embassy community in Washington, DC as well as her thoughts on President Clinton's impact on Caribbean, specifically Haiti. Interview is in English and Jamaican Creole (minimal). Digital audio files include white noise and static, and very minimal background noise, including a phone ringing and minor talking; interviewee can be heard clearly for the most part.

Names: Bogle, Enid
Bogle, Paul (1822~-1865)
Taylor, Ivan E. (Ivan Earle), 1904-
Shortwood Teachers' College
Howard University
Morrison, Toni (1931-02-18-2019-08-05)
Marley, Bob

Culture: Jamaicans
Topic: Women
Women college teachers
Caribbeans
Education
Emigration and immigration
Manners and customs
Language and languages
Oral tradition
Quadrille (Dance)
Reggae music
Calypso (Music)
Mento (Music)
Holidays
Rastafari movement
Interviews

Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Dr. Enid Bogle, 1994 June 20

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 15 minutes.

Technical: The total playing time of interview recording is approximately 15 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

For identifying and captioning of photographs, Dr. Enid Bogle named her grandparents, described the Nine-Nights ceremony for her grandfather, and stated her concentration and when she attended Shortwood Teachers' College. Bogle also talked about her experience and her teacher training at Shortwood Teachers' College, a boarding school; her education at Howard University and Catholic University; her arrival in the United States; and described the differences between Shortwood Teachers' College versus Howard University.

Interview is in English. Digital audio files include loud white noise and static, and background noise, including a phone ringing; interviewee can be heard clearly for the most part.

Names: Bogle, Enid
Shortwood Teachers' College
Howard University
Catholic University of America

Culture: Jamaicans

Topic: Women
Women college teachers
Rites and ceremonies
Teachers colleges
Boarding schools
Emigration and immigration
Interviews

Place: Jamaica
Washington (D.C.)
United States

Oral history interview with Enrique Watson, 1991 April

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 50 minutes.

Technical: The total playing time of interview recording is approximately 50 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives.

The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Enrique Watson, an educator at Lincoln Junior High School in northwest Washington, DC, spoke about his family's origin in Panama and Jamaica; his many siblings; being raised by two of his aunts; working as a custom inspector; the Panama Canal; his career as an educator in Panama and the United States; and when and why he immigrated to the United States. He explained how Panama evolved into a country of Spanish and English speakers, what accounted for

the mix of Blacks and Hispanics in families, and that the majority of Black Panamanians are bilingual.

Watson also spoke about overcoming his educational disability, his stuttering; his involvement in sports, including martial arts, soccer, and basketball; living in the city of Colón during his adolescent years; and incidents involving the clever thieves in Panama. Interview is in English. Digital audio files include loud white noise and static, and background noise. Interviewee's voice can be heard clearly for the most part.

Names: Watson, Enrique
 Culture: Panamanians
 Topic: Afro-Panamanians
 Teachers
 Education
 Racially mixed families
 Emigration and immigration
 Interviews
 Place: Panama
 Panama Canal (Panama)
 Washington (D.C.)
 United States

Oral history interview with Evelyne Atkins, Nadia Adams, and Eric Atkins, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 20 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 20 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Evelyne Atkins and Nadia Adams spoke about their memories of living in Haiti as children, without their parents for several years; leaving Haiti and migrating to the United States in 1969; and their first experiences, including readjusting themselves to their parents, in the United States. They both consider themselves Haitian. Atkins and Adams explained how their parents instilled Haitian culture during their upbringing; why they had few or no American friends in school; how they plan to raise their children, including discipline, teaching language, and instilling Haitian history, culture, and traditions; and the differences between their marriages and their parent's marriage,

specifically being married to an American man versus a Haitian man. Note, Adams had children at time of interview.

Atkins and Adams spoke about dating Haitian and American men before they were married, their weddings, Catholicism, intercultural marriage, their assimilation into American culture, their involvement in the Haitian community currently and when a teenager, type of music they listen to, how Haitians raise and discipline their children, family heirlooms, how they decorate their home, the type of art they like, and going to specialty markets to get Haitian food. They also spoke about Haitian traditions, including New Year's and saving seeds from oranges, and the mixing of Haitian and American foods for Thanksgiving dinner.

Eric Atkins, Evelyne's second husband, spoke about why he was interested in dating and marrying a woman from a different culture; experiencing Haitian food and traditions; his interest in Haitian music, dance, and culture, and learning French and Creole; soccer games; wanting to visit Haiti and buy property in Haiti; being raised Catholic; disciplining his kids in his first marriage; and intercultural marriage. Interview is in English. Digital audio files include white noise and static, and some background noise. Interviewees' voices are intelligible for the most part.

Names: Atkins, Evelyne
Adams, Nadia
Atkins, Eric

Topic: Haitians
Women
African Americans
Emigration and immigration
Manners and customs
Catholicism
Race
Dating (Social customs)
Intermarriage
Child rearing
Assimilation (Sociology)
Discipline of children
Interviews

Place: Haiti
Washington (D.C.)
United States

Oral history interview with Fred Williams, 1993 January 04

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 50 minutes.

Technical: The total playing time of interview recording is approximately 50 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Fred Williams spoke about the founding of and the goals of a newly formed Haitian organization. He explained the goals were to unite the Haitian community and the church community; and to provide information, education, and culture to Haitian community. Williams detailed the December 1991 event, which included choirs, poetry, and cultural presentations presented by the different Haitian churches. He also spoke about the organization's upcoming planned events; and the number of Haitian churches in Washington, DC.

Williams explained how the Haitian community is divided; his involvement in the Haitian community; the role of religion in Haitian life; his preaching at churches; the rites of passages in the Baptist church; and the importance of education to Haitians.

Williams spoke about the part of Haiti where he was born and raised; how he was raised by his parents in Haiti; his father, a preacher; his migration to the United States in the late 1960s as a student, including the language barrier; the differences in educational instruction between Haiti and the United States; teaching French as a second language at a graduate school; and the differences between teaching adults and children to learn French.

Williams also spoke about his family, including his children; going to church regularly; raising his children in Canada as Haitians and as moral citizens; speaking Creole and French in the home; and the stories he told his children when they were young. He explained why troubles in society exist; and how Haitian parental involvement in their children's education in Haiti differs from Haitian parental involvement in America.

Interview is mostly in English. The name of the Haitian organization was stated in either French or Haitian Creole. Digital audio files include minimal white noise and static. Interviewee's voice is intelligible.

Names:	Williams, Fred
Topic:	Associations, institutions, etc. Churches Religion Baptists Manners and customs Child rearing Language and languages Emigration and immigration Education Interviews
Place:	Haiti Canada Washington (D.C.)

United States

Oral history interview with George Phillips, 1993 February 15

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 50 minutes.

Interviewer: Santos, Dario

Technical: The total playing time of interview recording is approximately 50 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

George Phillips, the Executive Director of the D.C. Partners of Brasilia, spoke about his long history of working with people from Latin America, particularly Brazil. He explained D.C. Partners of Brasilia works with people from all over Brazil, but particularly with those from Brasilia, and works to encourage Brazilian-U.S. relations by actively promoting social exchange between Washington, DC and its sister city Brasilia. Note, Phillips is not Brazilian.

Phillips spoke about D.C. Partners of Brasilia's projects and partnerships in Brazil and Washington, DC area, the carnival sponsored by D.C. Partners of Brasilia, his perception and understanding of Brazilians, and his trips to Brazil. George Phillips was interviewed by Dario J. Santos at the House of Brazil Club. Interview is in English. Digital audio files include white noise and static. Interviewee's voice can be heard clearly for the most part.

Names: Phillips, George Wendell

Topic: Associations, institutions, etc.
Exchange of persons programs
Interviews

Culture: Brazilians

Place: Brasília (Distrito Federal, Brazil)
Brazil
Washington (D.C.)

Oral history interview with Georgina Antonia da Conceicao and her children, 1993 January 16

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour.

Interviewer: Santos, Dario

Technical: The total playing time of interview recording is approximately 1 hour.

Language: English, Portuguese.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings. Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Georgina Antonia da Conceicao spoke about her extended family history and ethnic background, which included African and Brazilian ancestry. Conceicao also spoke about her childhood and growing up in Rio de Janeiro, Brazil; racial and class discrimination in Brazil; the type of work she performed while living in Brazil; and why she migrated to the United States in 1966. Conceicao spoke of her first impressions and experiences in the United States, including her immigrant visas and first employment experiences. She explained the differences between the United States and Brazil, how she was treated by Americans, meeting Brazilians and her involvement with the Brazilian community in Washington, DC area, and helping people in her community.

Conceicao also talked about buying a house and her children, the Latin American festival and other events for Brazilians, making costumes for the Latin parade, and Bahia and Afro-Brazilian culture and traditions.

Georgina Antonia da Conceicao's children - Rogers Rowland da Conceicao and RoseLee da Conceicao – were present during the interview and answered a few basic questions about themselves, Brazil, and Brazilians versus Americans. During a portion of the interview, Georgina Antonia da Conceicao danced with music playing; music playing at end of interview as well.

Georgina Antonia da Conceicao and her children were interviewed by Dario J. Santos. Interview is mostly in English with some Portuguese. Digital audio files include loud white noise and static; interviewees' voices are intelligible for the most part.

Names: Conceicao, Georgina Antonia da
Bovell, RoseLee da Conceicao
Conceicao, Rogers Rowland da

Culture: Brazilians
Afro-Brazilians

Topic: Women
Latin Americans
Manners and customs
Racism
Race
Social classes
Discrimination
Emigration and immigration
Festivals

Parades
 Costume
 Dance
 Music
 Interviews
 Place: Bahia (Brazil : State)
 Rio de Janeiro (Brazil)
 Brazil
 Washington (D.C.)
 United States

Oral history interview with Harry Azemar, circa 1992-1993

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours and 5 minutes.

Technical: The total playing time of interview recording is approximately 2 hours and 5 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Harry Azemar, known as Rameza in the music world, spoke about his migration to the United States, including why he was reluctant to come to the United States; his first year in the United States, including learning English and enlisting in the United States Navy; living in New York City, including going to night clubs and the Haitian community; typical Haitian fashion attire and style in the late 1970s; his experience in the US Navy; and how and why he arrived in Washington, DC.

Azemar spoke about his relationship with his mother; his wife, who is also Haitian; what soccer means to him and attending soccer games; the Haitian community in Washington, DC; his experience as a coordinator for the "Today and Tomorrow" program, which taught teenagers how to succeed in the United States; how he would teach Haitian youth to assimilate in the new culture while keeping them in touch with their Haitian roots; and being a solo musician without a band.

Azemar explained how music is the rhythm of a culture, specifically spoke about music in Haiti and South Africa; the relationship between music, what is happening in a country, and the people of a country; different kinds of Haitian music, including instruments and Haitian bands; how his interest in music developed when he was young, and then as new immigrant in the United States; how he developed as a musician and transitioning from the guitar to the electronic keyboard;

the difference between performing with a Spanish band versus a Haitian band; the connection between music and politics; how music supports learning and education; and why some Haitians do not listen to American music. Azemar also spoke about writing his own music; performing in front of an audience; the demographics and size of the audiences; where he performs; the types of music he plays; his relationship with other Haitian musicians in Washington, DC; musicians who have influenced him and how; visiting Africa in the mid-1970s; the radio stations he listens to in Washington, DC; Haitian, calypso, soca, Spanish, African, and French music; different types of Haitian dance; and Haitian Carnival.

Azemar described his experiences with vodou ceremonies, the Protestant church, and the Catholic church in Haiti when he was young. He also explained the relationship between vodou and nature, and vodou practices and beliefs. Azemar also described the values and characteristics of those who live in the countryside versus the city in Haiti. He also detailed some of Haitian history, including Haitian revolution and independence.

Interview is in English. The interview concluded with a musical demonstration by Harry Azemar. Digital audio files include white noise and static; there is more static during the musical demonstration. Interviewee's voice is intelligible.

Names: Azemar, Harry
United States. Navy

Topic: Haitians
Musicians
Music
Emigration and immigration
Manners and customs
Soccer
Youth
Education
Government and politics
Politics and culture
Religion
Vodou
Dance
Festivals
Government and politics
Interviews

Place: Haiti
Africa
New York (N.Y.)
Washington (D.C.)
United States

Oral history interview with Hendres E. Kelly, 1994 August 04
2 Digital files
1 Sound cassette
The total playing time of interview recording is approximately 1 hour.
Interviewer: Brown, Tamara, 1969-

Technical: The total playing time of interview recording is approximately 1 hour.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Hendres E. Kelly, a Panamanian artist, spoke about his father and mother, including their work in the canal zone and immigrating to Panama from Jamaica and Colombia, respectively; his father's work on the Panama Canal as an American contractor; his mother as the decision maker of the family; attending a private West Indian school and Panamanian public school, and working at the Hilton Hotel while taking art classes at night in Panama City; the many types of art techniques and media he studied and applied to his paid work; why he immigrated to the United States; being drafted by U.S. army in 1961, completing basic training, and being stationed in France, where he met and learned from artists; and living and working as an artist in New York City and Washington, DC.

Kelly explained he was born in the canal zone but grew up in Panama City because only English could be spoke in the canal zone; the multi-cultural dishes he cooked because of the mixture of ethnicities in Panama; and differences between Panama City and the Canal Zone. He also spoke about family history, being bilingual, his language challenges while living in the United States, and capturing history, ancestry, place, and mixture of cultures and ethnicities in his artwork.

Hendres E. Kelly was interviewed by Tamara Brown. Interview is in English. Digital audio files include loud white noise and static, and some background noise; interviewee's voice is soft in volume and difficult to hear at times. Additionally, there is some sound distortion at the beginning of the interview.

Names: Kelly, Hendres E.
 United States. Army

Culture: Panamanians

Topic: Afro-Panamanians
 Emigration and immigration
 Schools
 Education
 Language and languages
 Food
 Art
 Interviews

Occupation: Artists

Place: Panama
 Canal Zone

Panama Canal (Panama)
Panama City (Panama)
New York (N.Y.)
Washington (D.C.)
United States

Oral history interview with Henriette Guelce, Joanne Durocher, and Elizabeth Arty, 1992 November 21

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English, Haitian; Haitian Creole.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Teenagers Henriette Guelce, Joanne Durocher, and Elizabeth Arty spoke about learning to speak Haitian Creole, their cultural identities, and being raised Haitian in the United States. They stated they identify as half American and half Haitian. Prior to interview on recording, Guelce, Durocher, and Arty sang in Haitian Creole.

Guelce, Durocher, and Arty discussed their participation in Haitian culture, traditions, and customs, including dancing, cooking, music, holidays, greeting people, and clothing; misconceptions and stereotypes about Haiti and Haitians; race and color; their relationships with their parents; discipline; how girls and boys are raised differently; the Haitian community; the role of church and religion in their lives; teenage pregnancy, violence, and drugs; public school versus parochial school; their Haitian friends; dating; why their parents immigrated to the United States; and their desire for more Haitian youth and social clubs and programs, and afro-centric education. Durocher described her experience in Haiti when she attended a funeral there, and being teased in school because she is Haitian.

Interview is in English and (minimal) Haitian Creole. Digital audio files include very loud white noise and static; interviewees can be heard clearly for the most part. Additional note, according to interview tape log, Wilner Domond and Emmanuel Content were also present during interview, and at least one of them also spoke during the interview.

Names: Guelce, Henriette
Durocher, Joanne
Arty, Elizabeth

Topic: Haitians

Teenage girls
 Youth
 Identity
 Manners and customs
 Stereotypes (Social psychology)
 Race
 Parent and child
 Discipline
 Religion
 Education
 Dating (Social customs)
 Emigration and immigration
 Music
 Interviews
 Culture: Haitian Americans
 Place: Haiti
 Washington (D.C.)

Oral history interview with Hugo Medrano, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 50 minutes.

Technical: The total playing time of interview recording is approximately 50 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Hugo Medrano, producer and artistic director of the GALA Hispanic Theatre, spoke about the Grupo de Artistas LatinoAmericanos (GALA) Hispanic Theatre, including its history, mission, awards including Helen Hayes award, role in the neighborhood community, and performing in various cities in and outside of the United States. He explained non-traditional casting, including working with people across different races and ethnicities, and who spoke different languages; the challenges of performing plays in both Spanish and English; and how the type of performances and subject of plays changed based on their audience, sometimes the plays reflected the reality of Latin America and other times they performed "normal plays."

Medrano also spoke about acting as a child and studying acting in Argentina; working in television in Buenos Aires; leaving Argentina in 1965 because of government censorship; and his arrival in Washington, DC after working for 6 years in Spain. He explained Washington, DC was a desert in regards to theatrical arts at the time of his arrival; he worked as a busboy in a hotel while studying

English in Washington, DC; projects and theaters he worked at prior to the founding of the GALA Hispanic Theatre; the evolution of Latino theater in the United States and Argentina; and stigma by press and award organizations as Hispanic actors and theater. Interview is in English. Digital audio files include loud white noise and static, and minimal background noise; interviewee can be heard for the most part.

Names: Medrano, Hugo
 Topic: Argentines
 Latin Americans
 Hispanic American actors
 Theatrical producers and directors
 Theater
 Hispanic American theater
 Emigration and immigration
 Interviews
 Culture: Hispanic Americans
 Occupation: Actors
 Place: Argentina
 Latin America
 Washington (D.C.)
 United States

Oral history interview with Ibrahim Kanja Bah, circa 1992-1993

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 55 minutes.

Interviewer: Corporan, Héctor, 1945-

Technical: The total playing time of interview recording is approximately 55 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Ibrahim Kanja Bah stated he was part of the Fulbe community in Sierra Leone, and the official language of his community is Pulaar. He explained the meaning of Kanja, how a child is named in his African community, and where the Fulbe community is located in West Africa.

Bah explained what he knew about the United States, how he visualized the United States, and his understanding of African Americans prior to living in the United States; why he migrated to the United States in 1973; his arrival and first experiences in Brooklyn, New York and Washington, DC; his first impression of the United States; and how he was received in the United States. He spoke about the social functions, and African culture and traditions that

bring Africans together in Washington, DC. Bah spoke about his past and current work in the music industry, including managing an African music store, producing music and concerts, bringing African bands to the United States, organizing music tours, DJing, hosting an African radio program, and teaching the history of African music at the Foreign Service Institute.

Bah explained the increase in the popularity of African music; how African music and culture influenced popular American music, including go-go music, rap, and break dance; how night clubs, specifically the Kilimanjaro, exposed a lot of people to African music; who helped make African music acceptable to Africans and introduce African music to non-Africans in the United States; the influence of Africans on the English language in the United States; and the disconnection between the Africans in the United States and the Africans in Africa. Bah explained the ethnic and cultural diversity throughout Africa; how African diversity is "a unifying force"; Ghanaian music's role in the development of African music, including bass band music and highlife music; how the system cultivated Africans to be something other than who they really are; Africans are not capitalizing and marketing their music to the world themselves; and the popularity of Latin music in Africa. Bah also spoke about how a native Ghanaian rhythm became a part of Paul Simon's album.

Ibrahim Kanja Bah was interviewed by Hector Corporan. Interview is in English. Digital audio files include white noise and static. Volume of interviewee's voice fluctuates a little; interviewee's voice is intelligible for the most part.

Names: Bah, Ibrahim Kanja
Simon, Paul, 1941-

Culture: Fula (African people)

Topic: Africans
African Americans
Sound recording executives and producers
Disc jockeys
Manners and customs
Rites and ceremonies
Emigration and immigration
Stereotypes (Social psychology)
Music trade
Sound recording industry
Bands (Music)
Radio programs
Music
Popular music -- African influences
Language and languages
Cultural pluralism
Identity
Interviews

Place: Sierra Leone
Ghana
Africa
Washington (D.C.)

United States

Oral history interview with Jackie, a female selector from Jamaica, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 15 minutes.

Interviewer: Walters, Ann A.

Technical: The total playing time of interview recording is approximately 1 hour and 15 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives.

The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Jackie, a female selector from Jamaica, spoke about her parents and siblings; her mother leaving Jamaica to go to the United States; being raised by her father and relatives in Jamaica; growing up in the ghetto and attending grade school in Jamaica; and why she migrated to the United States. She explained how she became a disc jockey, her introduction to dancehall music, and how she selected music for different crowds in Jamaica. Note, she identified herself as African Jamaican.

Jackie spoke about her GED class, discrimination, and barriers, including language and employment, in the United States. She also spoke about music, including dancehall, reggae, and calypso; music lyrics; violence at dances and relationship to dancehall music; differences in music and where music is played in the United States versus Jamaica; non-Jamaicans trying to be like Jamaicans, and not actually understanding Jamaican culture; maintaining contact with family and friends in Jamaica; eating Jamaican food in the United States; and Rastafarians. She explained she only has time for furthering her career in cosmetology; why she does not play music as a disc jockey in the United States; the difficulties living in the United States as a foreigner; and how her employer treated her, including threats to call immigration.

Jackie was interviewed by Ann A. Walters. Interview is in English. Digital audio files include loud white noise and static, and a little sound interference or distortion. Interviewee's voice is intelligible for the most part.

Culture: Jamaicans

Africans

Afro-Jamaican

Topic: Women

Disc jockeys

Emigration and immigration
 Discrimination
 Dancehall (Music)
 Reggae music
 Calypso (Music)
 Violence
 Rastafarians
 Interviews
 Place: Jamaica
 Washington (D.C.)
 United States

Oral history interview with Jean Yves Point-du-Jour, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 20 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 20 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Jean Yves Point-du-Jour spoke in detail about his work with Haitian refugees and migrant workers in Maryland and Florida; the working and living conditions of Haitian migrant workers in the migrant labor camps; the migration history of Haitians; living conditions and politics in Haiti, particularly under Duvalier dictatorship; when and why he migrated from Haiti to the United States; when and how he discovered Black American society and the racist system in the United States; the Haitian community in the Washington, DC area; the role of his radio program, on WPFW 89.3 FM, in the Haitian community in Washington, DC; the relationship between Haiti and the United States, including the overthrow of Aristide by the United States; the history of music in Haiti and Haitian music found in Washington, DC; and vodou in Haiti and the United States. Point-du-Jour also spoke about his parents, growing up in Haiti, how Haitians picture the United States, living in Baltimore and attending Morgan State, and why he speaks Creole and avoids speaking French.

Interview is in English. Digital audio files include minimal white noise and static; interviewee can be heard clearly for the most part.

Names: Point-du-Jour, Jean Yves
 Duvalier, François, 1907-1971
 Duvalier, Jean-Claude, 1951-2014

Topic:	Aristide, Jean-Bertrand (1953-07-15) Morgan State University Haitians Refugees Migration Migrant workers Migrant labor Labor camps World politics Social history Emigration and immigration Racism Music Radio programs Vodou Language and languages Interviews
Culture:	Haitian Americans
Place:	Haiti Maryland Florida Washington (D.C.) United States

Oral history interview with Jennifer Keane-Dawes, 1993 March 06

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Jennifer Keane-Dawes spoke about her siblings and parents; her father as the disciplinarian; and her role in the family; her educational experience from infant school through high school, including extracurricular activities, in Jamaica; her father's role in her education; and her after school chores and strict upbringing. She explained in-detail her thoughts about discipline and abuse; discipline in Jamaica versus United States; and how she disciplined her child. Keane-Dawes explained what she knew about the partner system in Jamaica, the differences in its implementation in Jamaica versus the United States, and that her sister and her mother ran partner programs in the United States and Jamaica, respectively. Keane-

Dawes also spoke about her job, legal reporting and journalism, after high school in Jamaica; educational and campus life experience at University of the West Indies; producing and editing television program; and the role of religion in her life. She explained in detail when and why she immigrated from Jamaica to United States; her marriage in Jamaica and divorce; her first experiences in the United States; taking care of her son; her educational experience at Howard University; why and how she wants to use her journalist skills to help disabled people, particularly deaf people, in the Jamaican community; differences in culture and values between United States and Jamaica; and why she wants to return to Jamaica to live. Keane-Dawes also talked about her relationships, her jobs, and involvement in organizations, community and religious, in the United States. After Jennifer Keane-Dawes completed her interview, her young son, Thomas Keane-Dawes, was very briefly interviewed about some of his favorite things, what he liked about the United States, why he wanted to live in Jamaica, and Jamaican food.

Interview is in English. Digital audio files include white noise and static; and some background noise, including talking and/or music. Interviewee can be heard clearly for the most part.

Names: Keane-Dawes, Jennifer Maria
University of the West Indies (Mona, Jamaica)
Howard University

Culture: Jamaicans

Topic: Women
Journalists
Women journalists
Child rearing
Discipline
Education
Manners and customs
Religion
Emigration and immigration
Marriage
Divorce
Interpersonal relations
People with disabilities
Deaf
Interviews

Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with John Blake, circa 1992-1993
1 Digital file
1 Sound cassette
The total playing time of interview recording is approximately 45 minutes.
Interviewer: Corporan, Héctor, 1945-
Technical: The total playing time of interview recording is approximately 45 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

John Blake spoke about his migration from Trinidad to the United States, including his first experiences and first impression, and cultural differences, in 1970; living in a group house with his brother in Washington, DC; and Howard University.

Blake explained his interest in radio broadcasting; changing careers from quantity surveying / building estimating to broadcasting; the origin, history, and evolution of his radio program, "Caribbean Experience"; the importance of his radio program to the community; and the importance of a network of information for the Caribbean community, which led to Caribbean communities understanding each other better. Blake spoke about teaching radio production; reggae and calypso music; reggae musicians, including Eddy Grant and the musical group, Third World; the relationship between music genres in and across the Caribbean, Africa, and the United States; and why was reggae music embraced by the African American community. He also spoke about the African diaspora; civil rights movement and uprisings in Washington, DC; Black consciousness movement; Operation Caribbean Cruise, a Washington, DC police drug investigation and raid which targeted the Jamaican and Caribbean community; and how Jamaicans and Caribbeans are generalized and stereotyped.

John Blake was interviewed by Hector Corporan. Interview is in English. Digital audio files include minimal white noise and static. Interviewee's voice is intelligible.

Names: Blake, John
Howard University
Grant, Eddy
Third World (Musical group)

Culture: Trinidadians
West Indians
Jamaicans

Topic: Caribbeans
African Americans
Radio broadcasters
Reggae musicians
Emigration and immigration
Radio broadcasting
Radio programs
Music
Reggae music
Calypso (Music)
Manners and customs

Place: African diaspora
Civil rights movements
Stereotypes (Social psychology)
Police
Interviews
Trinidad and Tobago
West Indies
Africa
Washington (D.C.)
United States

Oral history interview with Joseph Ankoma Dadzie, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Interviewer: Ansah, Ebow

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Joseph Ankoma Dadzie, managing director of First African Forex Bureau, spoke about his migration to the United States in 1980; his higher education experience in the United States; his decision to go into the money transfer / foreign exchange business; and the founding and growth of his business. He explained he and his brother were the first to transfer money to Ghana, how they earned trust within the Ghanaian community, and the challenges and solutions sending money and communicating with people and institutions in Ghana.

Dadzie also spoke about the support he received from Ghanaian associations and organizations, and Ghanaian community; Ghanaians securing housing and property in Ghana; helping Ghanaians with their monetary goals and development in Ghana; the importance of transferring money to Ghanaians in Ghana; the rural banking system in Ghana and how to help Ghanaian rural communities with their banking and monetary needs; the economic situation in Ghana; the Ghanaian government's awareness of the Forex Bureau; the importance of Ghanaian societies and associations in Washington, DC; his involvement with the Ghanaian community in the Washington, DC; his parents and siblings; and his future plans.

Joseph Ankoma Dadzie, also known as Kofi Ankoma Dadzie, was interviewed by Ebow Ansah. Interview is in English. Digital audio files

include white noise and static. Interviewee's voice is intelligible for the most part.

Names: Dadzie, Joseph Ankoma
 Culture: Ghanaians
 Topic: Businesspeople
 Emigration and immigration
 Foreign exchange
 Foreign exchange market
 Electronic funds transfers
 Banks and banking
 Economy
 Associations, institutions, etc.
 Interviews
 Place: Ghana
 Hyattsville, (Md.)
 Washington (D.C.)
 United States

Oral history interview with Julia Lara, 1993 March 9

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Interviewer: Corporan, Héctor, 1945-

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Julia Lara spoke about her parents, brother, and extended family; her elementary school experience and living in Santo Domingo, Dominican Republic; immigrating from Santo Domingo to St. Thomas to New York City; learning English in St. Thomas; attending Catholic elementary school and high school in New York City, community college in NYC, Middlebury College in Vermont, and Columbia University; race in Dominican Republic and the United States; how she identified herself; the impact of the civil rights movement on her; her decision to change her educational focus from political science to education; moving to Adams Morgan community in Washington, DC; her work with the Council of Chief State School Officers; bilingual education; and the merging of Bell Multicultural High School and Cardozo High School.

Lara explained why skin pigmentation is an issue within the family unit in Dominican Republic; however, she was not treated differently

even though she was the darkest skinned child in the family. She also explained the woman's role in the household, the difficulty getting visas out of Dominican Republic, how life adjustments in New York City differed from adjusting to life in St. Thomas, Latinos of African descent have been placed in a situation where they have to become African American denying where they come from and who they are, racism within the Latino community in Washington, DC, and the relationship between race, culture, and nationality. Julia Lara was interviewed by Hector Corporan. Interview is in English. Digital audio files include white noise and static; interviewee can be heard clearly for the most part. There are several minutes of sound distortion where voices are difficult to understand and some original audio might be missing.

Names: Lara, Julia, 1951-
Council of Chief State School Officers

Culture: Dominicans (Dominican Republic)

Topic: Women
Dominican Americans
Dominican American women
Latin Americans
Emigration and immigration
Education
Education, Bilingual
Identity
Civil rights movements
Manners and customs
Human skin color
Group identity
Racism
Race
Interviews

Place: Dominican Republic
Saint Thomas (United States Virgin Islands : Island)
New York (N.Y.)
Washington (D.C.)
United States

Oral history interview with Kleber Vielot, 1993 January 08

4 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours and 35 minutes.

Technical: The total playing time of interview recording is approximately 2 hours and 35 minutes.

Language: English, Haitian; Haitian Creole.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Kleber Vielot spoke about why he migrated to and remained in the United States in 1959; what he left behind, including his children and library, in Haiti; his work in New York City, and his first time working for a white man; his mentor in New York City; navigating NYC and mass transit system; his Haitian political work while he was living in the United States; and forming soccer team and building Haitian community. Vielot also mentioned he taught primary and secondary education, and had a role with a teachers' union in Haiti.

Vielot spoke in detail about his Haitian and American heroes, including Jean-Jacques Dessalines, Malcolm X, and MLK. He explained the difference between the civil rights struggle in the United States and what was happening in Haiti; why interactions between Black Haitians and Black Americans are difficult, and how their relationship evolved; the differences between Black Haitians and Black Americans; the constructed inferiority of Black Americans in the United States; and African, French, and United States influence in Haiti and on Haitians.

Vielot spoke about Haitian youth and identity crisis; why Haitian parents criticize American way of life; differences in how children are raised in the United States versus Haiti; why Haitians return to Haiti; the differences in the educational systems between United States and Haiti; discipline, including how Haitian teachers disciplined students in Haiti; and how to retain Haitian culture while living in the United States, including while raising children. Vielot stated where his children were educated, some in the United States and some in Haiti; and what his children studied in higher education. Vielot explained why he never became an United States citizen. He stated his wife, also Haitian, became an United States citizen; and that he was born and raised Catholic.

Vielot explained how the Haitian diaspora affects politics and economics in Haiti; how he communicated with and sent money to his family as a political exile of Haiti under the Francois Duvalier regime; and the differences between the Haitian political exiles when he was exiled versus Haitian political exiles in 1993. Vielot also explained the importance and role of oral tradition, including stories and proverbs, in the lives of Africans and Haitians. He described a few of the stories; and recited and explained proverbs. Vielot also spoke about Francois Duvalier and Haitian politics; Haitian independence; Haitian way of life in Haiti; Haitian and African culture and values; origin, history, beliefs, and practices of vodou; rites of passage in Haiti; the importance of education to the Haitian family; the value of individuals based on their occupation; the respect teachers received in Haiti; his visits to Africa; how babies are named in Africa; relationships between men and women; characteristics of Haitians; and stereotypes about Haitians.

Interview is in English and minimal Haitian Creole; Vielot recited proverbs in Haitian Creole and then explained them in English. Digital

audio files include white noise and static; minimal background noise; and a very short portion of the audio is distorted. Interviewee can be heard clearly for the most part.

Names: Vielot, Kleber
 Duvalier, François, 1907-1971

Topic: Haitians
 Exiles
 Teachers
 African Americans
 Emigration and immigration
 Soccer
 Civil rights
 Social history
 Interpersonal relations
 Youth
 Identity
 Child rearing
 Discipline
 Education
 Haitian diaspora
 Community organization
 Government and politics
 Manners and customs
 Rites and ceremonies
 Vodou
 Oral tradition
 proverbs
 Respect
 Stereotypes (Social psychology)
 Interviews

Place: Haiti
 Africa
 New York (N.Y.)
 Washington (D.C.)
 United States

Oral history interview with Kobina Ansah, 1992 December 08

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Kobina Ansah spoke about his large family, many with a variety of artistic inclinations; his educational experience; his early jobs in radio and film industries in Ghana; why he migrated to the United States; an encounter with the police not long after he arrived in Washington, DC; and his expectations about the United States prior to arriving in the US.

Ansah spoke about why he began silkscreen printing and making tee shirts; expressing his creative and writing ideas, including political statements, on tee shirts; limiting his business to the African market; specific statements, related to African culture and what is happening in Africa, written on his tee shirts; contract work for Ghanaian and African groups; his relationship with customers; and the quality of his work.

Ansah explained the popularity of tee shirts in Ghana; the reaction of Ghanaians in Ghana to his tee shirts; his design and screen printing process, in detail; why he wants to return to the film industry in some capacity; and the conditions that would need to change for him to return to Ghana. He expressed his thoughts about Ghanaian and African organizations and institutions in the Washington, DC; and why Ghanaians leave Ghana. Ansah spoke about the film industry in Ghana and why African films are not being shown in western countries; the concerns Ghanaians have about their family members living in Washington, DC because of the violence; his perception of the violence; and his thoughts about guns and weapons.

Interview is in English. Digital audio files include white noise and static. Interviewee's voice is intelligible.

Names: Ansah, Kobina
 Culture: Ghanaians
 Africans
 Occupation: Artists
 Serigraphers
 Topic: Businesspeople
 Emigration and immigration
 Serigraphy
 T-shirts
 Political art
 Motion picture industry
 Associations, institutions, etc.
 Violence
 Guns
 Interviews
 Place: Ghana
 Africa
 Washington (D.C.)
 United States

Oral history interview with Kofi Kissi Dompere, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Kofi Kissi Dompere – a professor, economist, and statistician - spoke about where he is from in Ghana; his migration to the United States to study in Philadelphia, and later to Washington, DC to teach at Howard University; and his first impression of the United States when he arrived in Philadelphia. Dompere stated he is part of the "kingdom of Ashantis". Dompere spoke about the radio shows, "African Rhythms and Extensions" and "World Rhythms", he hosts on WPFW; African music and its philosophy; African musicians and instruments; the rhythms of African music found in music throughout the world, including jazz, go-go, rap, and Brazilian music; improvisation and rhythm of African music, dance, and art; the rhythm patterns on the African continent; the relationship between drumming and dancing in African culture; Salsa Africana; and the most popular forms of music coming out of Africa.

Dompere explained Afro-centric education; the European thought system versus African thought system; how the foundation of European knowledge system was developed from the African thought system; the importance of individuals and communities to have a thought system where they can reason correctly and verify truth; the importance of discipline in education; and the struggle between Africa and Europe, and the racial undertone.

Dompere explained how Black language is influenced by African language; and how Black people still have within them the rhythmic understanding that allows them to develop the true African rhythm pattern. He spoke about African languages and African names; the influence of African culture in the United States; how language of music bridges gaps of differences and creates environment of understanding; the freedom of improvisation; African values, spiritually, and worship; and how the world is governed by rhythms. Dompere spoke about African musicians and African music scene in Washington, DC; night clubs, specifically Kilimanjaro, and African DJs; the stores where African music can be purchased in Washington, DC; African music producers; the Ghanaian community in Washington, DC; and Ghanaian and African cultural activities, festivals, societies, and churches in Washington, DC. Interview is in

English. Digital audio files include white noise and static, and some sound distortion. Interviewee's voice is intelligible for the most part.

Names: Dompere, K. K.
Howard University

Culture: Ghanaians

Topic: Ashanti (African people)
Africans
College teachers
Economists
Radio broadcasters
Emigration and immigration
Radio programs
Music
Music and philosophy
Musicians
Musical instruments
Music -- African influences
Drumming
Rhythm
Dance
Art
Education
Language and languages
Nightclubs
Disc jockeys
Festivals
Associations, institutions, etc.
Interviews

Place: Ghana
Africa
Philadelphia (Pa.)
Washington (D.C.)
United States

Oral history interview with Kwaku Ofori-Ansa , circa 1992-1993

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours.

Technical: The total playing time of interview recording is approximately 2 hours.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Kwaku Ofori-Ansa spoke in detail about the Ghanaian community and Akan groups in Washington, DC; and maintaining and continuing of traditional political systems, celebrations, clothing, food, language, music, dance, and storytelling, including folktales. He detailed the history of Kente cloth, and the evolution of interest in African culture in the United States, including the opening of restaurants which served African and Ghanaian cuisine, establishment of educational and cultural institutions, the teaching of African culture and history at universities, African musical groups visiting from African countries, demonstrations for the elimination of apartheid, and clothing, food, and jewelry brought from Africa.

Ofori-Ansa discussed family unity and values in Ghanaian culture, the importance of identifying as Ghanaian and learning Ghanaian culture, Ghanaian parents raising their children, the special naming ceremony following the birth of Ghanaian children, the ingenious of elders, and visiting home in Ghana yearly. He explained African belief system; specifically, how the spiritual world and physical world complement each other, and how ancestors, who are living in the spiritual world, participate in the physical world. He also explained how information and news travels throughout the Ghanaian community; the communal spirit of Ghanaian music and dance; and his thoughts on race, racism, youth violence, and increasing the world view of young people.

Ofori-Ansa stated the town he was born and raised in in Ghana, and his ethnic group at the beginning of the interview. He also spoke about Howard University, his video and book on Kente cloth, his work with the Smithsonian Institution's Museum of African Art, and teaching African crafts, games, and songs to kids, including at public schools in southeast Washington, DC.

Interview is in English. Digital audio files include white noise and static. Interviewee can be heard clearly for the most part.

Names: Ofori-Ansah, Kwaku
Howard University

Culture: Ghanaians
Ghanaian Americans

Topic: Akan (African people)
Africans
Manners and customs
Folklore
Kente cloth
Restaurants
Education
Music
Clothing and dress
Food
Apartheid
Family
Child rearing
Rites and ceremonies
Religion
Dance
Race

Place:	Racism Youth Children Interviews Ghana Africa Washington (D.C.) United States
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Oral history interview with Kwame Sakyi, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 25 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 25 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Kwame Sakyi spoke about where he grew up in Ghana and living in a compound; his experience attending boarding schools, one of them was Presbyterian; migrating to the United States in 1975 to attend Iowa State; his first experiences and cultural shock in Iowa; and what he knew about the United States prior to his arrival. Sakyi explained his first experience with race in the United States; and his thoughts about color and race.

Sakyi spoke about his arrival in Washington, DC in 1986; and connecting to the Ghanaian and African community in Washington, DC, including attending outdoor ceremonies, parties, and funerals. He explained in detail the naming and outdoor ceremonies, including how the traditions were adapted to society in the United States. Sakyi spoke about African and Ghanaian values; and African religious or spiritual practices and beliefs, including what happens to a person after they die, and the relationship with and respect of nature and land. He explained he was raised as a member of the Anglican church, and why he practices Buddhism.

Sakyi stated he was a part of the Akan people. He explained the Akan ethnic group, including differences in language among the Akan people; the ethnic groups and ethnic diversity in Ghana; and the focus on unity among the ethnic groups in Ghana and Africa. Sakyi also spoke about his radio program, "International Business Forum", which focuses on international trade and international business.

Interview is in English. Digital audio files include loud white noise and static. Interviewee's voice is difficult to hear at times during the second half of the interview.

Names: Sakyi, Kwame
 Culture: Ghanaians
 Topic: Akan (African people)
 Africans
 Radio broadcasters
 Boarding schools
 Emigration and immigration
 Race
 Rites and ceremonies
 Manners and customs
 Religion
 Language and languages
 Cultural pluralism
 Radio programs
 Commerce
 International trade
 Interviews

Place: Ghana
 Africa
 Iowa
 Washington (D.C.)
 United States

Oral history interview with Mahama Bawa and customers, 1992 November 17

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 35 minutes.

Interviewer: Ansah, Ebow

Technical: The total playing time of interview recording is approximately 1 hour and 35 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Mahama Bawa spoke about the origin and purpose of his African clothing store, Kobos, located in the Adams Morgan neighborhood of Washington, DC. He explained why he choose to sell African clothing; his passion for African culture, and his work selling African clothing and accessories; the impact of his store and work on the community; the African American community's acceptance of the store; and little support from the Ghanaian and West African community. Bawa also

spoke about resources to learn African languages, Kwanzaa, his future plans, his wife and daughters, the meaning of African names, and the uses of Kente cloth and Kente cloth patterns. Bawa spoke about his educational experience, his parents, his family's West African ancestry, and being raised within his culture and living his culture, including African values. He also briefly spoke about his migration to the United States from Ghana, working in the foreign office of Ghana, coming to the US on professional training within the field of foreign affairs, and teaching African studies at American University.

Bawa described in detail jewelry, clothing, and other items sold in his store. The descriptions included what country the items are from, the materials the items are made of, how made they are made, and the ethnic and cultural history of the items. Bawa explained how he chooses the merchandise for the store, including working with small scale designers and tailors in West Africa, and African artisans located in Washington, DC. Customers spoke about why they visit the store, supporting African businesses, their families, and where they are from. Description and explanation of Kente cloth, cultural insensitivity, body politics, clothing as communication, and languages and dialects in Ghana were also discussed during these customer interviews. The recording also captured the atmosphere of the store, including the music played in the store and Bawa interacting with customers.

Mahama Bawa and customers were interviewed by Ebow Ansa. Interviews are in English. Digital audio files include white noise and static; loud buzzing sound during a portion of interview; and background noise. Interviewees' voices are intelligible for the most part.

Names: Bawa, Mahama
 Culture: Ghanaians
 West Africans
 Topic: Businesspeople
 Teachers
 Africans
 African Americans
 Clothing and dress
 Dress accessories
 Kente cloth
 Fashion
 Stores, Retail
 Emigration and immigration
 Kwanzaa
 Language and languages
 Interviews
 Place: Ghana
 Africa
 Washington (D.C.)
 United States

Oral history interview with Maricela Medina, circa 1992-1993

4 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 3 hours.

Interviewer: Corporan, Héctor, 1945-

Technical: The total playing time of interview recording is approximately 3 hours.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Maricela Medina spoke in detail about growing up, including games and entrepreneurial activities, and her school experience, including boarding school, in the Dominican Republic during the Trujillo dictatorship; Monte Plata, the town where she lived; her family origin and history, including when and why they migrated to the Dominican Republic; her mother and her father; the two years she lived in Dominican Republic after her mother immigrated, on a diplomatic visa, to the United States; the circumstances her mother immigrated to the United States; and domestic worker experiences.

Medina described preparing to immigrate to the United States; her first impressions of the United States when she arrived in Washington, DC at the age of 12, including her realization that Black people lived in the United States; her life and educational experience, including overcoming the language barrier, through Catholic high school and Howard University in Washington, DC, and University of Michigan in Ann Arbor, Michigan; the Latino community in Washington, DC, social gatherings, and how the community evolved; the tensions, including biases and prejudices, between the Hispanic and African American communities; customs, traditions, and values she learned in the Dominican Republic and maintained when she moved to the United States; and specific plights of immigrants and how immigrants' plights have changed over time.

Medina also spoke about identity and described herself as a Black Hispanic woman, Black Latin American woman, or Black Dominican woman; her Dominican and Catholic upbringing; her role as a godmother; race and racism in the United States, Dominican Republic, Latin America, and at the schools she attended; prejudice versus racism; and the Mount Pleasant disturbance. She also stated she is an American citizen, and explained why uses Hispanic and Latino interchangeably.

Maricela Medina was interviewed by Hector Corporan. Interview is in English and minimal Spanish. Digital audio files include loud white noise and static; and some background noise. Interviewee can be heard clearly. Interviewer often spoke at same time as interviewee.

Names: Medina, Maricela

Trujillo Molina, Rafael Leónidas, 1891-1961
 Howard University
 University of Michigan

Topic: Black Hispanics
 Black Dominicans (Dominican Republic)
 Black Latin Americans
 Women
 Dominican Americans
 African Americans
 Latin Americans
 Hispanic Americans
 Emigration and immigration
 Household employees
 Education
 Catholicism
 Prejudices
 Manners and customs
 Immigrants
 Identity
 Race
 Racism
 Riots
 Interviews

Culture: Dominicans (Dominican Republic)

Place: Dominican Republic
 Latin America
 Mount Pleasant (Washington, D.C.)
 Washington (D.C.)
 United States

Oral history interview with Marie-Therese Thomas, circa 1992-1993
 2 Digital files
 1 Sound cassette
 The total playing time of interview recording is approximately 2 hours.

Interviewer: Santos, Dario

Technical: The total playing time of interview recording is approximately 2 hours.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Marie-Therese Thomas spoke about the origin and evolution of Kiskeya, a community newsletter that she published for Haitians and other French speakers; organizing programs for the Haitian community; teaching Haitian history to children and adults; the

evolution of the Haitian community in the Washington, DC region; and the African American museum in Alexandria, VA.

Thomas explained the growth of the Haitian community in Washington, DC in the 1980s; her research about Haitian students attending and services offered by DC public schools; the reorganization of the department of bilingual education in DC public schools; lack of services, including lack of translation and ESL instruction, for Haitian children, and Creole and French speakers in DC public schools; Haitian parents did not understand the educational system; Haitian students, who had been through the criminal justice system, had no instruction in their native language or ESL instruction; bias toward Haitians; and links between Haitians and African Americans. Thomas spoke about the creation of the career orientation program for all high school students, including Creole and French speakers, and the adult literacy project for Creole speakers; and the importance of adding cultural context to ESL instruction courses. Thomas stated she led workshops about children of the African diaspora; developed a television program, Kafou, about the Haitian population in the school system with DC public schools; and developed multi-cultural skill development program with the University of the District Columbia for adult students.

Thomas also spoke about Haiti's political and economic history, including relationship with United States and France; large number of African Americans settling in Haiti; automatic Haitian citizenship for those of African descent; a pharmacy, in the Hayti neighborhood of Alexandria, VA, that registered people who wanted to go to and live in Haiti; education in Haiti; people migrating to Haiti and Haitians migrating away from Haiti; Haitian refugees in the United States; the American occupation; the colonial history of Haiti; and French and Creole. Thomas also explained she is from a family of educators, her lifelong interest in education and history, her educational experience in Haiti, the Duvalier regime and "climate of terror" when she lived in Haiti, and her exile from Haiti and migration to the United States in 1966.

Marie-Therese Thomas was interviewed by Dario Santos. Interview is in English. Digital audio files include white noise and static, and some background noise. Interviewee's voice is intelligible for the most part. There is no audio for short period of time near the middle of ACMA_AV002390_A.

Names: Thomas, Marie-Therese Labossiere
Public Schools of the District of Columbia
Duvalier, François, 1907-1971

Topic: Haitians
Women
Teachers
Women teachers
Authors
Women authors
African Americans
Publications
Education

	Education, Bilingual Multilingual education Multicultural education Students Discrimination World politics Government and politics African diaspora Community organization Emigration and immigration Refugees Imperialism Language and languages Interviews
Place:	Haiti Alexandria (Va.) France Washington (D.C.) United States

Oral history interview with Patricia Walker, 1991 April 09

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 25 minutes.

Interviewer: Knight, Anthony

Technical: The total playing time of interview recording is approximately 1 hour and 25 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Patricia Walker spoke about her childhood growing up and her school experience in San Jose, Costa Rica as a person of African descent; the differences between her parents' childhoods and her childhood in Costa Rica; history of Costa Rica; and her family history, including her grandfather who migrated from Jamaica to Costa Rica to work for the United Fruit Company, and her mother's side of the family migrated from Barbados. Walker explained the educational and language differences throughout her family across generations as well as the relationships and interactions among various communities in Costa Rica because of cultural, racial, and ethnic differences. She explained her identity as Afro-West Indian female born in Costa Rica. Walker also spoke about why and how she immigrated, as a child, to the United States; her first impression of the United States; racism she experienced as a child in the United States; being raised by her aunt,

a strict disciplinarian, before her parents immigrated to the United States; her educational experiences in the Washington, DC area; her aunt's and parents' work and experience in the United States, and their return to Costa Rica; and her brothers, husband, and child. She explained how Costa Rica has changed since she was a child; why she does not plan to live in the United States the rest of her life; her thoughts on interracial marriage; cultural differences between her and her husband, who was from Grenada; her relationship with African Americans and West Indians in the United States; how her West Indian and Catholic upbringing, culture, and identity influenced her work and her life; and the differences between Costa Rican / Latino culture and West Indian culture. Patricia Walker was interviewed by Anthony Knight. Interview is in English. Digital audio files include white noise and static, and some background noise; interviewee can be heard clearly for the most part. There is a short sudden interruption in recording.

Names: Walker, Patricia
 Topic: Afro-West Indians
 Women
 Costa Ricans
 African Americans
 Latin Americans
 Emigration and immigration
 Cultural pluralism
 Group identity
 Racism
 Discipline
 Catholicism
 Intermarriage
 Identity
 Manners and customs
 Interviews
 Culture: West Indians
 Place: Costa Rica
 Washington (D.C.)
 United States

Oral history interview with Patrick Hylton, circa 1992-1993

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 45 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 45 minutes.

Language: English.

Notes: Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Patrick Hylton explained he came to the United States from Jamaica in 1968 to attend Howard University, and how Howard University was a "hub" for the civil rights movement.

Hylton described the geography, social and political environment, living conditions, quality of life, race, and racism in Jamaica and the Caribbean. His explanation included how prime minister Hugh Shearer and later prime minister Michael Manley governed the country, the banning of Walter Rodney from the country, demonstrations, and comparisons and contrasts between Jamaica and the United States. He spoke about the effects of colonialism on Africans and people of the African diaspora.

Hylton spoke in detail about Marcus Garvey, and the formation and history of the Rastafarian movement, including Haile Selassie, Leonard P. Howell and the Dreadlocksomes, Joseph Nathaniel Hibbert and the Combsomes, Archibald Dunkley, beliefs, police violence against Rastafarians, and the mythical belief of "black heart man", later personified by the Rasta man. He described the violence, discrimination, and oppression Rastafarians experienced; the visit to Ethiopia by a Rastafarian delegation, organized by Norman Manley, to meet Haile Selassie; and Haile Selassie's visit to Jamaica.

Hylton also spoke about his involvement in the civil rights movement in Jamaica and in the United States; what he witnessed in courtrooms as an attorney; plays and poems he wrote; development and history of reggae, ska, rocksteady and dancehall music; and the evolution of music as a whole. Interview is in English. Digital audio files include white noise and static, and a little background noise; interviewee's voice is soft and difficult to hear at times.

- Names: Hylton, Patrick C.
Howard University
Shearer, Hugh Lawson
Rodney, Walter (Walter Anthony) (1943-03-23-1980-06-13)
Manley, Michael, 1924-1997
Garvey, Marcus, 1887-1940
Haile Selassie I, Emperor of Ethiopia, 1892-1975
- Topic: Africans
Caribbeans
Caribbean Americans
Playwrights
Civil rights movements
Social history
Race
Racism
Discrimination
Imperialism
African diaspora
Rastafari movement
Rastafarians
Violence
Police
Reggae music
Ska (Music)

Rocksteady (Music)
Dancehall (Music)
Music
Interviews
Culture: Jamaicans
Occupation: Lawyers
Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Patrick Hylton, 1993 July 01

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Patrick Hylton spoke about how he became involved in the music scene in Washington, DC; a description and the evolution of reggae, including the instruments used, in the Washington, DC region and internationally; why he decided to come to Washington, DC; why he applied to Howard University; how he supported himself financially while attending Howard University; returning to Jamaica for about 5 years after he finished school in the United States; and why he returned to the United States again; plays he wrote; his law practice and political action work; and his wife and children. He identified himself as a Caribbean citizen, American citizen, and citizen of the world. Hylton explained the relationship between Rastafarianism and reggae music; the history and relationship of ska, rocksteady, dancehall, and reggae music; the relationship between culture, everyday life, and music with descriptive examples; how and why music changes over time, illustrating changing economic, political, and social conditions; music comes from the people; and the role and purpose of music in people's lives. He also discussed crime and the posse; and racial, ethnic, and national origin discrimination.

Hylton stated he writes plays and uses music in the plays, including his current work on a reggae musical. He talked about the lewd and vulgar content, and lack of creativity in current music; and explained there is nothing for him to learn from current music.

Interview is in English. Digital audio files include very loud white noise and static; loud background noise, including people talking and sirens; and a little sound distortion. Interviewee's voice is difficult to hear at times.

Names: Hylton, Patrick C.
Howard University

Topic: Africans
Caribbeans
Caribbean Americans
Playwrights
Emigration and immigration
Reggae music
Ska (Music)
Rocksteady (Music)
Dancehall (Music)
Music
Rastafari movement
Social history
Identity
Gangs
Discrimination
Interviews

Culture: Jamaicans

Occupation: Lawyers

Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Paul Hawkins, circa 1992-1993

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 50 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 50 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Paul Hawkins, born as Paul G. Harkins, spoke about his childhood growing up in northeast Washington, DC; his father, who was a semi-pro baseball player, Sandlot semi-pro coach of baseball, and founder of a football league; enlisting for the navy in 1952 and his experience stationed in a minecraft base in Charleston, South Carolina, including

his introduction to Latin music (Cuban); how and when he learned Latin dance; and participating in dance contests. He spoke about lots of specific Latin and Cuban musicians and dancers. Hawkins explained Jewish people were the main audience / dancers for Latin music and dancing and the main group of people hiring bands; and that Los Americanos, a "Black-oriented Latin sounding group", was "the first Black-oriented Latin sounding group that infiltrated the Jewish side of the fence".

Hawkins spoke about his band, Orquesta del Siglo Veinte, and the composition of the band's audience, multi-racial. He described the many clubs, venues, and dancehalls where his band performed in Washington, DC and Baltimore, MD. Hawkins explained his band hosted dances which attracted, formed, and grew the Latin community, which mostly consisted of Cubans and Puerto Ricans. He also explained this was the beginning of the forming of the political Latin community in Washington, DC and witnessing racial strife and separation within the Latin community as the community was organizing with no Black leaders on either side, Cubans or Puerto Ricans. Hawkins also spoke about the bomb scares during dances because the promoters did not like each other; losing jobs because venue owners did not want integrated audiences in their establishments; and organized fights breaking out during dances.

Interview is in English. Digital audio files include minimal white noise and static; interviewee can be heard clearly for the most part.

Names: Hawkins, Paul
 Topic: Latin Americans
 Black Latin Americans
 Musicians
 Music
 Dance
 Bands (Music)
 Community organization
 Race
 Racism
 Segregation
 Violence
 Interviews
 Culture: Cubans
 Puerto Ricans
 Place: Washington (D.C.)
 Baltimore (Md.)

Oral history interview with Ralma Blake, 1992 December 17

5 Digital files

4 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 40 minutes. ACMA_AV002474_A is a duplicate of ACMA_AV002472_A.

ACMA_AV002391_A contains clips of ACMA_AV002471_A, ACMA_AV002471_B, and/or ACMA_AV002472_A; the clips begin at about 09:40 after clips of Sarah Thiero's interview.

Interviewer: Walters, Ann A.

Creator: Garvey, Marcus, 1887-1940

Technical: The total playing time of interview recording is approximately 1 hour and 40 minutes. ACMA_AV002474_A is a duplicate of ACMA_AV002472_A. ACMA_AV002391_A contains clips of ACMA_AV002471_A, ACMA_AV002471_B, and/or ACMA_AV002472_A; the clips begin at about 09:40 after clips of Sarah Thiero's interview.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Ralma Blake spoke of his childhood in Jamaica; his parents and the disciplinarian in the family; his siblings; the music he grew up on, mainly mento; and stories his parents told him. He also spoke of his migration to the United States, things that surprised him upon his arrival in the US, his first jobs, and communicating with family and friends in Jamaica. Note, Blake has dual citizenship in Jamaica and the United States.

Blake spoke about his children, born in Jamaica and raised in the United States; instilling Jamaican culture in his children; raising and disciplining his children; family meals and saying grace; and the importance of family, and maintaining and passing down Jamaican culture and heritage. Blake discussed maintaining Jamaican culture, including visiting other Jamaicans, holidays, traditions, and language, specifically Patois; Jamaicans, particularly children, being ridiculed for how they speak; and greetings and addressing people.

Blake detailed the opening and managing of a West Indian, Caribbean, African food store called Carnation Market; how his store was a community space for people to gather; building and supporting Jamaican community, including popularizing Jamaican coffee and employing Jamaicans; how the community has changed; popular Jamaican food items in his store; why ackee is illegal in the United States; and the possible future of his family owned store.

Blake also spoke about the media's perception of Jamaicans; Marcus Garvey; visiting Jamaica and what he brings back to the US with him; his nicknames; his record collection; how Jamaican and Rastafarian communities influence people in the US; Jamaicans as entrepreneurs; future of the Jamaican community; and his intention to move back to Jamaica.

Ralma Blake was interviewed by Ann A. Walters. Interview is in English. Digital audio files include loud white noise and static, some sound interferences and distortions, and some background noise. Interviewee's voice is intelligible for the most part.

Names: Blake, Ralma

Culture: Jamaicans
West Indians

Topic: Caribbeans
Businesspeople
Emigration and immigration
Manners and customs
Child rearing
Discipline of children
Language and languages
Family-owned business enterprises
Grocery trade
Akee
Community organization
Rastafarians
Mento (Music)
Stereotypes (Social psychology)
Interviews

Place: Jamaica
Washington (D.C.)
United States

Oral history interview with Dr. Randy Palmer , 1992 October 28

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives.

The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Dr. Randy Palmer, also known as Ransford W. Palmer, spoke about his school and education in Jamaica, his athletic participation in high school, his parents and siblings, the disciplinarian in his family, the role of religion in his life, family heirlooms and memories, and his mentors and teachers when growing up in Jamaica. He explained the name "Palmer" means traveler.

Palmer described his childhood, including fishing and playing cricket, in the village he grew up in Jamaica. He talked about the holidays and traditions celebrated by his family; gift giving and receiving; the historical and political circumstances he remembers growing up in Jamaica, including shortages during the war and political campaigns; and his civil service work. Palmer spoke about his decision to leave Jamaica; preparation for the trip, including last moments in

Jamaica and mementos he bought with him to the United States; migration to the US by plane from Kingston to Miami to Chicago to Milwaukee to attend Marquette University; first impressions of and experiences in the US; and his path to US citizenship. He described his experience as an undergraduate, graduate, and PhD student at Marquette University and Clark University, including his jobs, financial circumstances, and student parties which included Caribbean music and food dishes. Palmer spoke about teaching and living in Finger Lakes region of New York, central Connecticut, and Washington, DC, including Catholic University and Howard University; and the differences between Catholic University and Howard University as a professor. He detailed the books he wrote on the Jamaican economy, economic relationship between Caribbean and the US, economic issues in the Caribbean, and the movement of Caribbean peoples to North America and Europe. He explained Jamaican and Caribbean impact on economy and communities in the Washington, DC area; and the importance of being politically active.

Palmer also spoke about maintaining Jamaican culture and heritage, particularly music and food, in the US; how often visited Jamaica and how he kept up with things happening in Jamaica; encountering racism and how he dealt with it; his work as president of the Caribbean Studies Association; and his wife and children.

Interview is in English. Digital audio files include white noise and static; interviewee's voice is intelligible for the most part.

Names: Palmer, Ransford W.
Marquette University
Catholic University of America
Howard University

Culture: Jamaicans

Topic: Caribbeans
Caribbean Americans
Teachers
Economists
Schools
Education
Discipline
Manners and customs
Social history
Emigration and immigration
Economics
Economy
International economic relations
Racism
Interviews

Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Roland Emerson Roebuck, circa 1992-1993

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 2 hours and 10 minutes.

Technical: The total playing time of interview recording is approximately 2 hours and 10 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Roland Emerson Roebuck spoke about his extended family history and ethnic background, which included Puerto Rican and Dominican ancestry. Roebuck also spoke about the neighborhood in Puerto Rico where he grew up, childhood activities and games, the importance of religion in the family, the disciplinarian of the family and in the community, and community, cultural, and family values in Puerto Rico and the Virgin Islands. Note, Roebuck was born in Bronx, New York.

Roebuck explained the caste system in the Virgin Islands; race, color, and racism in Virgin Islands, Puerto Rico, Latin America, and the United States; his distaste for the United States because of US treatment of Puerto Rico and Virgin Islands; and he and his wife moved to Washington, DC to attend school in 1974. He also spoke about his college experience in St. Thomas, and his experience in the United States Air Force, particularly being stationed in Okinawa and Vietnam.

Roebuck explained how the community changed since his arrival in Washington, DC; and described interactions with and among the Caribbean, Afro-American, Latino, and Afro-Latino communities. Specifically, he talked about challenges Salvadorans face; how a police interaction affected race relations; racial problems within the Latino community; relationships between Afro-Americans and Afro-Latinos; the importance of understanding cultural differences and not faking integration; the massive migration of Puerto Ricans to mainland United States in 1930s and 40s, and their experience and community; and the origin of the "Afro-Latino". Roebuck also explained the bilingual and monolingual approaches to language; and how the values and sentiments of the newly elected Republican administration in Puerto Rico do not align with the majority of Puerto Ricans. He also spoke of the effects and pressure of assimilation and loss of culture experienced by Puerto Ricans and Virgin Islanders when they travel or move to the mainland of the United States.

Interview is in English. Digital audio files include white noise and static, and some sound distortion during portions of the interview. Overall, the interviewee's voice is intelligible for the most part.

Names: Roebuck, Roland Emerson
United States. Air Force

Culture: Puerto Ricans
Salvadorans

Topic: Caribbeans
Latin Americans
Afro-Latinos
African Americans
Caste
Manners and customs
Religion
Discipline
Racism
Race
Race relations
Language and languages
International relations
Government and politics
Cultural pluralism
Emigration and immigration
Assimilation (Sociology)
Interviews

Place: Puerto Rico
Latin America
Virgin Islands
Washington (D.C.)
United States

Oral history interview with Ruby Quartey-Taylor, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 55 minutes.

Technical: The total playing time of interview recording is approximately 55 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Ruby Quartey-Taylor spoke extensively about culture, values, and traditions of Ghanaians, including the Homowo Festival, engagements and marriages, naming of children, funerals, the expectations of first both children in Ghana, and teaching children about Ghanaian history, cultural heritage and tradition. She explained there are no tensions between groups or regions in Ghana because they depend on each other with the values of community, cooperation, and cohesiveness. Quartey-Taylor spoke about her migration to

United States from Ghana, why she choose the United States instead of Europe, living in Washington, DC metro area, and her educational path to earning an undergraduate degree in health care management and administration. She also spoke about her work building a children's hospital, including building alliances, in Africa; visiting Ghana; strength of community in Ghana and the United States; Ghanaian associations in the United States; and her future plans and goals. Quartey-Taylor also explained why and how she did not experience discrimination in the United States; her children assimilated; and her family's life and values. Interview is in English. Digital audio files include white noise, static, and lots of very loud background noise, including talking, music, and banging of things. Interviewee's voice is intelligible for the most part.

Names: Quartey-Taylor, Ruby
 Culture: Ghanaians
 Topic: Women
 Manners and customs
 Festivals
 Rites and ceremonies
 Cultural pluralism
 Social values
 Emigration and immigration
 Health services administration
 Associations, institutions, etc.
 Discrimination
 Assimilation (Sociology)
 Interviews
 Place: Ghana
 Washington (D.C.)
 United States

Oral history interview with Madam Safoa and Serwa Akoto, circa 1992-1993

1 Digital file

1 Sound cassette

The total playing time of interview recording is approximately 35 minutes.

Technical: The total playing time of interview recording is approximately 35 minutes.

Language: English, Multiple languages.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Madam Safoa spoke about the opening of her business where she sells all types of African materials and sews any style of clothing; and hiring her assistant, Serwa. She explained the demographics of her customers; why everyone wants to wear cultural dress; and that her business shares space with a grocery store in Langley Park

Mall. Madam Safoa and Serwa Akoto spoke about when and why they came to Washington, DC from Ghana; how they learned to sew and who taught them; the types and styles of clothing they make; customers' responses to the clothing they make; the prices of the clothing; and their future plans. They named and described the different dresses and styles of clothing; and explained the meanings of the names of the clothing. Madam Safoa also explained she attended a training school for seamstresses in Ghana and was taught to sew clothing without using patterns. Serwa Akoto also spoke about her joy working for Madam Safoa's business. Interviews are mostly in English; names of clothing are not in English. Digital audio files include white noise and static, and loud background noise. Interviewees' voices are intelligible for the most part.

Names: Akoto, Serwa
 Culture: Ghanaians
 Topic: Women
 Businesswomen
 Women dressmakers
 Women tailors
 Africans
 Clothing and dress
 Dressmaking
 Sewing
 Women-owned business enterprises
 Emigration and immigration
 Interviews
 Place: Ghana
 Washington (D.C.)
 United States

Oral history interview with Sarah Thiero, 1992 December 14

3 Digital files

2 Sound cassettes

The total playing time of interview recording is approximately 1 hour and 25 minutes. ACMA_AV002391_A contains clips of ACMA_AV002475_A and ACMA_AV002475_B; the clips of Sarah Thiero's interview stop at about 09:40 and are followed by clips of Ralma Blake's interview.

Technical: The total playing time of interview recording is approximately 1 hour and 25 minutes. ACMA_AV002391_A contains clips of ACMA_AV002475_A and ACMA_AV002475_B; the clips of Sarah Thiero's interview stop at about 09:40 and are followed by clips of Ralma Blake's interview.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Sarah Christian Thiero spoke of her memories growing up in Kingston, Jamaica until the age of 12. She explained her parents moved to the United States, on diplomat visas, before her; described in-detail her first moments and experiences in the United States; and explained her adjustment to the United States, particularly the differences in schooling between Jamaica and the United States. Thiero also spoke of her siblings and daily life in Washington, DC; her parents' work in Jamaica and the United States, including her mother working for the Kennedys; maintaining Jamaican culture and community in the United States; the neighborhoods where she lived in Washington, DC; her joy of singing; her children; the importance of religion throughout her life; her family helping other people; her education and work in television and radio broadcasting, including how her co-workers perceived and interacted with her; and her friendship with Bob Strickland.

Thiero explained how her father helped to racially integrate retail stores and restaurants in the DC area; when and how her family was able to access Jamaican food; awards and accolades her parents received; the values her parents taught her and her siblings; her love of cooking; the importance of family and community; how often her family, including her children, visits Jamaica; how she and her family remain connected to and learn about their cultural heritage; importance of Marcus Garvey; how Rastafarians and reggae music have influenced Black American and white American communities; how Americans perceive and stereotype Jamaicans and Black community, particularly how Black men are treated in the United States; how to and why connect to own culture and other cultures; and her work in the AIDs community. Thiero stated her children call themselves "Westies" because of their connection to their cultural heritage, and that she is proud to be Jamaican and to live in the United States. Interview is in English. Digital audio files include loud white noise and static, and some background noise. Interviewee's voice is intelligible for the most part.

- Names: Thiero, Sarah Christian
 Strickland , Bob
 Garvey, Marcus, 1887-1940
- Culture: Jamaicans
 West Indians
- Topic: Women
 Caribbeans
 African Americans
 Education
 Emigration and immigration
 Manners and customs
 Religion
 Broadcasting
 Stereotypes (Social psychology)
 Racism
 Segregation
 Rastafarians
 Reggae music

Place: Interviews
Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Sonia Gutierrez, circa 1992-1993

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 20 minutes.

Interviewer: Corporan, Héctor, 1945-

Technical: The total playing time of interview recording is approximately 1 hour and 20 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives.

The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Sonia Gutierrez, director of the Carlos Rosario Adult Education Center, spoke in detail about the origin, students, services, successes, challenges, and evolution of PEILA (Program of English Instruction for Latin Americans) and the Carlos Rosario Adult Education Center in Washington, DC. She also spoke about struggles faced by Latinos, including the anti-immigrant climate; the political activism and demonstrations to keep Latino education programs funded; and how the Black community and Latino community worked together to fight for home rule in Washington, DC.

Gutierrez described the evolution of the Latino community in the Washington, DC, including the shift of leadership and how current leadership differed from early leadership. She detailed the long path to establish the Office of Latino Affairs in Washington, DC, which started with a sit-in outside of Mayor Washington's office; and the founding of the Council of Latino Agencies. She also discussed the roles of Marion Barry throughout this activism work.

Gutierrez spoke about Latinos' immigration statuses and the decision making processes around becoming a United States citizen. She also briefly spoke about coming to Washington, DC in 1971, growing up in Puerto Rico in a middle class family and attending private school, her marriages, and being inducted into DC's Women's Hall of Fame.

Sonia Gutierrez was interviewed by Hector Corporan. Interview is in English. Digital audio files include white noise and static; interviewee's voice is intelligible.

Names: Gutiérrez, Sonia
Rosario, Carlos Manuel

Topic: District of Columbia. Office on Latino Affairs
 Council of Latino Agencies
 Barry, Marion, 1936-
 Puerto Ricans
 Women
 Teachers
 Women teachers
 Political activists
 Women political activists
 Latin Americans
 Hispanic Americans
 African Americans
 Education
 Adult education
 English language -- Study and teaching -- Foreign speakers
 Immigrants
 Discrimination
 Activism
 Demonstrations
 Home rule
 Community organization
 Emigration and immigration
 Interviews

Place: Puerto Rico
 Washington (D.C.)
 United States

Oral history interview with Sydney March, circa 1992-1993
 2 Digital files
 1 Sound cassette
 The total playing time of interview recording is approximately 1 hour and 30 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.

Language: English.

Notes: Associated documentation, including partial transcripts, for this interview is available in the Anacostia Community Museum Archives. The textual transcripts are not verbatim of the audio recordings.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Sydney March, a Jamaican musician and writer, spoke of his memories growing up in West Kingston, Jamaica, including his schooling in East Kingston, playing cricket, and music clubs. He spoke about his connection to Jamaican culture and his roots; freedom in Jamaica; and race in Jamaica versus United States. He explained his thoughts on education, and separation and isolation in the United States; and the importance of learning about all cultures.

March explained he migrated to Washington, DC to attend Howard University, and why he still lived in Washington, DC area. He described the political atmosphere while he attended Howard University; and spoke about prominent figures at Howard University, including Stokely Carmichael, Donald Byrd, Eric Williams, and Sterling Allen Brown.

March spoke about the Jamaican and Caribbean community in Washington, DC, including night clubs and reggae music, and on Howard University campus, where Jamaicans spoke Patois and played cricket and soccer together. He explained there was not much unity between Caribbean and African American communities on Howard University campus at the time, the lived experience that separated the two communities, how long it took for African Americans to connect to Caribbean culture, and the evolution of culture and identity.

March also spoke about ska, reggae, calypso, jazz, rocksteady, and R & B music; Bob Marley, Marcus Garvey, and their philosophies; when and how he started playing music; the musicians he listened to; learning and playing music, and the music scene in Jamaica, London, New York City, and Washington, DC; the various instruments he played; the musicians and bands he played with; some of the venues where he played music in Washington, DC; reggae DJs, including Tony Carr, and impact on rap DJs; DJ battles; Rastafarian performers; and Bob Marley's influence on reggae music. March explained Rastafari and reggae are not synonymous. He also spoke about the Jamaican posse; guns and drugs in Washington, DC; shootings at venues where reggae bands performed; and Operation Caribbean Cruise. Finally, March talked about his writing work and publications.

Interview is in English. Digital audio files include white noise and static; interviewee's voice is intelligible for the most part.

- Names: March, Sydney
Howard University
Marley, Bob
Garvey, Marcus, 1887-1940
Carr, Tony
- Culture: Jamaicans
- Topic: Musicians
Authors
Caribbeans
African Americans
Liberty
Race
Education
Emigration and immigration
Identity
Music
Reggae music
Ska (Music)
Rhythm and blues music

Jazz
Disc jockeys
Rastafari movement
Rastafarians
Gangs
Guns
Drugs
Police
Stereotypes (Social psychology)
Interviews
Place: Jamaica
West Indies
Washington (D.C.)
United States

Oral history interview with Tony Carr, 1993 April 04

2 Digital files

1 Sound cassette

The total playing time of interview recording is approximately 1 hour and 15 minutes.

Technical: The total playing time of interview recording is approximately 1 hour and 15 minutes.

Language: English.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

Tony Carr spoke of his childhood and growing up in an upper middle class family in Jamaica; his parents and their occupations; the disciplinarian of the family; the importance of religion in his family; family and Jamaican values; the impact of television on Jamaican society; the schools he attended in Jamaica; his participation in sports, particularly track and field; and teaching in Jamaica before migrating to the United States.

Carr explained the differences between churches in Jamaica versus churches in the United States; the development of reggae music in Central Kingston, Jamaica; and the music and musicians on radio stations in Jamaica versus in the United States. He talked about how he started in reggae music, owning a record shop on the east coast of United States with widest selection of African music, and hosting radio programs centered around African, calypso, and reggae music for radio stations. Carr spoke extensively about the history and evolution of music, including jazz, reggae, dancehall, indigenous music, rhythm and blues, Jamaican rap, American rap, and hip hop reggae. He also addressed the audience for the various music genres, and how and why the audiences evolved. Carr also spoke about the values of and violence in United States society; how these values affect music and

the music industry; and how the US music industry affects what is music is played, where the music is played, and how music genres are defined or redefined.

Carr spoke about why he left Jamaica, why he stay in the United States, attending Federal City College, getting Jamaican athletes into universities in the US, how he established permanent residence in the US, visiting the US every year prior to his long term residence, maintaining Jamaican culture in the United States, and the Caribbean community in Washington, DC. Carr also briefly spoke about Rastafarianism, Operation Caribbean Cruise, and the Jamaican posse. Interview is in English. Digital audio files include white noise and static; interviewee's voice is intelligible.

Names: Carr, Tony
 Culture: Jamaicans
 Topic: Disc jockeys
 Radio broadcasters
 Caribbeans
 Manners and customs
 Discipline
 Education
 Religion
 Churches
 Music
 Music -- African influences
 Reggae music
 Jazz
 Dancehall (Music)
 Rap (Music)
 Musicians
 Music trade
 Sound recording industry
 Radio programs
 Violence
 Emigration and immigration
 Rastafari movement
 Police
 Stereotypes (Social psychology)
 Gangs
 Interviews
 Place: Jamaica
 Washington (D.C.)
 United States

Oral history interview with William Brown-Orleans, circa 1992-1993
 2 Digital files
 1 Sound cassette
 The total playing time of interview recording is approximately 1 hour and 30 minutes.
 Technical: The total playing time of interview recording is approximately 1 hour and 30 minutes.
 Language: English, Fanti.

Notes: Associated documentation for this interview is available in the Anacostia Community Museum Archives.

Title created by ACMA staff using text written on sound cassette, contents of audio recording, textual transcript, and/or associated archival documentation.

Black Mosaic: Community, Race, and Ethnicity among Black Immigrants in Washington, D. C. exhibition records, Anacostia Community Museum, Smithsonian Institution.

William Brown-Orleans spoke extensively about Fanti people, and their identity, culture, philosophy, values, and language. He told many stories to exemplify what he explained about Fanti culture, including language, marriage, naming of children, expected births, and importance of ancestral roots. Brown-Orleans also spoke about the Ashanti people, and their culture; and the formation and building membership of a Fanti organization in 1989 to promote the culture and identity of Fanti people.

Brown-Orleans explained white men's arrival in Ghana, and white men's contact with Fanti people and Ashanti people; how Fanti people allowed their culture to be alternated; the relationship between white people and Fanti people, and white people and Ashanti people; and Fanti people embraced the white men and their culture, and coexistence. Brown-Orleans spoke about why he migrated with his wife and kids to the United States in 1978; attending university in Ghana; being the headmaster of a senior high school in Ghana; visiting Ghana often; writing poems in his dialect, Fanti; repairing family home in Ghana; Ghanaian churches in the Washington, DC area; Fanti performance troupe in Washington, DC; and the work of the Ghanaian Embassy, where he works.

Interview is in English and Fanti (minimal). Digital audio files include white noise and static, and a little sound interference. Interviewee's voice is low volume on occasion, but it is intelligible for the most part.

Names: Brown-Orleans, William Percival (1931-2022)
 Ghana. Embassy (U.S.)

Culture: Ghanaians

Topic: Fanti (African people)
 Ashanti (African people)
 Teachers
 Identity
 Manners and customs
 Rites and ceremonies
 Fanti language
 Associations, institutions, etc.
 Colonization
 Cultural relations
 Emigration and immigration
 Poetry
 Churches
 Interviews

Place: Ghana
 Washington (D.C.)

United States

Interview Transcripts, 1991-1994

Scope and Contents: Interview transcripts are arranged alphabetically by the last name of the interviewee. Not every copy of an interview transcript is complete. Certain transcripts were copy and pasted into single documents based on theme, and they are arranged alphabetically by theme title assigned to them.

Box 13, Folder 8	A, 1992-1994
Box 13, Folder 9-10	B, 1992-1994
Box 13, Folder 11	C, 1991-1994
Box 13, Folder 12	D, 1992-1993
Box 13, Folder 13	E, 1992
Box 13, Folder 14	F, 1991-1992
Box 13, Folder 15	G, 1992
Box 14, Folder 1	H, 1993-1994
Box 14, Folder 2	I, undated
Box 14, Folder 3	J, 1991-1994
Box 14, Folder 4	K, 1993-1994
Box 14, Folder 5	L, 1991-1994
Box 14, Folder 6	M, 1992-1993
Box 14, Folder 7	O, 1991
Box 14, Folder 8	P, 1991-1994
Box 14, Folder 9	R, 1991-1993
Box 14, Folder 10	S, 1991-1994
Box 14, Folder 11	T, 1992-1993
Box 14, Folder 12	V, 1991-1993
Box 14, Folder 13	W, 1991-1993

Box 14, Folder 14	Z, 1992
Box 14, Folder 15	Arrival and Adjustment, undated
Box 14, Folder 16	Celebrations and Festivals, 1991
Box 14, Folder 17	Community History, undated
Box 14, Folder 18	Community in D.C., undated
Box 14, Folder 19	Identity, undated
Box 14, Folder 20	Languages, undated
Box 14, Folder 21	Memories of Home, 1993, undated
Box 14, Folder 22	Music, undated
Box 14, Folder 23	Race and Color, undated
Box 14, Folder 24	Traditions, 1992
Box 14, Folder 25	Work, undated
Box 14, Folder 26	Unattributed, 1994, undated Notes: Transcript drafts from multiple interviewees that are unattributed to a subject.

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Series 4: Exhibit Files, 1961-1996

Scope and Contents: Floor plans, exhibit text drafts, photocopies of exhibit images, exhibit objects (mounted images, flag,) and copies of interview transcripts and exhibit literature provided for museum patrons. Drafts of the exhibit text include notes from multiple revisions, and photocopies of exhibit images include notes and measurements. A majority of the material is undated.

Additionally, copies of flip books for different thematic sections of the *Black Mosaic* exhibit are included and are organized alphabetically by title. Other exhibit literature is primarily in English with one French copy present.

Layout Plans, 1961-1996

Box 9, Folder 3	Satellite Exhibit Locations List, undated Notes: Includes two lists of proposed satellite exhibit locations and notes. One includes an original list of 38 locations, and one includes 40. The proposal did not move forward from the planning stages.
Box 9, Folder 4-8	Floor Plans, 1994
Oversize 99	Floor Plans, 1994
Box 9, Folder 9-16	Text Drafts, 1993-1996
Box 10, Folder 1-17	Text Drafts, 1993-1996
Box 11, Folder 1-14	Text Drafts, 1993-1996
Box 11, Folder 15-18	Images, 1961-1995, undated Notes: Includes photocopies of photographs or newspaper articles used for exhibit planning, and lists of photographs. Material frequently includes written notes, measurements, and identification numbers that correspond to lists of photographs. A majority of material is undated.
Box 12, Folder 1-17	Images, 1961-1995, undated Notes: Same as above.
Box 13, Folder 1-3	Images, 1961-1995, undated Notes: Same as above.
Box 13, Folder 4-7	Object and Photograph Lists, 1994, undated Notes: Lists of objects collected and displayed in the Black Mosaic Exhibit, as well as lists of photographs and descriptions. Photograph descriptions have been separated from printed images due to their having been previously scattered or not connected to the images described in the list.

Flip Books, 1994, undated

Scope and Contents: Flip Books created by the museum as supplemental material for the Black Mosaic Exhibit. They are arranged alphabetically by the title of the flip book.

Box 15, Folder 1	Adjustments, undated
Box 15, Folder 2	Bob Marley Soccer Tournament, undated
Box 15, Folder 3	Building Communities in D.C., undated
Box 15, Folder 4	Caribbean Cruise, 1994, undated
Box 15, Folder 5	Community and Family Celebrations, undated
Box 15, Folder 6	Community History, undated
Box 15, Folder 7	Community Life, undated
Box 15, Folder 8	Diplomatic Incident, undated
Box 15, Folder 9	Jennifer Keane Dawes' Family at Home, undated
Box 15, Folder 10	Migration to Panama, undated
Box 15, Folder 11	New Arrivals, undated
Box 15, Folder 12	Race and Ethnicity at Home, undated
Box 15, Folder 13	Race and Ethnicity in D.C., undated
Box 15, Folder 14	Recipes, undated
Box 15, Folder 15	Reunion and Return, undated
Box 15, Folder 16	Sueli and Miriam at Home, undated
Box 15, Folder 17	Why People Came, undated
Box 15, Folder 18	Assorted, 1994, undated Notes: Includes notes and drafts for multiple flip books.

Exhibit Literature, 1992-1994

Scope and Contents: Exhibit pamphlets for distribution to patrons. Contains a French language copy.

Box 15, Folder 19	Exhibit Literature, 1992-1994
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Exhibit Objects, 1994, undated

Oversize 99	Images, 1994 Notes:	Mounted photographs from exhibit.
Oversize 100	Images, 1994 Notes:	Mounted photographs from exhibit.
Box 15, Folder 20	Realia, undated Notes:	Miniature Ethiopian royal flag with Lion of Judah at the center, and cut-out of the Virgin Mary framed by red, white, and blue yarn.

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Series 5: Project Files, 1996-1998

Scope and Contents: Anacostia Community Museum records related to multiple projects including training program material for oral histories and community folklife initiatives, plus conference and event records which were directly or tangentially related to the *Black Mosaic* exhibit. Contains records related to the *Black Mosaic* community newsletter and educational curriculum projects.

Project Records, 1966-1998

Box 15, Folder 21	Africa Jam, 1991
Box 15, Folder 22	African American Communities Project, 1991-1996
Box 15, Folder 23	African American Experience Project, 1995
Box 15, Folder 24	African Burial Ground, 1993-1998
Box 15, Folder 25	African Immigrant Folklife Project, 1991-1993
Box 15, Folder 26	Africans in Washington Project, 1991
Box 15, Folder 27	Anacostia Museum Pilot Partnership Project, 1995
Box 15, Folder 28	A Place of Belonging, 1996
Box 15, Folder 29	Before Freedom Came, 1993-1994
Box 15, Folder 30	Black Mosaic Curriculum Project, 1991-1995
Box 15, Folder 31	Black Mosaic Newsletter, 1990-1993
Box 16, Folder 1	Black Mosaic Newsletter, 1990-1993
Box 16, Folder 2	Black Music in the Diaspora, undated
Box 16, Folder 3	Black Women: Achievements Against the Odds, 1994
Box 16, Folder 4	Brazilian Documentary Film Proposal, 1992
Box 16, Folder 5-7	Caribbean Communities Project, 1994-1996
Box 16, Folder 8	Caribbean Music in Washington D.C., 1995
Box 16, Folder 9	Caribbean Visions, 1995-1998
Box 16, Folder 10	Climbing Jacob's Ladder, 1990-1993

Box 16, Folder 11	Classic Black, 1996-1998
Box 16, Folder 12	Coalition for African American and Latino Unity, 1991
Box 16, Folder 13	Columbian Quincentennial Project, 1990-1992 Notes: Title transcribed from curator correspondence.
Box 16, Folder 14	Contemporary African American Communities Project, 1990-1991
Box 16, Folder 15	Contemporary Communities and Issues Project, 1991
Box 16, Folder 16	Dance: Movement and Community, 1968-1997
Box 16, Folder 17	Down Through the Years, 1996
Box 16, Folder 18	Emancipation Day Program, 1997
Box 16, Folder 19	Fort Mose: Colonial America's Black Fortress of Freedom, 1990
Box 16, Folder 20	Ghanaian Ethnicity and Immigrants Exhibit Project, 1994
Box 16, Folder 21	In Search of Balance, 1997-1998
Box 16, Folder 22-24	Latino Exhibit, 1980-1995
Box 16, Folder 25	Leadership for Diversity Initiative, 1994
Box 16, Folder 26	Oral History Project, 1990-1991
Box 16, Folder 27	Real McCoy: African-American Invention and Innovation, 1990-1993
Box 16, Folder 28	Store-Front Museums, 1966-1996
Box 16, Folder 29	Third World Music Festival, 1991

Conference Records, 1993-1997

Box 16, Folder 30	Beyond the Reggae Beat, 1995
Box 16, Folder 31	Caribbean Community Conference, 1995
Box 17, Folder 1	Caribbean Music Conference, 1995
Box 17, Folder 2	Carnival Is We Ting, 1996
Box 17, Folder 3	Diaspora Conference, 1994

Box 17, Folder 4	La Francophonie Noire, 1997
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Box 17, Folder 5-8	Musica Afro Latina, 1995
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Box 17, Folder 9	Sounds of the City, 1993
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Training Program Material, 1988-1995

Box 17, Folder 10-11	Black Mosaic Resource Kit, 1993-1995
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Box 17, Folder 12-14	Community Folklife Documentation Training Program, 1989-1992
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Box 17, Folder 15	Foodways Documentation Training, 1993
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Box 17, Folder 16	School Education Files, undated
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Box 17, Folder 17	Smithsonian Videohistory Program, 1988-1991
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Box 17, Folder 18	Video and Television Production Training Program, 1992
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Event Records, 1987-1995

Box 17, Folder 19	Black History Month Celebration, 1987-1991
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Box 17, Folder 20	Museum and Community Collaboration Gathering, 1995
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Box 17, Folder 21	Smithsonian Columbus Quincentenary Program, 1990-1992
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Box 17, Folder 22	Assorted, 1988-1995 Notes: Event-related material consisting of single fliers, notes, programs.
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Series 6: Photographs, 1994-1997

Subseries 6.1: Slides and Negatives

4.71 Linear feet (13 binders)

Binder 1, Sheet 1 Paul Hawkins Band, 1994 November 28
20 Color slides (35mm)
Creator: Dorwin, Harold (Photographer)
Topic: Bands (Music) -- 20th century
Latino and Latin American artists
Latinos in American society and culture
Place: Washington D.C., United States

Binder 1, Sheet 2 Paul Hawkins Band, 1994 November 28
9 Color slides (35mm)
Creator: Dorwin, Harold (Photographer)
Topic: Bands (Music) -- 20th century
Latinos in American society and culture
Place: Washington D.C., United States

Binder 1, Sheet 3 Paul Hawkins Band, 1995 January 18
17 Color slides (35mm.)
Creator: Dorwin, Harold (Photographer)
Topic: Bands (Music) -- 20th century
Latino and Latin American artists
Latinos in American society and culture
Place: Washington D.C., United States

Binder 1, Sheet 4 Paul Hawkins Band, 1995 January 18
20 Color slides (35mm)
Creator: Dorwin, Harold (Photographer)
Topic: Bands (Music) -- 20th century
Latinos in American society and culture
Latino and Latin American artists
Place: Washington D.C., United States

Binder 1, Sheet 5 Latino Healthcare Rally, 1995 April 5
16 Color slides (35mm.)
Creator: Dorwin, Harold (Photographer)
Topic: Latinos in American society and culture
Women
Rallies
Health care
Place: Washington D.C., United States
Genre/Form: Signs

Binder 1, Sheet 6 Latino Healthcare Rally, 1995 April 5
17 Color slides (35mm.)
Creator: Dorwin, Harold (Photographer)

	<p>Topic: Latinos in American society and culture Rallies Health care Women</p> <p>Place: Washington D.C., United States</p>
Binder 1, Sheet 7	<p>Latino Healthcare Rally, 1995 April 5 20 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Rallies Health care Women</p> <p>Place: Washington D.C., United States</p>
	<p>ACMA S000001: Latino Healthcare rally, 1995 April 5 1 Color slide (35mm.) Photographer: Dorwin, Harold (Photographer) Language: English. Notes: On April 5, 1995, ralliers gathered on the National Mall for a Latino Health Care rally to protest proposed reductions in Medicare and Medicaid in Washington, D.C.</p> <p>A group of Latinas hold a banner that says: "Spanish Catholic Center Says 'No' To Health Care Cuts". The Archdiocese of Washington created The Spanish Catholic Center in 1967 in an effort to provide education, health and social services to immigrants from around the world. The Spanish Catholic Center is a member of Catholic Charities, the largest private outreach organization in the Washington, D.C. area.</p> <p>Topic: Medical care Protest Women</p> <p>Place: Washington (D.C.) Culture: Hispanic Americans</p>
Binder 1, Sheet 8	<p>Latino Healthcare Rally, 1995 April 5 17 Color slides (35 mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Rallies Health care Women</p> <p>Place: Washington D.C., United States</p>
Binder 1, Sheet 9	<p>Latino Healthcare Rally, 1995 April 5 20 Color slides (35 mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Rallies Health care Women</p>

	Place: Washington D.C., United States
Binder 1, Sheet 10	<p>Latino Healthcare Rally, 1995 April 5 13 Color slides (35 mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Rallies Health care Women Place: Washington D.C., United States</p>
Binder 1, Sheet 11	<p>Carlos Rosario Center, 1995 April 27 20 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Adult education Schools -- Washington (D.C.) Women Offices Place: District of Columbia</p>
Binder 1, Sheet 12	<p>Carlos Rosario Center, 1995 April 27 20 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Adult education Schools -- Washington (D.C.) Women Offices Classrooms</p>
Binder 1, Sheet 13	<p>Carlos Rosario Center, 1995 April 27 20 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Names: Gutiérrez, Sonia Topic: Latinos in American society and culture Adult education Schools -- Washington (D.C.) Women Offices Classrooms school buildings Genre/Form: Awards</p>
Binder 1, Sheet 14	<p>Carlos Rosario Center, 1995 April 27 13 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Adult education Schools -- Washington (D.C.) Classrooms</p>

Place: Educators
District of Columbia

Binder 1, Sheet 15	Washington Office on Latin America, 1995 April 27 14 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Offices Buildings Place: District of Columbia
Binder 1, Sheet 16	DC School Board Meeting, Adult Education Committee meeting, 1995 May 3 20 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Adult education Schools -- Washington (D.C.) Women Meetings
Binder 1, Sheet 17	DC School Board Meeting, Adult Education Committee meeting, 1995 May 3 15 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Adult education Schools -- Washington (D.C.) Women Place: District of Columbia
Binder 1, Sheet 18-21	Henry Cisnero speaks at Latino Task force meeting, 1995 May 5 69 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Names: Cisneros, Henry Topic: Latinos in American society and culture Place: Arlington (Va.)
Binder 1, Sheet 22	DC Latin Festival, 1996 11 Color slides (35mm.) Creator: Dorwin, Harold (Photographer) Topic: Latinos in American society and culture Women Dancing Men Bands (Music) -- 20th century Brass instruments
Binder 1, Sheet 23	Jamaican Business Association, 1990s 30 Negatives (photographic) (35mm.) Creator: Dorwin, Harold (Photographer) Culture: Jamaican Americans Topic: Jamaican Americans

Professional associations
Meetings -- Washington (D.C.)

Binder 2, Sheet 1-3	Haitian Baptist Church, 1994 August 16 48 Color slides (35 mm.) Creator: Dorwin, Harold (Photographer) Notes: Include images of Pastor Israel Philogene. Culture: Haitian Americans Topic: Religious services exterior views Pastors Churches Church Interiors Place: Washington (D.C.) -- District of Columbia -- United States
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Binder 2, Sheet 4-13	Roland Roebuck slideshow, undated 193 Color slides (35 mm.)
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