

## **Interview with Jim Chaney, New Orleans**

Ben: Um, first of all, give me your name, tell me your name and spell it

Jim: My name is Jim Cheney, J-I-M C-H-A-N-E-Y

Ben: Perfect, and tell me, like, your title or kind of your connection here

Jim: To New Orleans? Ben: Well, as like an academic

Jim: Oh. PhD candidate at Louisiana State University

Ben: Cool. When do you think you'll get your PhD, just curious?

Jim: Hopefully within the next two years.

Ben: Okay cool. So it will probably be PhD candidate on the title

Jim: Probably

Ben: Um, first of all, tell me, kind of like you were talking about a minute ago, how did you get involved with the Garifuna community? Where does, where does your interest come from?

Jim: My interest originally comes from uh, hispanics coming to New Orleans post-katrina even though there's always been hispanics in New Orleans since, you know, since it's inception as a city. But, I came, um, after Katrina to study the influx of Hondurans and Mexicans that had moved in, and Central Americans, into New Orleans. As a result, I began to meet Garifuna who also, from Honduras, who'd also come to, you know, participate in the reconstruction of the city.

Ben: Cool. And was that your first, kind of, brush with the society or where...

Jim: Yeah, as um, I had actually read, um about the Garifuna, I was aware of the community before moving here. And most of, of what I had read, the research on Garifuna was based in New York. So I already had kind of a preconceived notion of who they were as a people, how they were, um adapting to US culture, trans-national connections between Central America and the United States and so, coming, you know, to New Orleans with that knowledge or that background I found something different. So when I started working with Garifuna, um, for a Latino organization here in the city, um, I was helping with translations, I was teaching English classes, um, any kind of beaurcratic situation, you know, here in the city I was helping, you know, with, and um, I got to know a lot, a lot of people that came, you know, after Katrina but also people that were here before Katrina so... that's how I became in them.

Ben: Gotcha. And I guess once you, once you started to get to know the Garifuna and that sort of thing, what were your impressions, what, what came to mind for you?

Jim: Well again, what's interesting is you read about, you know, an ethnic group, a cultural group and so you already have an idea of who they are. And, what happened with me in New Orleans is I took what I had read from Garifuna in New York and just assumed, you know, that that would happen or... how they identified in New York, who they were as a people would be exactly the same here. And I found it was, you know, on the contrary, it was opposite, that Garifuna moved into New Orleans and that they prefer to be considered Latino for multiple reasons. So that's actually what drew my interest, it's like "Well maybe this is place-specific identity" looking at it from a geographic standpoint, being a geographer. I was interested of how, you know, a group could identify and how assimilate into a cu.... you know, host society in New York and compare it to another area. So that's why I began interested in them. Because I could see by reading other research from other cities, you know this is what one, you know, researcher found here with identity and assimilation and adaptation to a community and this what's going on in New Orleans. And New Orleans post-k, post-katrina, is an interesting place. It's a dynamic place. A lot of things were happening, a lot of cultural changes, a lot of frictions between, you know, pre-katrina communities and post-katrina communities. And Garifunas were kind of in the middle of that. But there wasn't a lot of research on Garifunas in New Orleans.

Ben: Gotcha. So, what did you find?

Jim: What I found was, that Garifuna, they're they're very good at adapting to a place, moving in somewhere and they're, they're repertoire of identity is, is quite large, it's quite extensive. They can be, according to, you know, Americans ideas of race and racial categories, they can be considered black. They also, national identities can say that they're Honduran, or if they're from Nicaragua, Guatemala or Belize they can pull on national identities. They also can pull on ethnic identities, saying that they're Garifuna as well as using a Latino identity. So it's interesting is, is, is what I found is Garifunas that's moved into New Orleans, they've decided, or a lot of them have found that using their latino identity is more helpful, it's beneficial. And so they use it, it's an advantage for finding work, for also finding help through, um, non-profit organizations. Whereas in New York, where Garifunas, you know, are the larg... well Hondurans... New York has the largest population of Hondurans in the United States, Garifunas make up about 70% of the Hondurans in New York. So interesting when you're in New York, Garifunas are the face of Hondurans in New York. In New Orleans, Garifuna have arrived, there's not, um, Garifuna organizations, and mestizos, people of indigenous European decent make up the majority of Hondurans in the city. So Garifunas have found that, "Well we'll say that we're Latino" and that helps them, you know, here in this city.

Ben: In what ways, you kind of mentioned finding work and that sort of thing. Where does that, I guess, flexible identity is what I've heard it called

Jim: Yeah

Ben: How does that come into play here specifically?

Jim: Well interesting what Garifunas that I've worked with have, have explained to me is that moving into New Orleans, that there's this already there's this concept that Hispanics are hard workers. Coming in post-katrina or coming after katrina, the reconstruction looking for work,

they're competing with other groups. African-americans, other latinos, whites and using their latino identity, you know, shifting to a Latino identity in the city helps them get work. They always want to promote a possible contractor or somebody that could hire them that they're from Honduras and they're Latino. And many have told me that by saying that, that helps them get jobs. Or they assume that it does. Interesting, um, several Hondurans that I've talked to, before moving to New Orleans they already had family here, uncles, maybe a brother or a cousin, that will call them like, "Hey there's a lot of work in construction. When you get here make sure that you say you're Honduran." That's kind of an easy way in to get a job.

Ben: Interesting. Very interesting. Um, when we talked on the phone you... actually let me look at these questions real quick. Oh I wanted too, cause you mentioned, and Sarah England talked a little bit about this when I interviewed her too, how here in the United States we kind of impose an identity on a group of people. Like we could call them black or that sort of thing.

Jim: Uh huh.

Ben: Talk a little about that and how, I guess, Garifuna fit into that or don't fit into that sort of mold. Jim: Well, what happens in the United States is there's this already... we see somebody and by phenotype, by by, just how they look, skin color, uh, also by hair, we just assume that you can either be white or black. It's simple categories. Other places in the Carribean as well as Central America, it's more of a color continuum. And, that even though that you might have African heritage or African... you know, a relative in the past that was, you know, of African decent, that doesn't exactly mean that you are black. In the United States, what they call the infamous one-drop rule, even just a little bit of African blood means that you're considered black. And so we, we automatically categorize people that way, whether we realize it or not, in the United States. What happens with Garifuna, is the idea of being black, it's just a small aspect of their identity. It's not, it's not, an important factor, a principle factor. They prefer to accentuate ethnic identity over anything else. And but from their standpoint, coming to the United States and being considered black, and they do realize that, a lot will say, "I realize that when in New Orleans, when I walk on the street, people assume that I am an African American or I'm black". But many will tell you that they quickly, you know, try to change somebody's opinion by speaking in Spanish or promoting the Garifuna identity. So to them, what I've found, is that, even though yes, they realize on the street, somebody that doesn't know them, they may be considered black, immediately they can change that perception, or at least they assume they can change that perception just by talking. So it's only a small part of their identity.

Ben: That's fascinating to me. It's pretty cool. Um, I wanted to ask, and maybe, this could be stepping off the path a little bit, but as an outsider to the community, well anyone, when they see a Garifuna, er... what am I trying to ask here? Because we do have this mindset of, you're either black or your white or your hispanic or whatever, it's almost three categories in our mind... how does someone from outside the Garifuna group, just a normal person, when they look at this community what have you seen... what is their perception?

Jim: Well I think...

Ben: Do you understand what I'm asking?

Jim: I believe so. I think, let me start off like this, explaining it this way, in New Orleans, since Katrina, there's been friction between the African-American community and the Latino community and the infamous gaff of, um, then, um, mayor Ray Nagin, "What do I do to keep New Orleans from being run over by Mexicans" kind of pushed that and he said that in front of a majority black town hall. And um, or town hall meeting. There's this idea that they call, and I've heard several academics call it the black-brown relation between latinos and african americans. What happens with Garifuna is their left out of it, completely because according to, you know, americans idea, or US idea of race, Garifuna would fit into black. However, culturally they fit into Latino. And so we talk about black, you know, brown relations or black and latino relations and it completely leaves Garifuna out. And I've been to several, um, forums here and talks on um, relationships between, also at Dillard University, um, between African-Americans and Latinos in the city. And the friction between them. And Garifunas are completely left out. So maybe, going towards your question, if I understand it correctly, is to an outsider most people in New Orleans are un... are not familiar with Garifuna as a culture. So, to the average person on the street until a Garifuna speaks or says anything their considered African American or black. When they try to explain Garifuna or what their culture is, most people don't understand it, they don't capture it. Unless they're Latino, unless they're from Honduras. Um, so I think to the average person that, it just simply falls... unless, and many Garifuna have told me this, until they speak they're considered African-american. Once they speak they're considered Latino in New Orleans.

Ben: Gotcha. And this is another just general question... and if it's out of your expertise you don't have to answer it... um, what value is there to the average Joe in knowing about the Garifuna or knowing, knowing who they are, their culture, that sort of thing. What value comes from that?

Jim: Um, well, asking a cultural geographer, I think there's a lot of value of understanding different people. I think, in the United States, if I'm understanding what you're asking me, is, there's a lack of knowledge about other cultures. There's, again, simple categories that... somebody is Latin America. That must mean that they have darker skin and they speak Spanish and they eat tacos, even though that's definitely not true. And when you go somewhere like Honduras it's, and especially Guatemala as well, these are very diverse nation states with... their demographic. It's amazing. So I think understanding Garifuna... one: helps people understand that, you know, Latin America is a very diverse, you know, region. Second, Garifunas are interesting and I think from a US standpoint, because in the twenty-first century as the world continues to globalize and as, as now there's over two hundred you know immigrants worldwide, and the immigrants are now using media to keep in contact and be transnational, maintain culture, be in two places simultaneously, Garifunas capture that. Because there is no other group in the western hemisphere that I'm aware of that has such a flexible identity, so many connections to different places, and are completely mobile as, as Garifuna. When they can simultaneously maintain their culture, while they can also pull in, or absorb other cultures. Whether it be United States here in New Orleans, becoming, um, you know, black in the american... african-american sense, to a greater blackness connection, also being Honduran, also being Garifuna, also being Latino. So, uh, what I think that what the average Joe can learn is that Garifunas are definitely an international group. They are, they are transnational, they are

international, and I think, they're kind of forerunners of what's going to happen in the future with immigrants that are able to maintain different identities simultaneously.

B. Johnson: (audio/video changes)

Jim: I might just not look very vibrant (laughs).

Ben: To me you look good out here (more audio tests/changes).

B. Johnson: You talk about the uh, uh, Garifuna as kind of this... they could pull on any of their various cultural uh, aspects depending on the situation. What does it mean to be Garifuna? What do you think it means to them? How would you define who they are? Is there something that is uniquely them or are they just drawing upon others?

Jim: I definitely, I would never say that the Garifuna are drawing upon others. I think to understand their identity is to understand that they have a very complex history. And interestingly enough, I think looking at like the development of Latin America, the development of the Americas in general, the Garifuna have a very interesting story. They, they have connections to indigenous groups, they have connections to the slave trade, they have connections to colonialism, uh, they have connections to international trade, and all this is part of their history. So, it's not something that they have a set history, something that's static, I look at it as they have an evolving history. I feel like the book on Garifuna and their identity is continuously being written. Even now into the twenty first century, even coming to... you know, even though there's been Garifuna in New Orleans for, for decades, the group that's come after Katrina are still part of that history and they're continuously developing. As a people, I would never say that their pulling from different groups so much as their pulling from different parts of their history. To try to match the place where they are at the moment. Just like, just all human beings, we simultaneously maintain different identities and which identity we, we, we choose to accentuate is situational, depending on what we, where we are. And what you're finding with Garifuna is they're very adaptive. They can adapt to any situation and moving around, as a group that historically has migrated and depended on labor migration, it's almost in their blood to be able to, to move into a place and adapt to it. And I think just having the repertoire of, of identities in their history gives them that ability. Very flexible identities.

Ben: Very cool. My last question, and then I'll turn it over to Jared to do whatever he wants to ask, um, I want to know, how... cause you kind of talked how their international and that sort of thing, since we're in Louisiana I'll use the word Gumbo. How do the Garifuna fit into this Gumbo of the world, like where, where is their place I guess?

Jim: (laughs) Well...

Ben: From like a, I guess a geography standpoint, from your research?

Jim: From my standpoint... you hear, you hear Garifuna talk of St. Vincent as the homeland and this is where the British um, literally kicked them out. After um, after several skirmishes with British and between the British and French, they removed Garifuna from St. Vincent. So they

look at that as their homeland. From a geographic standpoint, from a geographers point of view, I consider them a transnational group. Meaning that they have homelands within the United States, within Belize, within Guatemala, within Nicaragua, and Honduras. And from my point of view, they, all these places... again what makes them such an interesting group in the Americas, in this hemisphere, is that they have connections to multiple places. And so, to try to say that, you know, this is where they're from or this is who they are, and just focusing in one location, well it's erroneous because they're in multiple locations and they're going to continue to be in other locations. And if the pattern of migration continues like it has for Garifuna in the past, they're going to spread to other places. They're gonna move to where the work is, they're going to adapt to that society, and whatever cultural, you know factors or markers they pick up in that society is going to continue to develop the repertoire of identities. So I look at them personally, while some people want to look at them in the past, and look at cultural, some of their cultural, uh, markers in the past and their cultural, um um, activities as, as way of defining the Garifuna, I look at them as an evolving group, that's continuously evolving and moving in. For example, Garifuna that I've talked to here in New Orleans, some don't speak Spanish very well, they speak Garifuna very well. Some don't speak Spanish...er Garifuna very well, they speak Spanish very well. Some only speak English and prefer only to speak English. They all consider themselves Garifuna but they're all different depending on where they've been, you know, raised and grown up. So... I think, the twenty first century when you're talking about immigration on a global scale, again, over two hundred million immigrants worldwide, I feel like the Garifuna capture that. They're several places simultaneously. You know, trying to pin them down to one nation state, one country, one homeland, well, that's only telling part the story.

B. Johnson: So what is it that makes them who they are then? If they tend to adapt, what would be other than their adaptability, what would be a defining characteristic that you could give about them?

Jim: Well, as I'm saying that adapt... you know their adaptability is something as a characteristic that they have, it's a survival characteristic, but you know, like most ethnic groups, they do use their history as, as, you know, a uniting force. It's kind of like the glue that connects them. To where they can say, "Hey, you're Garifuna. I'm Garifuna" and they can talk about St. Vincent, or they can talk about Honduras or they can talk about, you know, eating casaba or pan de coco, they, they do use certain things from their history as as the glue that connects them. However, they're not static, they're continuously evolving and adding things into that. So I think, you know, musically, and definitely the, the rise of Punta rock in the last twenty years is something that connects them. But again, they they share that with other Hondurans, you know, they consider it not only a Garifuna music, but a Honduran music. So it's like, at the same time, they do hold onto the history but at the other time, you know, they're continuously evolving and expanding and pulling in other groups and connecting to other groups.

B. Johnson: Talk to me maybe a little bit about the preservation of their language and maybe what you think the future is of that language?

Jim: I think, on the preservation of their language for what it... from my point of view, is I think there's gonna be a way to preserve it. I think that it now has, you know, national attention, global attention and within... there's there's definitely movers and shakers within the community that

want to preserve it. Um, I know that many say in the home, even here... cause a lot of Garifuna that have met, you know, in New Orleans, have had children since they've moved here and they've explained it... in the household it's important to maintain Garifuna. That they speak to Garifuna first so their children as a way to preserve it. And that they hope that their, you know, children do continue to speak it. In the United States however, that doesn't always happen. Children prefer to start speaking English and continue speaking English. I know in Honduras there's been steps forward and now, in Universities to teach Garifuna and try to preserve it. Through music as well and also through social media. Through Facebook and different websites teaching Garifuna; how to write it. And trying to speak it between... Garifunas in the United States and Honduras via social media. So I think it will survive, um, and I think that many Garifuna will keep it as a language and that is a uniting force, is to be able to speak Garifuna. Um, if you take two Garifuna, one from Honduras and one from Belize, Garifuna in Belize can speak English, Garifuna Honduras speak Spanish and the only thing that they can communicate with is through Garifuna, the language. So it's a uniting factor in that. And I think it will survive, you know, and it will, it will continue to be a glue that holds them together.

B. Johnson: Talk about any interesting characteristics you've seen in, in the Garifuna's use of, of, of, media? Television, radio, social media, internet, um and how that helps them maintain that glue.

Jim: Where I've seen it the most, in my personal experience, is through social media. Um, and so in my research, I, I look at Facebook or, you know, in the past MySpace but more so Facebook as a way for transnational immigrants to, to stay in touch, to communicate with family back home, with friends and families in other cities. And, I've seen that Garifuna use Facebook as well, as a well to communicate between themselves. For example, in using Garifuna the language, and it's interesting because when they speak to each other or post, for example on Facebook, on each other's wall in Garifuna, that's only for Garifuna eyes because no one else can understand it. And I think they take pride in it. You know, as that's something that kind of sets them apart. That even though they can... many can speak English, most can speak Spanish, only a few can speak Garifuna and that's something of where... and I've noticed that they switch between English, Spanish, and Garifuna. When they want everybody to understand they speak in English on Facebook or the social media, when they want a few people, Spanish, and when it's only among themselves they speak in Garifuna.

B. Johnson: In, you know, in the old days we used to talk about culture, we used to talk about cultural (imperialism?).

Jim: Uh huh.

B. Johnson: Television was a western phenomenon and it was portraying western values and western ways of thinking, and now with social media coming out it's, there's balances swinging a little bit more in equal. You have any thoughts on that?

Jim: Well, in respect to Garifuna, I think using internet and social media has been a way to promote... it's, it's something where you don't need a lot of capital to do it. That, you know, anyone with a computer or access to it, you know, a seiver in Honduras, a cyber cafe, can go and

promote something, can spread information. And from that aspect I think it, it kind of takes, you know, not using Thomas Friedman as a, as a, as my source for this, but it's where the average joe can go in and spread culture or maintain culture. So I think that a lot of Garifuna in Honduras and here, and a lot that live in New Orleans, um, and who work in construction, who don't have a, you know, large educational background they can figure out how to use a computer and they can figure out ways to spread culture and talk about their culture. So yeah, in that aspect I guess it could.

B. Johnson: Do you think, from your perception, do you think that the Garifuna and the children continue watching a lot of TV or are their media habits and usages changing with this current generation?

Jim: As in, as... are there a lot of children still watching TV?

B. Johnson: Yeah.

Jim: Absolutely.

BJ: So you feel like maybe it's more, they're just adding more media usage to it, or do you think their TV consumption decreases as their internet usage increases?

Jim: Um, among children, and when you say children, what age range are you talking about?

BJ: In general, just, just children in general, young all the way up to, you know, teenagers. Jim: I think, I wouldn't say that one increases and one... as a source of getting information, for example, I think that getting news and getting information on, on news events, political events, that the internet is more important. For example, during the coupe in Honduras, um, many people Hondurans, including Garifuna felt that the news was not portraying what was actually happening in Honduras in, in '09, two thousand nine. However, internet sources were. So a lot of people did switch to the internet or went to the internet for what they considered more, more authentic news, as an authentic news source. They, they look at the media as possibly lying, you know, and, and watching TV you're not gonna get the whole truth. So in that aspect, yes I believe so.

BJ: Um, there's been a lot of work talking about transition of values through what we see in the media, um, do you think that that continues... you know what we watch on TV and and maybe even the Garifuna, continues to affect how our values are developed?

Jim: Absolutely. I think what, what happens in the media especially, Garifunas here in the United States from Honduras just like any other group from Latin America, they watch Univision or Telemundo. And, the people that you see, and the cultural values and aesthetics of what is portrayed as beautiful continues to be people of European decent- white. Garifunas pick up on that as well and do not feel that, you know, they're completely, or they're represented in, in a lot of Hispanic media. So yeah, I think that continues to transmit, you know, certain ideas of what is aesthetically, you know, what's beautiful, also cultural values as well. BJ: How do they react to that? Jim: I think, I think first generation probably does not react a whole lot to that. I think



second generation children, you know, born to parents of immigrants in the United States, that begin to speak English, that attend public schools, I honestly think that probably does push them to, towards black culture persay. I think that, you know, rap, hip hop, becomes more interesting to them. Because they can identify more with it. And they see a connection with it. So I believe that's probably the impact.

BJ: What about on family values? I know the Garifuna traditionally have put a lot of emphasis on the family and the ancestors and... any impact on those values?

Jim: Um, well, again, I think that, you know, television transmitting, whether it's... they're watching hispanic television or they're watching american television, you're looking towards modern... in the United States you want to be modern, you want to fit in, so ideas of, of talking about, you know, family values or family past or keeping up, you know, Garifuna traditions, I would imagine it begins to fade with second generation.

BJ: And I'm just asking opinion, I know you're not an expert on transmission of values and stuff like that.

Jim: Right.

BJ: But it's good to get some opinion from some educated people as well. You know, like in uh, US media, you look at how the average family is portrayed... let's say Disney for example, that's target is kids. And the average family on Disney is portrayed as the kids are always right, the parents are kind of... wacko, kind of weird, especially the father, is kind of out there in left field, kind of, kind of a joker and... and it has on the family dynamic where, you know, kids tend to put less stock in what their parents have to say and there's a lot... there's a school of thought that goes that way. Um, in Latinos, on the other hand, they have, usually a stronger sense of cohesiveness among their family and there's more... I guess you'd call it the "machista", uh, outlook on things. And so I'm just kind of curious as to, you know, Garifuna, how they would see these different medias and, and this is your own opinion, I'll ask Garifuna themselves the same question but...

Jim: Well, cause we're bouncing between two different groups here, when you say Garifuna and Latinos, but, you know... and although many people might try to argue that Garifunas are separate than Latinos and their idea of family, I would, I would argue the complete opposite. I, I see, um, the idea, not so much machista but there's a matriotic, the matriarch is very important. Mother is very important and respect for both parents is very important in Latino Community. Um, what happens here in the United States is two-fold. With your, with your question about, you know, television and, and the children always being right in certain programs of Disney, and the parents kind of looking as... maybe nutty or, or whatever... that plays an impact and it simuntaneously is happening with, with second generation or children of immigrants in the United States in that power, not only do they see it on TV, but it actually happens, power is being transferred to the children because they usually speak English well. And, first, you know, first generation immigrants who come here, Garifuna or Latino, who do not speak English well, rely on their children, whether they go to the grocery store, whether they, you know, go to a lawyer's office, if, any, any situation they rely on children and they actually are handing power to their children. So in a way, you could say that, that what you're talking about with television is being

reinforced in real life. And I think that definitely plays an impact and there is, an assimilation, what they call "segmented assimilation", there is, um, a lot of research on that that children begin to have less respect for their parents and feel, especially at a time of adolescence, feel a lot of freedom because they're, they're a powerful player in the house. You know, they're needed and they can control situations. And when they're, when they're translating between, um, whether it's school, whether it's the police, whether whomever, and their parents, the power's in their hands and they can translate what they wish and what they don't and sway situations so...

B. Johnson: Okay. That's fascinating. I think I've got pretty much what I want.

Ben: Okay. I think uh, you don't want to tap dance or anything?

Jim: No.

Ben: I think that's it. Very good. You said some great things.

Jim: I hope so. I hope it was helpful.

Ben: Is there... before we end, is there anything that you can think of that, that might be... I guess things that you've researched extensively or that sort of thing, places that we've missed along your interview?

Jim: I think, if, while you're in New Orleans... I mean I, I, are you gonna get to talk to Garifuna in New Orleans?

Ben: Yeah.

Jim: You know, I think you want to ask them their opinion, especially if they came after Katrina... um, how they, how they see themselves. You might want to ask them between the African American community and, and the Garifuna community is there friction or they find common ground based on race here. A lot of them find that there's a lot of prejudice held against them for being Garifuna or being Latino, that they along with Mestizos are considered job-stealers. And there's a lot of friction in the workplace for that. So I think that would be an interesting thing to look at as well.

Ben: Interesting. Good, very good. Okay, I think we're good then. Jim: Another possibility, just to throw it out there, is the African American... was it heritage center next to the, next to the Quarter... um, I think it'd be interesting just to go in there and ask them, and I've thought about doing it myself, what they know about Garifunas in the city. Because Garifunas have been here, you know, since at least, since the nineteen 40's. And um, interesting, there was um... let me start off like this... there was a master thesis done in nineteen 49 at Tulane University by a guy named Norman Paner, and he was looking at assimilation of Latin Americans and he counted, or the census in nineteen40 had one thousand, six hundred and forty three latinos in the city. And the... he... at that point in time, a lot of them come from the, you know the boat, or the banana trade. But they didn't count African Americans, blacks and so Garifunas were kind of under the radar. And I think it's interesting, is that, in the city that's so proud of like their, you know, cultural

heritage, multicultural heritage, African-american heritage, even from, you know, Haiti, so forth, that Garifunas are kind of ignored. And in the post-Katrina as many came into the city, they were ignored again. So I don't know, it's like interesting what African-americans here in New Orleans have to say, if they're even aware of Garifunas. So...

Ben: Very interesting. Cool. Alright. -----End of audio-----