

FB 5A

Black-5A

SUBJECT: JUANITA SHEAREMR

INTERVIEWER: FREDRICK SHENKMAN

F: <sup>Up 7</sup>right about it.

J: Um huh.

F: Could you move closer ?

J: Sure.

F: Where are you from ?

J: Jamaica, in the West Indies.

F: Are you a U.S. citizen ?

J: I'm an American National. I was born in New York.

F: Um huh.

J: Umh... <sup>and</sup> my grandparents are West Indian.

F: I see.

J: And for the last twelve years we've been living in Jamaica.

F: Yeah, the reason you got a questionnaire is because you're not listed as a non-citizen.

J: Um huh. I don't mind.

F: No, don't think---no, but you were rather, not hesitant, but you were somewhat dubious as to <sup>h-</sup>wether or not, you know, you could talk about the same things I wanted to talk about.

J: Yeah.

F: Why did you feel that ?

J: Well, because I've, I sort of feel that probably the problems <sup>that</sup> the Americans, or the Negros, have here are not the same ones I seem to have, and that, well, nobody is ~~d~~iscriminating against me, I don't have any problems, nobody bothers me, and I am led to believe that they find it difficult here, socially; whereas, I don't---at all.

F: Do you associate mainly with blacks, or whites ?

J: Whites.

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F: I see.

J: I guess. I, you know, I suppose you would say so, and my West Indian friends, not actively. I don't actively disassociate myself...

F: Um huh.

J: With the Negro people in my area. We all talk to one another, but I don't date them.

F: You date mainly whites ?

J: Yeah.

F: Exclusively whites ?

J: I imagine it has gotten that way, yes, but it's not a forced situation.

F: So it's not a conscious thing ?

J: No.

F: I see.

J: In other words, if I was asked out, by a guy who was colored, if I liked him, I would go out with him.

F: Um huh.

J: But I've, sort of, I don't know, it's very difficult for me to, I've been very sheltered from prejudice. I imagine this is why my parents must have left the United States. I guess, I don't know. Well, both of them---

F: You've been----- there ?

J: Yeah, we've talked about it, but in a very casual manner, because--- I don't think <sup>that</sup> they felt it was necessary. Both of them are extremely light skinned.

F: Um huh.

J: And uh, we lived in Westchester, in New York, in Scarsdale.

F: Um huh. In Scarsdale.

J: And uh, I think I must have put that on the thing, but anyway---

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F: No. No. I didn't, well I don't know, your questionnaire, the only thing I know---

J: That's right, you don't get anything else---

F: Yeah, that's how you tested me---

J: Because I wrote a note--- I wrote a note with the questionnaire.

F: Oh, well I haven't looked through all of them...

J: Yeah---anyway---

F: Because it is hard to ~~the~~ associate with the names from just looking--- o.k. go ahead.

J: Yeah.... And there, I imagine from what I'm told now, that we were the only Negro people living in the area, but I didn't experience any sort of---

F: What does your family do ? What does your dad do ?

J: What does--- My father is a Creative Adve., ~~Production~~ Manager, in an advertising. He's a Creative Designer.

F: Were your parents as light as you ?

J: No they're lighter.

F: I see.

J: And my mother is managing editor of a magazine, at home. So---

F: So have you been in the States, aside from the time you've been at school ?

J: Yes. I was in New York for three months at the end of last year. And I had a great time. Everybody was exceptionally nice, and the people I associated with were, I'm sure of both races.

F: Um huh.

J: So that, I worked at the U.S. Committee for UNICEF, and the UN---on the whole, the atmosphere is very sort of, multi-rcial, I imagine.

F: Umh...you're calling yourself a Negro, do you think that uh, it's a rather arbitrary thing ?

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J: For me ?

F: Yeah.

J: Yeah, because I'm not really sure.

F: Um huh.

J: You know, I've never sat down and thought about it, or discussed it, and honestly it's not been that important, you know, I sort of look down on those ~~people who are particular~~ <sup>and say "Well, check that one out."</sup> but I suppose, if you looked back in my --- grandparents, and where they all came from, perhaps I don't relate to the African Negro's---necessarily.

F: Why, <sup>?</sup> I would think I would have to, <sup>I mean</sup> ~~what do you mean by~~

J: Well, I just don't know---

F: Well if it doesn't matter---

J: Not to me, because at home--- I don't know if you've done anything on Jamaica, especially in Social Studies, but the social and economic prejudice, the social prejudices are more economic.

F: Um huh.

J: Which is something I've accepted, although, not since I've come to college. I, you know---

F: I see.

J: You change your attitudes.

F: Is there a correlation, between light skin---

J: And wealth and---

F: And economic success then ?

J: Yes. Now there is, but the things that put the uh, structure, you know, that establish the structure are, I would say, no longer there.

F: Um huh.

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J: Although, the---this system is working itself out now.

F: I see.

J: It's not that you're not going to find any very dark people who are wealthy. I would say that---the---well educated, very dark people, are probably about --- 14 years of age.

F: Oh, I see. Um huh.

J: And, the cycle is changing, more and more, because uh, were no longer a colony of Britain.

F: Um huh.

J: So that there's no longer this superficial, uh, colonial atmosphere, that never really was, but it existed on paper I imagine.

F: Why did you come to the University of Florida ?

J: Well, I'm majoring in landscape architecture.

F: Um huh.

J: It's---they've got a good school here, and I didn't want to go too far away from home just yet. I guess those sre the main reasons.

F: Did you have any umh, doubts about coming here, because it is in the South ?

J: Not until---uh, somebody <sup>-a-</sup>tesed me about it, about two months before I left.

F: What did they say ?

J: Uh, well I had a friend, who went to St. Leo,..

F: Um huh.

J: And he said, "Well you're going to a university in the South. That should be fun." and also my grandfather, who looks very Indian, East Indian, uh, and has lived in New York, he's from St. Vincent, which is a small Caribbean Island, he's lived in New York for---fifty or sixty years, and he was quite dubious about it, but, I think that my mother probably told him not to say anything to me. He has just begun to live with us at home, but I know that he was particularly worried about this. Otherwise, I had no particular qualms.

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J: I thought about it---

F: Um huh.

J: But very casually, and not very seriously, because I figured, well, I'll cross that bridge when I come to it. If I cross it.

F: What about since you've come here ?

J: Umh---have I noticed anything ?

F: Yeah, in other words, say that you didn't really think too much about it before you came, I was wondering if your lack of apprehension was changed, or unjustified, since you've come ?

J: Well I haven't uh, felt that way. I haven't changed. I think I've become more aware of it.

F: Um huh.

J: Uh, probably because the black people on campus, uh, the first week or so I was here, I was quiet, sort of, not that they shouldn't come up and speak to me, but they have an exceptionally--familiar way of---starting a conversation, which is something that I'm just not used to, from anybody. You know, they'll sort of walk up and demand your name, like you owe it to them sort of.

F: Um huh.

J: And, you know, I don't, you know, not that I care who this comes from, it's just not something that I was used to, and this was a bit strange for me.

F: Um huh.

J: Umh---but the girls in my dorm, for example, when they speak of people being colored or black, they don't include me. Which is---whatever that means.

F: Um huh. When you say, that you're not used to people coming up to you that way, what kind of things---

J: Well, this is sort of, I gather that we---uh, the Negro people here feel that they must have a certain amount of unity, to get where they want to go. Well,

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J: uh, it's sort of, that, they want me, they thought that I should be part of it, initially; therefore, because we were all of the same complexion, we should be friends, and I should find it most natural.

F: Um huh.

J: To do <sup>just</sup> ~~this~~ sort of, you know, talk to them, and wheel out my life story, so to speak, and it was very difficult for me, because uh, I didn't expect this from anyone. They'd sort of---it was like I would be sitting down in the cafeteria, and they'd just walk up to the table and sit down.

F: Um huh.

J: And, you know, I didn't think that this was---

F: Well how did you react to it ?

J: I sort of said good morning, and kept on eating.

F: Um huh.

J: Well, they did it a few times, and they didn't do it anymore. Now, you know, I talk to them in the cafeteria. If you want to come and sit down, you know, after having met them. Perhaps it's a bit of formality, as well, as maybe just being defensive.

F: Um huh.

J: Uh, perhaps, I think, I'm not sure, I haven't given it too much thought, probably purposely. Umh...perhaps it's that I don't want to, sort of, be, necessarily related to them as a group of people, but I don't actively disassociate myself.

F: Um huh.

J: If there's a black person sitting in that chair, and a white person sitting in that chair, there won't be any reason in particular why I'll sit <sup>beside</sup> ~~by~~ either one of them.

F: Um huh. Uh, in Jamaica, does your family associate mainly with whites, or blacks ?

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J: Uh, I would say it was completely mixed.

F: Um huh.

J: For example, the guys I've dated at home, have been Chinese, and Jamaican, Indian, and Jamaican, <sup>very</sup> ~~completely~~ dark-skinned, uh, Caucasian, for all practical purposes, but you---really, at home, find the totally white person ---they might be light-skinned or dark-skinned. We don't use---the adjective, Negro, is very rarely used at home, you know, one is spoken of as being, uh, light brown, dark brown, fair...

F: Um huh.

J: Or if they're English, or they'll be European, or a strain---

F: When one comes from Jamaica, what does that mean ?

J: Well, that's not the easiest thing---

F: Yeah, that's why I wanted you to comment on it.

J: Well---let's see, we've got, we had slaves there, umh, they had Spaniards there when Columbus arrived, we had English people there, and because it was---

F: After Columbus.

J: Yeah, that's right, they were there in 1655, uh, and we've had, uh, Carib and Arroac Indians, and uh,

F: Indigenous population ?

J: Arr---the Arroacs were, and I think the Caribs were. They, I don't think they were brought there. I had a great, great, great, grandmother, who was a Carib though. Anyway--- and then we've gotten people, probably indentured labor from the East, that would bring in Chinese and East Indian, umh, we've got a poor section of German refugees, who've kept among themselves, and it's fantastic to walk down in there little settlement, and see a blond-haired, dark-skinned child, it's, they're the most beautiful people, they really are. But they're fantastically poor, and they <sup>-y</sup> keep, very much to themselves, their

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- J: English is very bad, really Papal (?) or Creole.
- F: Um huh.
- J: Umh---we've also got people who are---probably like, for instance, Shearer is a uh, Scottish name, I think.
- F: I'm sorry about the mistake on your name---
- J: That's o.k.
- F: I looked it up in the log, but I couldn't read it. I thought it was something like 'Sheaves', or something.
- J: That's all right. And my grandmothers name is Parnell, which is Irish.
- F: Um huh.
- J: And both of them, both those families moved to Jamaica from their homelands. And this is quite prevalent. You'll find lots of kids whose parents are Irish, and whose father is---whose mother is Irish, and whose father is Jamaican.
- F: Um huh.
- J: And vice versa, and from Sierra Leon, uh, Puerto Rico, so that I would say that a Jamaican is probably a Mulatto, if that's the right term.
- F: Um huh.
- J: Completely---
- F: Umh, it seems, that uh, talking to a lot of people from uh, the Indies or South America, especially people that come here, which obviously are not a cross section of the population---
- J: Yeah.
- F: Because people who ge<sup>+</sup> to go, you know, to school in the United States are, especially with the small percentage of people who go to college anyway, in most of these countries, sort of talk as though there was no color discrimination at all in their countries, and because it's a results usually the classic example of this tremendous mixing, and then when outside Sociologists go in, and they see really strong correlations between---~~middle~~<sup>ruling</sup> class aristocracy

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F: and very very light people, and---

J: Yeah.

F: ---often in the rest of the world. Havaya (?), I don't understand exactly.

J: What ?

F: Brazilian 'SLUGS', that's a Portugues word.

J: Yeah.

F: I'm not familiar with exactly how you pronounce it.

J: Yeah.

F: They look very dark, and they're mixed with the Indians. Now were you saying, from your perception, for the most part, there's no color discrimination in Jamaica ?

J: I couldn't honestly say that. Not, being over here, and looking back at it.

F: Um huh.

J: But, living within the system, and probably because I'm middle class---

F: Um huh.

J: I guess maybe even upper middle class, uh I guess very much so, that this does exist, although it is quite subtle. Far less subtle, far less so, anyway, than it is in the United States.

F: Um huh.

J: These are light brown people, discriminating against darker brown people, rather than a distinctive white---

F: I think the same way. The matter of color discrimination is, is one of degree, rather than color.

J: Yes, I guess so. Also, well I guess it relates to the whole, sort of system, before---in my way of thinking, I didn't sort of necessarily associate with people because they weren't in the same economic group, and I didn't see them. In other words, in my high school class there were people of all different colors, with different kinds of hair, different kinds of skin, uh,

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J: more Negroid features and less Negroid features, uh, and, so that, yes---I, there is, it's, it's deffinitely a grade of color, you know, rather than white against uh, Negro.

F: For a long time, even in the United States, umh, among <sup>q</sup> black people, that it was always prestigous, to date someone who was ~~very~~ light.

J: Yeah..

F: Uh, is there something similar to that---

J: This---

F: You know---

J: This I gather has existed, that a less, let's see, a dark-skinned, perhaps upper class guy would date a lighter-skinned, even lower class, less intelligent girl, and even marry, because their children <sup>might</sup> ~~may~~ come out lighter. I gather that this has existed. I am not particulaly concious of it. Umh, I don't know, if you can take it back, to say, my grandmother, was quite dubious because I started going out with someone who was Chinese<sup>e</sup>.

F: Um huh.

J: Because, at the time she grew up, Chinese<sup>e</sup> were exceptionally poor shop-keeper type people. Now, in her generation, when she lived in Jamaica, she is almost ---your complexion, uh, and she's got almost, probably Caucasian hair, and so, you know, it's quite straight an everything. Umh---I---

F: Is your hair naturally that way ?

J: More or less, yeah. And uh, she, you know, in her house, the--servants, because they were called servants, and not cooks and gardeners, were very dark-skinned, and they were somewhere out there in the back.

F: Um huh.

J: And she had nothing to do with them. Uh, as a matter of fact, she, her, at the school she went to, her aunt taught at it, and she wasn't allowed to play with the poorer children there, because they were all too dark for her to

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J: associate with. She'll very begrudgedfully admit this now, but still you you can't pull it out of her, and it's very interesting, because my father left Jamaica when he was twelve, and very little of this has rubbed off on him. Uh, in fact, he never voices his opinion about--- the race of the person I go out with. If he doesn't like him, he'll say it, but otherwise, nothing.

F: Um huh.

J: Uh, and in other families, who are related to me, who are <sup>re</sup> more, Jamaican oriented, I think that they do have problems like, I have a cousin who is dating a girl that was a lot darker.

F: Um huh.

J: An I know that his father disapproved of it, and this is in a---upper middle class family. Middle class family.

F: Yeah. And uh, do you think, now I don't know how you should take this except on face value, is your lack of uh, seeing, let's say, racial discrimination in Jamaica, a matter of naivete, because of being so involved in the situation, or is it really because you don't think it exists? In other words, being here, and certainly I don't think we're into that, the arch-type, you know, rascist society, let's say, in the Southern United States, to---

J: Wha---what do you mean?

F: Well, classic example.

J: Yeah.

F: You know.

J: Um huh.

F: Paragon example, of rascism, by strict, you know, degrees, black, white, this kind of thing. Do you think you see Jamaican society, in a slightly different light?

J: No.

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F: Yeah... As far as the kinds of things that exist, because you see an exaggerated example possibly, which sort of, you know, points out certain kinds of things, which makes us more subtle, and---

J: Am I aware of it more than at---? Yes.

F: Thinking back.

J: Yes.

F: Well, what kind of things do you see ?

J: Uh, for instance, like, well, I can see it less in color associations, but more in things that people do. A lower class person, you know, dancing, for example. We have a local sort of dance. Right ? It's called <sup>a reggae</sup> ~~IN LEGGE~~, or something like that. Now basically, this dance originated in the poor, slum, areas, and it has been taken, the music has sort of gotten through to the kids my age over there, and uh, we won't dance the same way they do, because it's not---

F: Is that a concious thing ?

J: Uh, well I don't know, but perhaps their dancing is less refined. Their gesticulations are quite crude.

F: Um huh.

J: And, I guess pro---well I don't not do it, but any time you do it, you know, somebody will say, "Well where did you learn that from?", you know, jokingly.

F: But possibly not so jokingly.

J: But possibly---yes, this is the thing. You'll definitely get <sup>some</sup> people <sup>sitting</sup> ~~turning~~ around and saying, "Well, I wonder where she picked that up."

F: It's that <sup>genetic.</sup> ~~you had it.~~

J: Is it-----

F: I'm not---no, because there is the cliche here that, you know, "Black people have rythm."

J: Yeah.

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F: There're some of them, you know, that just danced a certain way, so it wasn't a matter of socialization or coming in contact with it. You must have caught it. ---

J: But this is very interesting to watch an American, or uh, lighter-skinned person come down and dance, the music they dance to here, I'd think that the darker-skinned people do dance it with a lot more rhythm. They appear to at any rate. It's much easier---perhaps this is in your blood, I don't know, but if you've ever watched, oh you couldn't, it wouldn't be the same thing, but to watch an American, let's say tourist, try and dance the Callypsos is the most shattering thing.....

F: Yeah, but I think, and the studies that have been done, more or less show that it's a matter of socialization.

J: Is it ?

F: Yeah. Right. And that's something that's difficult for a lot of Americans to accept. The idea, the way blacks, in this country dance, you know...

J: Yeah.

F: They dance differently than white people---you know...

J: They do.

F: But the point is, that uh, black people, who grow up in Birmingham, England, are very stiff, and very lacking in uh, rhythm---

J: Um huh.

F: And, you know, it is a matter of---

J: Yeah.

F: All, you know, because you're not used to doing something, and something has a different beat, and so on, and so forth---

J: Yeah.

F: But that is sort of mentioned, that certain types of stereotypes exist all around the world.

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- J: Oh, yeah, well--- You can, I mean, if you go into uh, uh, let's say, we have lounges, or night clubs, attached to hotels over there---
- F: Um huh.
- J: And if you go in there, no matter what the color of the people or what race they are, you can tell wether they live there or not, or if they are of West Indian background.
- F: Um huh.
- J: Or they relate to the West Indies, just from the way they dance to Callypsos.
- F: Um huh.
- J: I mean, this is somethink that you can sit there and pick out the foreigners, right away, and when I go back, even now, the problems that I have dancing with someone who is Jamaican, to Callypso music here, it's fantastic, how much I've lost.
- F: Um huh.
- J: Although I can----
- F: See---I---just <sup>point</sup> blurted out the idea, of right---
- J: And I'm really surprised-----
- F: ---once you get used to different rythms, <sup>-x-</sup>beats, and so forth---
- J: ---'cause I went back, after being in New York, and started dancing to this sort of local dance again, and my boyfriend stood there , and cracked up watching me, you know,---
- F: Um huh.
- J: 'cause he said, "We've really got a foreigner on our hands." And I found it exceptionally difficult to get back in <sup>-to</sup>this.
- F: Um huh. Let me go back to your relationship with black people here, which I guess, is sort of a misnomer. There are very few BLACK people.
- J: Yeah, well that's something that I had to get used to too.
- F: The term ?

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J: The term. Yeah, because---

F: Yeah, in fact it's uh, a <sup>-er-</sup>perjorative thing to call them anything else for the most part.

J: I gather.

F: Yeah. Uh, did you notice any kind of resentment now, being that you--- possibly because of a cultural difference, rather than <sup>a</sup>racial difference, in other words, that you were taken a-back at the forwardness of people.

J: Yeah.

F: <sup>What</sup>~~That~~ they sort of resent you ?

J: Now ?

F: Yeah.

J: Uh, well--- not necessarily, but this may be interesting. I was sitting down outside the Architecture Building, and uh, a black guy, who lives in my area, came over to me, and sat down, you know, and said, "Hey you busy? Can I talk to you for a few minutes?" So I said, "Sure." And he said, "Listen, the people in our area think that you're prejudiced." And I said, "Now wait a minute. How did you deduce that?" And he said, "Well you know, you're not friendly, you're very selfish, you won't talk to people when they speak to you, and stuff like this." But then he added, "But I think perhaps it's because you're a foreigner, and you're not accustomed to this sort of a social system."

F: Um huh.

J: And I said, "Well that's very true." And I preceded to explain to him, you know, and he said, "Well, maybe I should make an effort to go out of my way slightly to make sure that I smiled <sup>at</sup> ~~to~~ all of these people. So that---"

F: Black ?

J: Yeah, the black people. Sorry. So that they won't feel---

F: Well, I, I, I was just thinking---you were talking about.

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J: That I'm disassociating myself with them.

F: Um huh.

J: I don't, I'm not aware of any resentment, but I am aware of this, that when I first came here they made a fantastically outgoing effort to come over, and say, "Hello, how are you?" Uh, you know, but now, it's a much more cool situation, which is interesting. Now, I'm usually the one who smiles first, whereas, before it was them.

F: Um huh. Do you have any inferences as to why that might be?

J: Well, I think probably, maybe, they think that I'm more culturally white than I am black.

F: Hum...

J: I mean, we've got this thing at home, because this business about being black has spread to Jamaica, in a half-hearted way.

F: ~~way~~ <sup>All over the world,</sup> unfortunately.

J: Uh, so that the poor gardener guy, sort of walking down the street, you know, will say, "Well you don't like black people. Birth control is to keep black people, you know, eliminated. Right?" And, if you, I'll be walking down the street, and somebody on a construction sight will shout out something to me, and I won't say anything to him. Uh, he'll turn around, and say, "Oh, you know, you white people, you don't speak to anyone." Well, if you turn around and say something, "Well, my soul is black," you know, well that's o.k., you've made it. And I think that basically, perhaps this is why they don't ~~It's~~ sort of an idea, that I don't relate to them. Therefore, they, perhaps they disassociate themselves with me any more, because---I guess I'm different. Well, I'm a foreigner, in some---in many respects. I think I've become, I've realized much more of the West Indian in me, being over here, than I did over there, where I was a, almost, almost American. In that my mother spent most of her life in New York.

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J: She was brought up there.

F: You have, you---

J: Does that answer your question ?

F: Yeah. I was wondering---here, especially in the past couple of years, a black person who denies his black identity, probably culturally, is really looked down <sup>upon</sup> ~~on~~, you know, someone who has sold out. Who is a 'Tom' or a 'Thomasina' also...

J: Yeah.

F: You know, and I was wondering, in other words, uh, if that might of been attributed to you, that you know, that you're protesting that you're really not black---

J: Yeah.

F: And that somehow you're ashamed of being black, and that therefore, it's a reflection on them, in other words, that you are overtly making sure not to associate with them ?

J: Umh...well I don't know. I don't think so, but like, for instance, I was in the Miss International Contest, and I was one of the finalists, and in about---well the Miami Herald, and a few other papers it was written up, you know, U. of F!s. first black ~~st~~udent in a beauty contest.

F: Um huh.

J: Uh, now---

F: How did you feel, honestly, as honestly as you can ?

J: I, I thought it was kind of strange. I said to myself, "Gosh, I wonder what mommy and daddy will think?" Because---maybe this was what they were worried about. The girls---

F: Well, explain that to me. What is it that they're worried about ?

J: Well, I don't think that they want me to be that much aware, I think, that they think, I should be sheltered from not becoming bitter, because of any

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J: sort of prejudice.

F: Um huh.

J: And, they were not here, when the term black people came into use.

F: I see.

J: Uh, whereas had they put 'first colored student', 'first Negro student', or anything like that, you know,---

F: Yeah, that makes more sense.

J: Now, the girls on my floor were amazed--- they sort of walked in and said, "Well you're not black, how can they put that there."

F: Um huh.

J: This, you know, was really something. But I was, I was fascinated at the publicity that I got, uh, probably because I was black, according to them, you know ?

F: Um huh.

J: That this was a big thing. I mean, because, like, I didn't win the contest. The name of the girl who won was never printed.

F: Umh...

J: That never came out in the paper, but yet in all these papers, I mean there was a big picture an everything, you know, it was quite a to do. They sort of joking around about another first, but, you know, it was quite something.

F: Um huh.

J: But it, you know, it was sort of publicized like this, well---

F: What year are you in ?

J: LUC.

F: This is your first year here ?

J: Um huh. I came in January.

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F: Oh, it's even less.

J: Yes.

F: Oh, you're second quarter.

J: So, I'll be here this summer.

F: Um huh. Are you planning to stay on here ?

J: Um huh. Unless they kick me out.

F: Why, are you planning on being kicked out for ~~some reason~~??

J: No.

F: O.K.

J: I hope not.

F: When you go into classes, do you think---most people, white people, think you're...an American Negro ? I mean, for want of a better term.

J: Yeah.

F: I don't know what else.

J: Um huh.

F: You know we're getting so hung up on what to call---

J: I think---yeah.

F: You know when you walk in, are you a black person to most of the people in that class ?

J: Uh, I don't think so...not all of them...because I look different.

F: Um huh.

J: My hair is different, and my features are different, and I think probably the way I dress is rather different, my close are much more...uh... native, you know, West Indian type...

F: Umh...

J: Umh...or Spanish, or something like that, and the minute I open my mouth, well that wrecks the whole thing anyway, because I'm ---well I think that my American accent is improved greatly in the last three or four months,

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J: but when I first came here, they all thought it was British, which was a joke. Because---

F: Why ?

J: Why did they think that way, or why is it funny ?

F: Well, why is it a joke ?

J: Well, because a British person, listening to me speak at home, would never think I was British, but because my speech is less drawn out, and less slow, I imagine that this is the way it comes over at first. Uh, I don't nec...I don't, I don't know <sup>h</sup>wether they do or not.

F: Do you talk much in class ?

J: Yeah, a lot.

F: Yeah, I mean I've had students that never say anything. You know most classes do, you know, and I was wondering if the situation had ever arisen that uh, you know that is...well asking you as a black person, you know, and that---

J: Well, I had an institutions teacher, Mrs., I don't know <sup>h</sup>wether she did this, she knew where I was from, and I never told her, so she must have found out. Mrs. McLaughlin, who was from Jackson, Mississippi.

F: Um huh.

J: Well her pet talk, in Institutions, last quarter, if it wasn't Vietnam, it was the integration of the schools, and how the <sup>social</sup> structure was when she was a little girl, and everything else, and after we bypassed that, she used to, we used to talk about this, and she used to...I never said anything, I don't know <sup>h</sup>wether she was disappointed in me, because I didn't have anything to say about it, but she used to sit there and look at me when she was talking about it, and I wondered <sup>h</sup>wether she thought I should say something or what. But nobody has specifically asked me, as a black person, "What do you think."

F: Um huh.

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J: Uh, in this years, ~~this~~ quarters institutions, I think that my being a foreigner is perhaps a little more interesting because, talking about uh, say whenever anything happens in the Caribbean, or in the <sup>is</sup>lands, you know. The first thing we see is a U.S. aircraft carrier, sitting in the harbor, smiling at us <sup>all,</sup> you know.

F: Um huh.

J: Umh...but I have not necessarily felt this way. I think in my English, for instance, that my British type English grammar teaching has been an interesting contribution. At least I've had fun talking about it, and everybody else has talked about it in my English classes.

F: Um huh.

J: And in other classes, you know. I, I have not felt that someone has asked me as a black person, "What do you think."

F: Yeah, as you said, with uh, professor McLaughlin, that possibly, by inuendo, rather than overtly, you know---

J: Yeah, I didn't feel she---

F: Blacks in this kind of look over---

J: Yeah---

F: Or something like that.

J: And I'd sit there, and smile, and fall asleep. But, she's a nice lady. She always talks to me when she sees me.

F: That's nice.

J: Yeah, it really is, biggest thrill of my life huh, huh, huh.

F: What about in Jamaica, and you said a lot of, sort of, American news, or feelings, have sort of drifted over to the Caribbean, to the Indies.

J: Um huh.

F: What's the feeling towards, about, rascism in the United States? Is it something that is discussed fairly much? Something that's believed exactly?

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J: Uh, do they believe in it, or believe of it, believe that it goes on ?

F: Believe that it exists. In other words, why do people who've never come in contact with the situation that exists here, you know,---

J: Yeah ?

F: It's just, well...they think it must be <sup>-er-</sup>exaggerated...

J: Um huh.

F: In other words, people really don't feel that way about people, or really, people don't care that much if someone is slightly dark, or something like that.

J: Um huh.

F: Is there sort of a credibility gap there ?

J: Um...I would say that probably because a lot of my friends are associated with the university there---

F: Um huh.

J: It is very readily believed. Uh, <sup>h</sup>wether people not so much associated with the university, it's discussed very casually, as somewhere up there, and that's their problem.

F: Um huh.

J: But gradually we are having...uh...things like, at the university especially, there's a lot of unrest going on; as far as I've been told by my sister.

Uh, the prejudices, it's strange, but the University of the West Indies, the campus that's in Kingston, umh, is like a little island unto itself, and the things that go on there, the prejudice that exists within there, is I think quite striking, and well, my sister went there, and there're <sup>-e-</sup>people from all the other Caribbean Islands there, and for example, she used to associate with about four guys, three of them whom were ~~M~~ed students, and one was a ~~P~~olitical Science or ~~E~~conomics student, they were all slightly lighter skinned than I was. She's the same color as me. And they were referred to,

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J: in the paper, which is not as established as the one is here, uh, as you know, uh, I think it was uh, white middle-class group. Yeah, it was the WMG's, and the...

F: Umh...

J: Umh...or the white Med student group, or something like this. Uh, and she was culturally white, this is, and another girl who was with them, who looks Caucasian, uh, was in the group too, and she was referred to by the other students, as being culturally white, and that this was what mattered.

F: Um huh.

J: And this was quite jarring to her. I can remember her coming home, and being quite disturbed by it all.

F: Why is that ?

J: Why was she disturbed ?

F: Um huh.

J: Well, probably because this, she didn't quite figure what they were striking at either. Because it wasn't that she didn't, that she disassociated herself with the rest of the students, but that they didn't really interest her. And, I think that they felt the reason why...she wasn't interested in them was because her cultural tendencies were towards...being white, or those associated with Caucasian people, rather than those associated with uh, black people, Negro people.

F: Yeah, but that kind of thing also exists here. People say, "Well it's not a question...I'm not a rascist, and I don't have anything against those people,

J: but,

F: just that I don't have anything in common with them.

J: Yeah. Uh huh. Well, I can say that quite easily too.

F: Um huh.

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J: I mean, you know, although I wouldn't, uh, and I don't necessarily think that I would have occasion to, but I, I don't know, I try to have things in common with them, because I'm interested in them. But then I'm interested in lots of other people too.

F: Um huh.

J: I'm interested in them, in that, I do not want to actively disassociate myself with them, because I think it's important that I shouldn't.

F: Why ?

J: I don't know, maybe it's my conscience, but...

F: Well, what---

J: That they hap...because they feel that I have something in common with them. Maybe I do.

F: Um huh.

J: I, I'd like to find out.

F: And what do you think the feeling would be if you didn't ?

J: If I didn't have anything in common with them ?

F: No, no, if you didn't act as though you did. You say your conscience would bother you.

J: I, what would my feeling be ?

F: I, I think more---to how---as what you think their feeling would be. I think that's what would bother your conscience.

J: Yeah, because I, you know, they're a small group of people, and I don't know, I'm not sure, I just wouldn't want to offend them.

F: Um huh.

J: Because, I mean, if they called on me for support in a situation, I don't know, I'd evaluate it, and if I agreed with them I'd go along with them. But, I wouldn't actively do it because I was of the same skin color.

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F: Um huh.

J: I'd do it because I agreed with them. It's just like I didn't support the Tolbert Area Incident for a lot of other reasons; for instance, I know how the people treat the janitors, I mean, and from that point of view, uh, I support the guys ideas, but I don't care what you did you don't, you know, go sticking a gun in somebody's face (if that's what happened).

F: Yeah, all of a sudden nobody knows exactly what happened.

J: Yeah. Well everybody backed down from that situation anyway.

F: Um huh.

J: So, something must have come up.

F: When you first got here...you said you dated exclusively white guys...

J: Um huh.

F: You've never been asked out by a black guy ?

J: Yeah, one in an English class.

F: What happened ?

J: I wasn't interested in going out with him. For the one thing, well he didn't bath very often obviously, because he smelled perpetually in class, and this is something that I associate with the lower class people at home.

F: Um huh.

J: And it's something that I don't enjoy being around. I didn't like him as a person, because I used to sit next to him, and I mean, I walked into the class after he did, so I could have sat anywhere else. He was much to ~~ag-~~gressive, and pushy, and you know, he acted as if he was really, sort of, God's greatest gift to woman, and I wasn't interested in him. A lot of other girls in the class liked him, and they happened to be white...

F: Um huh.

J: So...well I didn't feel necessarilly guilty about it, because he was black, I just wasn't interested in him.

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F: And that's the only time you've been asked out, by a black guy ?

J: Yeah.

F: Do you think that's odd ?

J: No. Well, no.

F: Hum...

J: Not really, I mean, I don't know, they all seem to have girl friends, that I see them with.

F: Not true---~~but~~ definitely.

J: That's not true ? Well I don't know, but I always see them with other black girls.

F: Um huh.

J: I, I mean, I don't think it's odd, no. I...

F: Who---well go ahead.

J: I don't know, I always sort of talk to them, and smile with them, and have something to say.

F: Um huh.

J: But that goes for everyone else.

F: Well---let me explain the reason why I think it's odd. First of all, a lot of black guys date white girls anyway...

J: Yeah.

F: O.K. So you wouldn't be excluded because of those reasons. Uh, secondly, umh, black guys on this campus have said that they have trouble dating anybody, in the sense that, not because of rascism, but because they feel that black girls on this campus are sort of somewhat snobbish, you know. And they have tried, and been turned down, time and time again. Now you're very attractive. Now I can't imagine why you wouldn't be asked out, unless there're some other <sup>-9-</sup>variables.

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J: I'll tell you, one interesting thing, I was going out with this guy, who was much older than I, that's of no consequence, uh, in the situation, and I'd gone out with him about two or three times, to a play, or a movie, or to have coffee, or something. One night he was drunk, and he phoned me, and he told me that uh, in this sort of drunken state, that he had been talked to by somebody who was quite big in the Black Students Union, whom he respected, and that person had told him that uh, since I was one of the prettier colored girls on campus, it wasn't fair for him to date me.

F: Um huh.

J: Uh, because it wasn't fair to the Negro guys on campus, and therefore, I should understand, and I should be willing to accept this. Well, I was quite taken aback, since he phoned at 1:30 in the morning, and I was sleeping. Umh, an otherwise I was exceptionally---it shook me up a lot.

F: Why?

J: Because I felt that nobody had the right...to...tell someone who I was going out with---

F: Um huh.

J: ---that they shouldn't date me because of this color of my skin. Uh, if it had been another white guy telling him, perhaps I could have made an analogy or understood, but in this case, I half believed him because he was drunk---

F: Um huh.

J: And the other half really upset me. Not because I liked the guy, but because the situation took place.

F: Um huh.

J: Well, I saw him a few days afterwards, and he thought the whole thing was a riot, and he really didn't mean it, and all of that.

F: Do you believe that ?

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J: No...because...he, I don't know, there's something very strange, I think he took me out as a sort of experiment because he was curious, <sup>about</sup> ~~not~~ what I'd be like. Maybe he wanted to look like he was a Liberal, or something, for a change, I don't know.

F: Well he wouldn't look that liberal. Huh, huh, huh. If you're going to do it, you know---

J: But, anyway, you take somebody out who has got a real good Afro.

F: Right, right, then you really show everybody.

J: But, uh, I, you know, I sai---I very definitely brushed him off, and told him, "Well look, I just don't have time." But this guy, initially, what made me curious, was he went to an awful lot of trouble to take me out. Uh, he even, he works at the Alligator in the evenings, and he even got photographs of me from that contest from the Alligator photographer, and he did all sorts of things that he didn't have to do if he was just curious, and wanted to take me out on a date.

F: Um huh.

J: And for this reason, I found it strange...he also gave me a book on...which I've never...yeah, I still have it, something about rascism, ethnickspeople, he told me to read a section of it. Well I haven't read it. I looked at the book. But you see, he gave me the book, <sup>and</sup> then he phoned me...

F: Um huh.

J: Drunk, so...

F: Umh...Yeah, see there has been talk, wether or not it can be verified or not, I've heard it often enough to probably believe it's somewhat true, <sup>-a-</sup> ~~that~~ uh, black guys on this campus have threatened black girls, that they'd better not go out with ---

J: The white guys ?

F: Yeah.

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F: And...

J: Umh...I thought of this happening, and I think this is why I felt quite threatened.

F: Um huh. And also, the implication being, that the white guy is not going to be uh, you know, looked upon too highly either.

J: By his fellow white people ?

F: By the black guys !

J: Oh !

F: Aside...from that might be true.

J: Yeah.

F: But they had nothing to do with that particularly...

J: Yeah.

F: Pass it up.

J: Umh...well, but this, I mean, I have never heard or seen from this person lately, you know.

F: Yes, but, but the incident does illustrate my scepticism, as to why people haven't taken you out, because I'm sure that would be the feeling, I mean, that you are attractive, and that black guys would tend to want to take you out.

J: Yeah.

F: And they don't, I mean...

J: Well, maybe they think that I am...a snob. Which probably I am to an extent.

F: There are an awful lot of very white girls on this campus, who undoubtedly are very snobby, and somehow that makes them even more appealing. Ev... well, you know that from---

J: Yeah---

F: That's---Some people are horrendous, the way they act, and I guess people are beating down their door.

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J: It's a real sort of challenge ?

F: Yeah. I guess, I mean, that explains it---

J: Yeah, that would be almost sure---

F: ---you know---

J: Well I don't know, you know, I'm not sure. Maybe they, maybe they're sort of willing to sit back, and say "Well, if she's going to let alone in that 'Little White World of Hers,' maybe we better leave her there."

F: Um huh.

J: But they do still phone me, still walk up to me, and this is strange. People who---

F: Black guys ?

J: Yeah.

F: They phone you ?

J: Occasionally, for quote 'assignments,' you know. Uh, people will come up, and they always ask me, "How's it going?" And this is something that's strange to me.

F: Why.

J: Well, I don't know, you know, I'd say 'hello,' rather than 'how's it going'.

F: Well ma---you mean just a matter of speech.

J: Yeah, but, well I, this is something that I've found with all the black people who have spoken to me. They've always asked me, 'How's it going'. They make you allerate(?) to have any problems. No ?

F: Well, possibly, I'm missing what you are saying.

J: Well whenever uh, a black person comes up and speaks to me, inadvertently, they always say, 'How is it going'...

F: Um huh.

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J: 'Are you having any problems'...

F: Um huh.

J: 'Are you making out all right'...If a white guy comes up and speaks to me, you know, usually he says, 'Hello, how are you'...'you doing all right'...

F: Well, I, I think---

J: I don't know <sup>-h-</sup>wether this is---

F: It---it's probably two things. First of all, they're differences, just in speech pattern. That's just something that black people, you know, on this campus use different jargon...

J: Yeah.

F: ---than whites. Secondly, I think there's a certain amount of uh, for want of a better word, some kind of fraternalism...

J: Yeah.

F: ---among the blacks on this campus...

J: Yeah.

F: <sup>-h-</sup>Wether or not they really, you know, it's impossible to feel this empathy, towards everybody, but I think that they feel this is something they should do. That, you know, concern because you are a black person.

J: Yeah.

F: Because you are a colored person, and you know, just the terms themselves, you know, '<sup>LC</sup>Brothers and <sup>LC</sup>Sisters'...

J: Yeah.

F: Which, you know, denotes a certain amount of closeness, and caring, and love, and commonality...

J: Um huh.

F: That's a---that's an obligation to ask.

J: Yeah.

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F: Because if somebody's your sister, you're supposed to be concerned about how she is.

J: Yeah. Well I could, you know, this is why I just sort of wrote it off. I don't mind. It doesn't bother me, you know. It's not as if it particularly bothers...it doesn't bother me at all, in fact to be seen with them, or anything like that. I won't <sup>ut</sup>alk across the street, or look the other way, when I'm walking by a black person necessarilly...

F: What do you think they would do if they heard you say that ?

J: I don't know.

F: That's a rather patron---I know what you're saying doesn't matter, but it's seems, and I don't really think you mean it that...seems like a rather patronizing thing to say. It's a---

J: That I conscience...that I---

F: Well you say, "Well I wouldn't walk across the street to get away from you." I'd say, "Well thanks a lot."

J: Yeah. Huh, huh. Yeah.

F: I mean that's real...that's really white of you to uh,...

J: Yeah.

F: You know, to use that expression, well let's say, "Well um huh, that's really---

J: Go ahead.

J: Well, I don't know, you know, I, I guess...I see what you mean. I suppose I'm worried about offending them...

F: Um huh.

J: As a, as a group of people, and because of the fact that this guy and I had this conversation, and he felt that perhaps it was important, because I was being misunderstood,

F: Um huh. How were you being misunderstood ?

J: Well, because he said that I won't, you know, uh, sit down and...I won't

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J: sort of...reciprocate in long conversations.

F: Um huh.

J: ~~Except~~ <sup>Et cetera</sup> for like that.

F: Um huh.

J: Umh...he felt, he said that he had listened to discussions with the other black people in the area, and that they thought that I was distinctively unfriendly, on purpose.

F: Um huh.

J: And that I was disassociating myself with them, and that from the discussion, I decided, perhaps it would be important for me...to make sure I wasn't misunderstood. 'Cause I think, I guess I, I think that's important. I care to an extent what they think. And for this reason, I'd make sure that... I'm not consciously offending a black guy, or a girl.

F: Um huh. Do you date pretty often ?

J: Yeah.

F: Um huh. And just about exclusively whites ?

J: Um huh.

F: Well, you said exclusively whites.

J: Yeah.

F: Do whites...usually make some reference, one way or the other...nice, or you know, questionly, or whatever, as far as you know, <sup>-h-</sup> whether or not exactly what you are ?

J: What I am ?

F: Yeah. You know, that kind of thing.

J: Umh...yeah, like casual conversation.

F: Yes. I was just wondering...

J: Yeah, sure. Umh yeah, with that same character I went out with.

F: Um huh.

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J: Otherwise, not really.

F: Never ?

J: I couldn't say. I've talked about it.

F: You bring it up ?

J: Uh, because this Caribb<sup>l</sup> Indian grandmother of mine was a cannibal. That's quite a joke, sort of, at least her race were cannibals, you know.

F: Um huh.

J: She wasn't a cannibal, but otherwise...

F:: Your grandmother ?

J: No, my great great...

F: Oh.

J: ...great grandmother.

F: Oh, yeah, I see.

LAUGHTER

F: O.K. Go ahead.

J: But otherwise, you know, I, I might talk about it, or looking through an album, at the pictures of my family, who are all different shades of brown...

F: Um huh.

J: Nobody, I think that probably I'm the darkest one. Basically, because I stay out in the sun a lot. This is another thing. Going out in the sun, to get a suntan, you know, I mean, when I first got to the floor, I had just come from being in New York, and been home for two weeks, hadn't gotten to the beach, and when I'm not out in the sun, I get gray...

F: You get what ?

J: Gray, sort of a yellowy-gray color---

F: Yeah, o.k.

J: About this color, and really, to me it looks really sickly, you know, and I'd stand there, and look at my face in the mirror, and complain about this,

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J: and the girls on the floor would crack up with laughter. Because they would say, "Well I certainly wish I had that kind of a tone to my skin."

F: Um huh.

J: "Rather than being this color." You know, and I said, "Well yeah. It's really funny. You should say that more often, and see what people think of you, especially in the South." But I know that I make a lot more jokes about being colored now,...

F: Um huh.

J: Or about colored people, uh, than I did at home. Probably because, you know, we all kid one another about it. About...I think it basically started with going out in the sun. 'Cause I, I mean now they will agree with me, that I look much better when I've been out in the sun. Because I look sort of more bronzy, rather than uh, gray-brown...sort of wishy-washy color.

F: Um huh.

J: But this business of getting a sun tan, I know that they were curious about, you know, how people get a sun tan, and I made it like, you know, they wanted to know if I burnt.

F: Um huh.

J: Like when I'd go out in the sun, and they were amazed to find out that I peeled just like everybody else does, you know, when you go out in the sun. Umh...but this is, you know, something else that...that's, it's sort of a lot of fun thing to toy with. I think it's a new experience for them too, the girls on the floor. Because talking to girls, and I've been really curious about what they think of the, say, integration problems that they're having at, well what once was Lincoln High School. I don't think it's there anymore.

F: They closed.

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- J: Umh...and what they felt when, I wanted to know if their schools were integrated, Well most of the girls went to school in Miami Beach. They said they had a great time. With, umh, the black and white people, and they, you know, they were very good friends, and they went and ate dinner at each others houses, and had different kinds of food...
- F: Um huh.
- J: Which I, needless to say, had never heard of, you know, grits, yuh... But uh, they, you know, I think for them it's an interesting experience, but they don't consider me black. At least verbally they don't anyway.
- F: Um huh.
- J: Because I know that...I overheard this conversation. A girl from another floor, uh who's in a class of mine, came up and said, "Uh, you know that black girl that you have on the floor, what's her name?" And the girl genuinely sat up and said, "We don't have anybody black on this floor. Who are you talking about?"
- F: Did you hear this related---?
- J: Yeah, I overheard this.
- F: Oh, I see. Um huh.
- J: And she said, "Yeah, you know the girl from uh, you know, Jamaica, uh..." and she said, "Oh! You mean Juanita. Well she's not black, she's from the West Indies."
- F: Um huh.
- J: Yeah, and this sort of thing is, I think it's amusing.
- F: Do you think, if someone were to follow you around on a date, with a tape-recorder,...
- J: Yeah ?
- F: And without seeing you, and you said usually it doesn't come up unless you talk about it, this is sort of a roundabout way of asking...uh, do you think

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F: you know, one could tell by listening to the tapes of the conversation...  
in other words, being involved in a situation that may be a little difficult...

J: Um huh.

F: ...to be as objective...

J: Yeah.

F: ...as someone else, in other words, I'm talking about the conversation, ta---  
Do you think the uh, the lack of talking about race is...quite as pervasive  
as you're reporting it to me, at this point? In other words, usually the  
guy never---usually he doesn't---

J: Well he might talk about it, but not necessarily, uh, as something...we  
might talk about it as something to talk about. But I haven't particularly  
noticed a curious, concentrated, suggestive, sort of, "I'd like to find out  
about this, so I'll suggest it, then we'll talk about it."

F: Um huh.

J: Umh...certainly...I think it's casually talked of; for instance, I was  
playing tennis one night, with this guy who is white, and this group of  
poor black kids was really bothering a group of white guys who were playing  
umh...handball, you know that thing you throw against the wall, and uh, he  
sort of shouted out, "Hey they're taking over." And I turned around, you  
know, and uh, I thought it was funny, but this is the kind of joke...sort  
of stuff that goes on.

F: Um huh.

J: I'm not consciously aware of it.

F: Let me ask...do American <sup>bl</sup>acks go to Jamaica?

J: Yeah, that's interesting, because uh, initially they come down with this  
very American accent, and they look down on them.

F: Um huh.

J: By other Jamaican people of equal color, but higher social class. Initially

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J: they're looked down on, or they're teased, you know.

F: By whom ?

J: By people of their same color ?

F: Same ?

J: Yeah.

F: How do you explain that ?

J: I don't know, perhaps because they, well they don't have that much, I guess now the black people do have a lot of pride, but when they came down they were exceptionally humble.

F: Umh...

J: And the people at home are full of pride.

F: Now that's odd---

J: In many cases---

F: ---like are you talking about black tourists ?

J: Black tourists, uh, not necessarily.

F: Because that certainly wouldn't be the ...

J: Well now, black tourists, they're in the minority.

F: Um huh.

J: Probably because I guess they don't---they're now begining to have the money. Also, I wasn't --- the tourist and hotel areas are not particularly near where I live, but I did see them.

F: Um huh.

J: Umh, now they're not looked down upon. They're treated exactly the same way, they stay in the same hotels, and I imagine they get the same service, although specifically I don't know.

F: Well what other American Blacks come down there ?

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J: Umh...I imagine some of them who have lived in the States, well they're not really Americans, there is this thing that you're probably aware of, of people, uh lower...class people coming over to the States and working as maids and housekeepers...

F: Um huh.

J: And sending for their family...

F: I see.

J: Because they can make a lot more money over here doing the same thing they do over there. They have to work harder, but it's a little cooler, and things are easier I guess. Umh, and so they come back to Jamaica...with an American accent...

F: Um huh.

J: With sort of American ways...

F: Um huh.

J: And they have to re-adjust, and they, I <sup>think</sup> they probably begin a bit as social outcasts or foreigners, but they're foreigners in their own country.

Probably because of their difference in speech, their difference in what they have become used to here, and what with the same money, or what in the same group they'll go back to, because they'll have more money, but they're still going to go back to the same group.

F: Um huh.

J: And the same class of people at home. They'll probably have problems with their people who've lived at home, because they're going to be above that now. But they're, I think that, you know, as far as the American Negro tourist is concerned, he probably has just as good a time as anyone else, but he's in the minority.

F: And also...In the minority in what way?

J: In tourists.

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F: Yeah. And also he's in the extreme minority of the blacks in this country, because obviously the black man who is able to vacation in Jamaica is not uh, one of the <sup>LC</sup>Middle American <sup>LC</sup>Black, for obvious reasons.

J: Oh, yeah, o.k.

F: Obviously blacks who have made it...

J: Yeah, um huh...

F: There's no doubt.

J: Have made it, yeah that's true.

F: Well, you know, yeah...

J: Uh huh, yeah...

F: ---you know what I mean---

J: Because I, I've <sup>gathered</sup> lived this, yeah. My father's brother, my uncle, lives in New York, he's a director in B.B. Dennim, which is a...well he's left now...

F: What is that ?

J: It's an advertising agency.

F: I see.

J: Umh...and my aunt's <sup>is</sup> a judge.

F: Um huh.

J: My cousin is a photographer for LOOK MAGAZINE. And this was interesting, because I was with them in Christmas, and they're all lighter-skinned than I am, and they keep talking about black people, and this was my first... sort of thing, coming into contact with---

F: Do they identify with blacks ? As being among them ?

J: Yeah.

F: They do.

J: But they don't necessarily live in a predominantly black area.

F: But they do feel a---

J: But they call themselves black people.

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F: Um huh.

J: And they work for...they work for the cause.

F: Um huh. Yeah black...

J: Of black people. Like, yeah I think more or less that you could say that.

END OF INTERVIEW