

Discovering My Cape Verdean Roots



*Economy,
Work &
Lifestyle
Journal*



COMMUNICATIONS TODAY



A JOURNEY OF SELF AWARENESS AND CULTURAL UNDERSTANDING

Literacy in the Practice of Conversation

This body of work is a tool for navigating a firm understanding of who we are and what factors plays a role in our family's evolution to make us who we are becoming. Understanding who we are and how we got here is key to understanding where we are going because understanding the past helps us to build a better future.

Our ancestors have paid the ultimate price to give us the freedoms we enjoy today. Why not take an in-depth look into the lives, experiences, and historic timelines here and use this model as a template to tell a compelling story of your family's drive to move from one city, state or country to the next.

This work is designed to allow a bird's eye world-view of becoming a multicultural person. Catch up on the parts of living well you may have missed such as: What parts of your family journey have made your culture and ethnicity what it is? What is unique about your heritage? In this brief but in-depth text, my goal is to have you begin a new standard for self-realization, self-possession and self-determination that defines you as an evolving 'ambassador' of your ethnicity in an enriching and increasingly global world.

Share this publication with a friend or family member who needs help finding their way.

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Discovering My Cape Verdean Roots

*Verbal, Print & Media Coaching for Literacy Practice
in Preparation for the Print, Broadcast & Web Frontier*



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About This Work

FROM PLACE BASED TO WEB BASED PRACTICES
MODELS & METHODS FOR THE POWER OF VOICE

This work is designed to engage adults and children to begin a journey of daily discussions by providing inspiration and role modeling. This story is about a Cape Verdean family discovering their roots in maritime life throughout history. **Discovering My Cape Verdean Roots** is also a journey of cultural understanding necessary for both building self-awareness and bridging race relations. **Discovering My Cape Verdean Roots** is an important ethnic and cultural research project based on a true story. Within these pages is an historical journey that takes place in a conversation between a grandmother and grandchildren as they begin to understand the roots of their Cape Verdean ethnicity. **Discovering My Cape Verdean Roots** is information rich and fun learning for all ages. The story is about culture, ethnicity, diversity, family, tolerance and inclusion around the world with genealogy as a background. Difficult words should be looked up on a cell phone, or a dictionary so they can be understood and talked about right away. This work is also designed to inspire ideas and teach methods to help you with your own genealogy research. My goal is to share a lifetime of experience in communications and various forms of media with parents and guardians using culture as a venue.

Lived experiences can add up to each individual's stored intellectual and emotional library of call and response behaviors. Yet, children from lower-income families will have experienced less than 30 million words compared to middle-class children by the time they start third grade. This phenomenon is entitled by researchers as the "The Word Gap." What is important about bridging the gap is building vocabulary skills which are also associated with reading & writing comprehension. In their first four years of life, the average child in a low income family will have accumulated five times more instances of disallows than encouragements.

Regardless of social status, conversations beyond cellphones, television and movies should pro-



Paula Robinson Deare, Author
Multi-Media Cultural Practitioner

vide a comfort and development zone for family members. This can happen if we engage in emotional and intellectual nourishment, love, trust, self-awareness, healing and manners, as well as growth and understanding through concerted communications. In order to accomplish that, we will have to spend a percentage of each day in dialogue with individuals young and old without distractions from technology. The most convenient time for most people to engage in dedicated conversation is at mealtime. That doesn't mean mealtimes should be used for discipline, penalties or distractions like technology or TV. This time should be one of focused engagement, bonding and discussion toward literacy growth.

The key to literacy is not only the practice of conversational language, reading and writing, but developing comfort with these habits. Literacy involves a progression of skills from comprehension of spoken words and decoding variable meanings to awareness of speech sounds, accents and spelling. Literacy comes from experiencing the beginning, middle and end of insightful, critical discussions as they progress. Literacy is accomplished by moments when an individual struggles with insights, learned material, informed decisions, inference, coherence and critical analysis to understand something. Literacy comes when that person accomplishes the focus and synthesis to have a 'eureka' moment based on a creative thought of their own. In this way, literacy makes all of us unique in our ability to identify, understand and interpret varying contexts.

..... continued on page 6

The positive development of children and youth is far higher in individuals that come from upper-class families than with those from middle and low income families because the quality and time taken with conversation varies greatly. Regardless of the reasons, researchers have found wealthier parents make time to talk to their children in a more qualitative way than middle class and poor families.

While positive conversations get positive results, negative conversations get negative results. Both impact the development of the young by affecting their interpersonal relationships with family members and the world at large. There are many factors that encourage or discourage communications and literacy well before early childhood education enters the picture. Those factors include the overwhelming negatives things a person hears and experiences from those trusted and close along the way. Research has shown negative experience elements can and do inhibit the development of individuals well before and after the pursuit of elementary or high school as well as well into college and work life.

People typically accumulate experience in an average 5,000 waking hours in each year. A child's experience comes by watching and identically mimicking their parents' language literacy communication habits & behaviors and then that of others.

Children from lower income families typically experience 5 encouragements and 11 discouragements per hour. Over an average 5,000 hour year, these responses amount to 160-thousand encouragements and 26-thousand discouragements. Discouragements in low-income families are twice that of middle-class and three times that of upper-class families. Literacy reflects the encouragements and discouragements we receive. Literacy combines with the number and kinds of words we hear and process on a daily, monthly and yearly basis. Children from lower income families are encouraged five-times less than peers in middle-class families and ten-times less than peers in upper-class families.

Literacy is more than just the ability to read and

write. Literacy includes the ability to comprehend surroundings, as well as to use language, numbers, images and symbols to solve problems. To be literate is to communicate and understand language and cultural stories whether useful for developing knowledge or a process of communicating in a family or with peers. Literacy rests with individual exposure from early childhood throughout life.

We now know that even-keeled, un-heated conversations are critical to early childhood developmental growth. Calm and sensible conversations positively impact human growth at all ages. Reading is important for children and adults, but reading is a one-way engagement. Having a positive, thought provoking, analytical conversation that is solutions-oriented, with all parties involved, can be a critical factor in how well a child, teen, adult or senior comprehends communicating and solving problems. Language skills at age 3yrs. predict measures for language skills and academic success at age 9yrs. However, the average 18 yr. old today has 11,000 hrs. of class time and 22,000 hrs. of (80% violent) media exposure. Further, incarcerated youths with an 11th grade education on average have 4th grade reading skills.

Literacy starts with understanding and processing language in a way that communicates with others to solve problems. Research shows that solutions-oriented conversations coupled with reading and discussing two or three pages of information like this text every day, will develop into creating a progression of skills over the 5,000 hours we are awake in a year. At the close of each year, a child of 2 or 3 years of age should experience 250 words daily to keep on a path of even 3 million words in order to properly evolve. That loosely adds up to at least a daily hour or two of quality two-way conversation, where that child has a voice that is heard. Multiply such conversations times ten to catch up to what affluent families are able to do for their children. Reading a few pages and talking for an hour or two each day can make the difference in whether a child achieves high or low grades in school.



Above: photo by Donalexander Goss 1991, Boston - Eliot Church students with Paula (center), worked on the UMOJA NEWS Homicide Prevention Project sponsored by the Office of Substance Abuse Prevention and the Department of Public Health to create a newsletter on violence prevention. Their stories included: "Understanding the Problems," "Taking a Leadership Role," "Seeking Help," "Not Assimilating Gang Members," "Accepting Family Traditions," and more based on their experiences.

Literacy involves life-long learning to enable each of us to develop our knowledge, potential and goals. Literacy affects growth in all minds from infants to seniors. Literacy involves taking mental notes from a combined litter of books, TV, and other forms of intellectual intake. Literacy allows us to participate fully in our lives, the lives of our families, our community development and in the evolution of the world.

Consider this publication a guide, a blueprint or a plan to give you a layout for the basics for having fun, uplifting and important informative discussions about your family journey. I recommend you keep it light by reading a few pages at a time and then looking things up at the local library or on the web. The information provided is meant to be a reference toward reflections of your own story. The experiences in this publication are meant to be both a guide and a treasure map for hunting down, illumi-

nating and conceptualizing a way to write your family journey for future generations. There are also many informative documentaries available on both the places and the people described in this journal. Think about where the places and people you come from are, and how that relates to what you are reading. Ancestral heritage conversations like this one can last an entire lifetime no matter when you begin. Consider how the foods, attire, art, architecture, customs and beliefs allowed the human concept of culture and diversity to survive and thrive in everyone. What have we or others overcome? What work is left for the next generation to do? These ideas are just tips on the mountains of possibilities at your fingertips and ways that you can bring your family conversations to life.

Enjoy!

Paula



Above l-r: My mom - Nana Barbara, eldest son Steven, middle son Curtiss, myself at 42 and my youngest son Chaun.

I've embraced the American Association of Colleges and Universities' model for teaching. They described it as a Mastery of abilities and capacities empowering and allowing students to maneuver in and shape a world in flux. "Learners must:

- Communicate in diverse settings & groups, using written, oral, visual means and languages;
- Understand and employ quantitative and qualitative analysis to describe and solve problems;
- Interpret, evaluate, and use information discerningly from a variety of sources;
- Integrate knowledge of various types with understanding of complex systems;
- Resolve difficult issues creatively by employing multiple systems and tools;
- Derive meaning from experience, as well as gathering information from observation;
- Develop and demonstrate intellectual agility and change management;
- Transform information into knowledge and knowledge into judgment and action;
- Work well in diverse teams & build consensus."

So how do you take a child, step-by-step, up to meet these important measures of success?

That is a question academic scientists have asked over the past twenty years. The answers are often longer than one page, but can be built into a daily schedule with relative ease.

*Lets start with early learning. The term 30-million-word gap was originally coined by Betty Hart and Todd R. Risley in their book: **Meaningful Differences in the Everyday Experience of Young American Children** and reprinted in the*

article "The Early Catastrophe: The 30 Million Word Gap by Age 3." Hart and Risley found the average child in an upper-income family hears 2,153 words per waking hour, the average child in a middle-income family hears 1,251 words per hour, and an average child in a low-income family only 616 words per hour." Extrapolating, they stated that, "in four years, an average child in an upper-income family would accumulate experience with almost 45 million words, an average child in a middle-income family 26 million words, and an average child in a low-income family - 13 million words."

There are arguments about the numbers, however, the authors found a major connection between word exposure and the rate of vocabulary acquisition in children. It is thought that during childrens' language development, vocabulary relies on word acquisition. They believe this partially explains the achievement gap in the U.S.A. There is a persistent difference in educational performance among U.S. students as defined by socio-economic status and race.

Sperry, Sperry, and Miller (2018) replicated Hart and Risley's study and also found the number of word gaps varied within the same backgrounds of socio-economic status. These longitudinal studies observed families with their children in their homes and the researchers spoke to the participants as if they were a family friend. They used similar social classes as Hart and Risley for comparison - upper-income, middle income, and lower income. During the visits, three analyses were made and transcribed for research. The first was how many words the primary caregiver spoke to the child. The second was that the words spoken by all caregivers to the child showed social class alone and did not determine either the composition of households or the amount of

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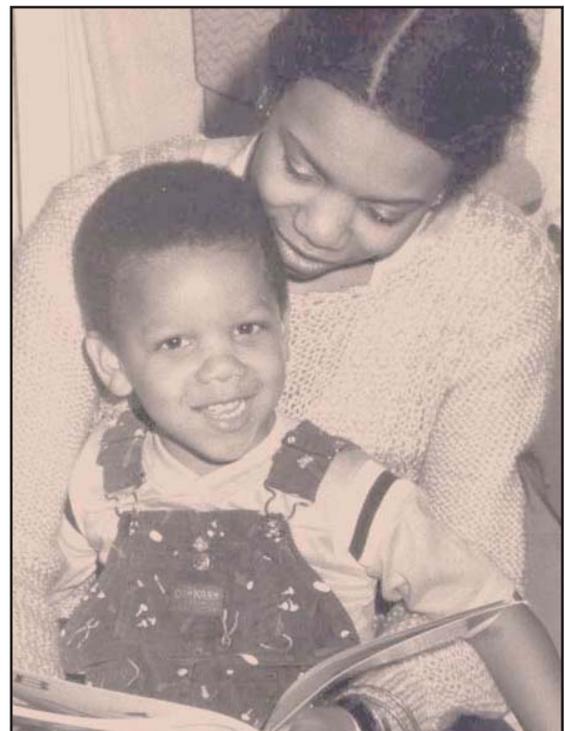
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a speech a child heard. Lastly, all ambient speech, like language addressed to other individuals but overheard by language learning children was considered. In the low-income sample when you took into consideration the ambient speech, or the words that primary caregivers said to extended family, the number of words a child hears increased by 54%, in the lower-income and the middle-income by 210%.

Garcia and Otheguy (2016) were interested in the origins and validity of the 'Language Gap' and how the preconceptions of it impact bilingual and bidialectal Latino and Black children. They focused more on how people talk about and understand language as a whole, especially within the education system. Their argument claims language also involves signs and symbols that involves sound, touch, and gestures which should be included. They suggest it began when *Brown vs. The Board of Education* (1954) and the *Civil Rights Act* (1964) which made it illegal to judge based on one's color or race; thus, exclusions needed to be made based on another trait. They build on Flores and Rosas' (2017) idea of *raciolinguistics* that suggests a new way to separate whites and non-whites. They continue to give historical context on the 'Achievement Gap' in that it was a result of the *No Child Left Behind Act* (2001). Despite its good intentions, it compared every race and background on a standardized test written in a white monolingual way. Given the educational system functions on the dominant groups of society, it ignores the linguistic and cultural practices of minorities. The theory here is not that families of differing backgrounds are inadequate in teaching their children how to speak, but are teaching a different linguistic culture at home than is taught in schools.

Similarly, Johnson (2015) draws from Faltis' (2006) *socialization and mismatch hypothesis*. The culture of the schooling system based around white, standardized English principles do not match the language socialization of backgrounds that may not fit into these categories. He argues the 'Language Gap' was not a result of vocabulary or literary deficiency in a child, but rather not understanding the language socialization of different cultural backgrounds. He drew from a previous linguistic anthropologist Hymes (1972) term of "Communicative Competence" in that social expectations within a speech community shape the member's use of language. Thus, diverse backgrounds in language have a different set of expectations that a member conforms to. As language differs, so does the developmental process. Johnson (2015) argues the 'Language Gap' is not fair because it

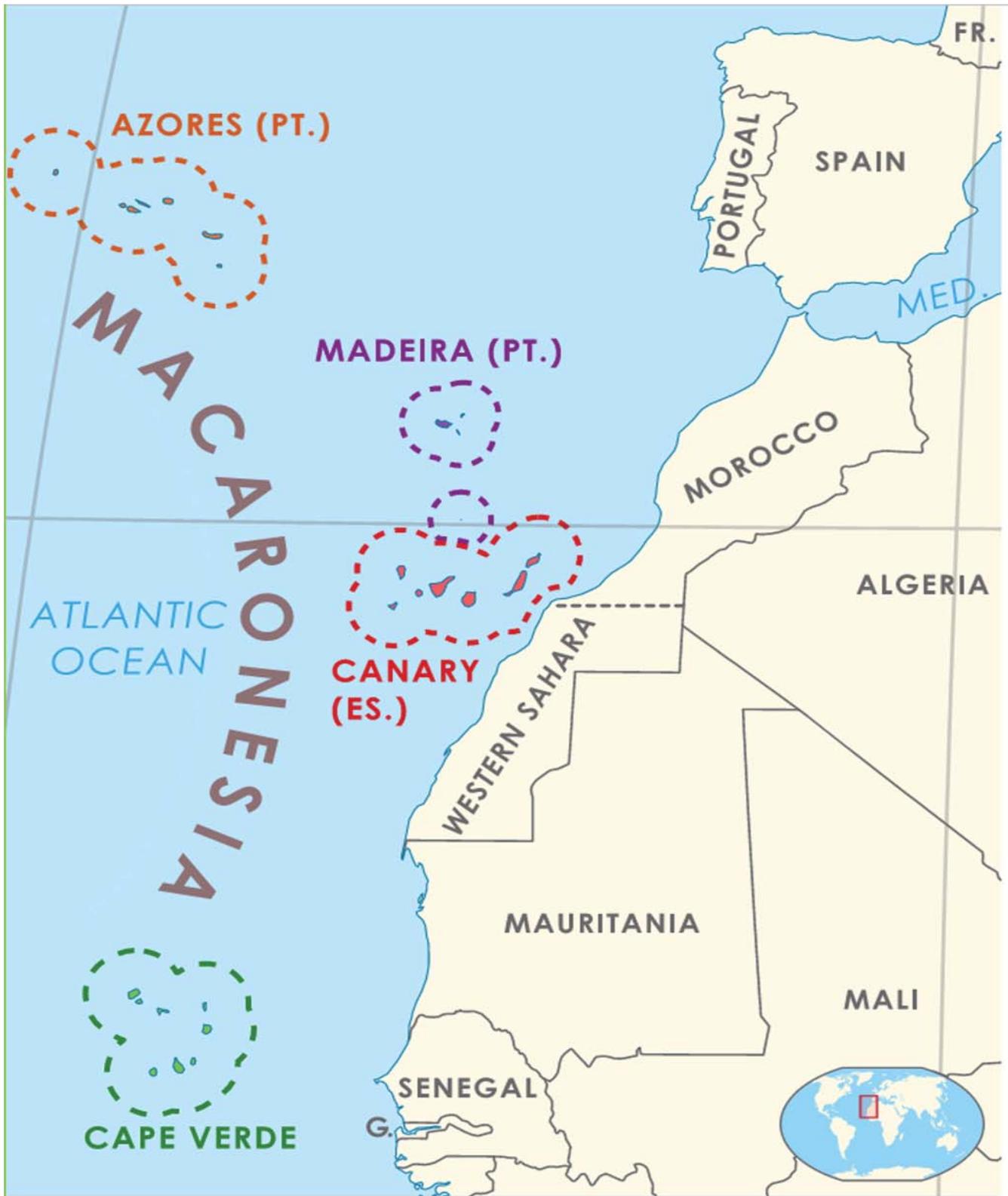
does not consider the various ways children use words and create meaning. Therefore, it is not the parents at fault leading their children to fall behind, but the school's fault for not accommodating for children's backgrounds. Thus, the Language Gap is not a result of a child's capabilities to understand, but a result of how a linear function of language ignores the needs of the various ways to make meaning. For the full story visit https://en.wikipedia.org/wiki/Word_gap.



Above: practicing reading with my youngest son.



Above: my grandson Steven II graduated college.



COVER PAGE: Paula Robinson Deare & Amora photos by Curtiss Robinson; background map of Cape Verde and this map of Macronesia by Arnold Platon - <https://commons.wikimedia.org/w/index.php?curid=33566121>.



Above: Amora, by Curtiss, her dad.

*“Nana Paula,
what people
am I made up of?”*

Well, you know your mother is from the Azores. But did you know Azores is made up of nine islands called an archipelago and which is protected by Portugal? The Azorean islands have a separate government from Portugal because much of the ancestry and culture of Azorean people is quite different from Portugal.

From the map on the left you can see the Azores, and on this page is a view of the mountains on Sao Jorge. These Azorean mountains are the highest mountain islands in the world which were still being formed when they were discovered. The highest mountain in the Atlantic ocean is more than 2,700 feet above sea level on the Azorean island of Pico. Scientist have tested the oldest native animals, plants and waterways on the islands. These tests have shown the islands were inhabited first by the Vikings some 700 years before the Azoreans arrived. Scientists believe the winds carried Viking ships further south than intended, which may explain why they didn't stay.

The Azorean islands were then cultivated by people from southern Portugal and the Madeira islands. They brought animals, customs, artisan skills and experiences that made up the base culture needed to settle and live on the islands. New cultural groups also settled in the Azores. They were made up of people from Flanders, along with smaller groups of Jewish, West African, Spaniard, Breton and Moorish cultures.

Over five-hundred years they inter-married and evolved into an Azorean ethnicity as they learned to stay alive and navigate the islands. Azoreans have developed a rich culture of skills with contributions to society. The Azores has its own government and its own beautiful flag.

Like the Azorean's, all of us are made up of different people's ethnicity, cultures and contributions. These things are what makes each of us unique. When parents marry, they blend ethnicity, culture and customs to become a bonded family. Although the Azorean people kept Portuguese as their primary language.



Above: Paula Robinson Deare, by V. Paul Deare.



Above: Sao Jorge by Guillaume Baviere 2010 Helsingborg, Sweden - wikimedia commons.



Above: By Tonyjeff - Original rendition derived from the legal description of the flag., Public Domain, <https://commons.wikimedia.org/w/index.php?curid=535331>.



Above: Paula Robinson Deare,
photo by Melvin H. King, MIT 1992.



Above Pico Island, Azores: By JCNazza, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=56702159>.



Above: Azorean Whale Boat,
New Bedford Whaling Museum Exhibit.



Sperm Wales above: By Gabriel Barathieu - <https://www.flickr.com/photos/barathieu/7277953560/>, CC BY-SA 2.0, <https://commons.wikimedia.org/w/index.php?curid=24212362>.

As you can see on the right - if you turn the map sideways, the nine Azorean Islands are: 1. Corvo meaning crow; 2. Flores meaning flowers; 3. Graciosa meaning graceful; 4. Faial known for whale watching; 5. Pico or the peak for its volcano; 6. São Jorge had its last volcanic eruption in 1808; 7. Terceira meaning third, it has the oldest Azorean city; 8. Santa Maria on the bottom right, known for white sand beaches; and 9. São Miguel, your mom's island, known for its fruits and vegetables.

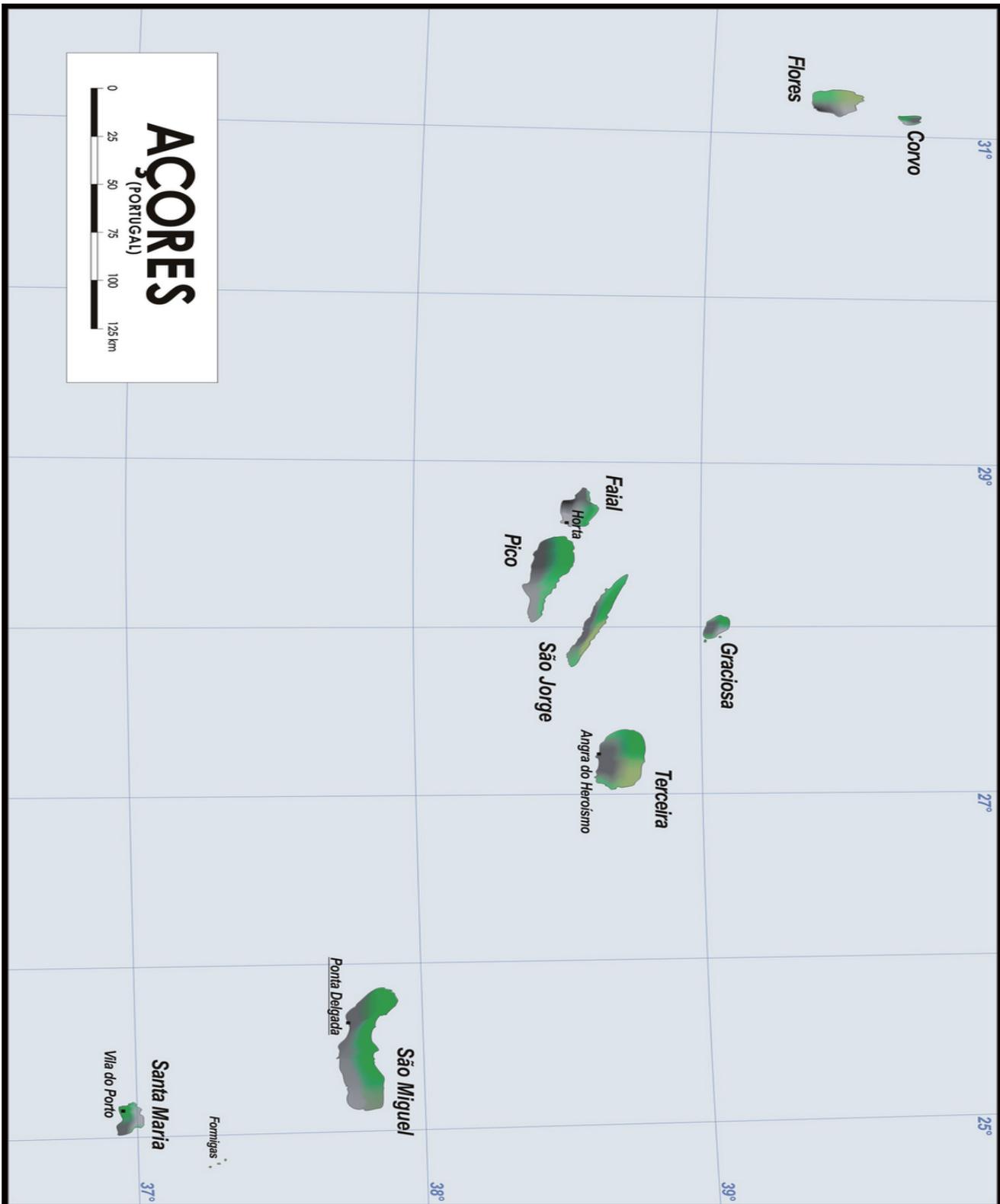
The Azorean archipelago is a pit stop or home for about a third of the world's different kinds of whales and dolphins. These year-round residents include sperm whales (above), common dolphins and bottlenose dolphins. Whales around the Azorean islands made the island of Faial attractive to American whaling ships that were hunting sperm whales. Americans and other sea faring people enjoyed the convenience of a mid-ocean port where vessels could be repaired and stores replenished.

The need for oil from whaling continued for over one-hundred years until kerosene, petroleum, and other fossil fuels made heating and light more convenient and less expensive. Nevertheless, whales are still an attraction because watching is popular in the Azores today.

Locals on Pico island launched their own shore-based whaling industry by building boats to hunt whales from the island shorelines. The Azorean whale boat was a 40 foot long row boat, made entirely of wood, with a sail. The Azorean whale boat carried 1 person to steer and six rowers. Today, these boats are built, maintained in museums, boating events and festivals to ensure their history and culture is taught and remembered.

Azorean Archipelago

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By Varp~commonswiki, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=649839>.



Above: Avid boater\boat builder John McCoy center in blue, with his all female rowing team coming in first at the American whaleboat competition in Buzzard's Bay New Bedford. McCoy and his team have won many competitions in New England.

Azorean people are connected all over the world because of trade and language. Azorean business people trade food and cultural offerings and have a long history of networking with Portuguese-speaking countries like Brazil, Guinea-Bissau, Mozambique, Angola, Cape Verde, Argentina and in the United States. as part of the Sister Cities Program.

Azoreans celebrate their history in whaling with boat races against New Bedford, MA a whaling city, in the United States. New Bedford is an Azorean Sister-city. Every year the Azorean and New Bedford whale boat teams host each other to race their replica whale boats. One year they race in New Bedford and the next year in the Azores. This exchange shares both cultures and histories in the whaling industry with future generations. Rowing, sailing and maintenance of wooden whaleboats, also hosts a popular wine and food tasting event, which provides scholarships for college-bound youth.

United States President Dwight Eisenhower created the concept of Sister Cities International based on building positive cultural and country networks of this kind. He believed people from different cultures could understand, appreciate,

and celebrate their differences while building partnerships that would lessen the chance of new world conflicts.

Sister Cities International serves as the United States' organization for uniting individual sister cities, counties, and states. Sister Cities has a network of tens of thousands of citizen diplomats and volunteers in nearly 500 member communities with over 2,000 partnerships in more than 140 countries. This kind of work is important because humanity's early years of colonization and conquest had ruined cultural relationships for centuries around the world. Now that humanity is more advanced, there is an honest attempt to repair damages that have been done by reaching out and finding common ground.

History marks 1460 as the year Cape Verde was discovered by the Portuguese at the request of the King of Portugal. As a result of the Portuguese participation in the Trans-Atlantic Slave Trade, many Africans were brought to Cape Verde because it was in relative proximity to the African countries they came from and they populated the Archipelago.

The Triangular Trade

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Above: https://commons.wikimedia.org/wiki/File:Triangle_trade2.png#/media/File:Triangle_trade2.

The once uninhabited archipelago soon became a bustling trade island for the maritime industry and the mixing of many cultures and races that passed through its ports eventually shaped a singular Cape Verdean identity. Cape Verdeans also have their own language known as Krioulo. This language is a mix of Portuguese and African creole languages.

As difficult as it is to talk about, we must remember where we come from. When the slave trade ended, Cape Verde went into an economic crisis until the country figured out other ways to earn money. Still, Cape Verdean citizens grew increasingly discontented with the rules of Portuguese leadership. The island's native population was disadvantaged by the old colonial system and supported Amílcar Cabral and the African Party for the Independence of

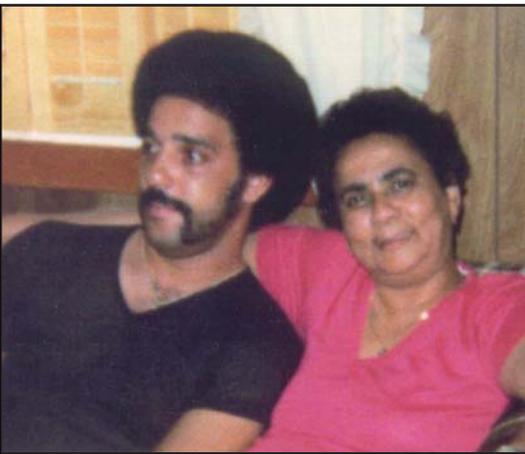
Guinea and Cape Verde. Cape Verde citizens won their independence in 1975, and this Cape Verdean Independence Day is celebrated each year on the weekend of July 5th.

Enslaved African's in American won their independence from colonizers on January 1, 1863 when President Lincoln signed the Emancipation Proclamation. That document is celebrated each year on the weekend of June 19th. Most Cape Verdeans know their African roots and most African Americans whose ancestors were enslaved have lost their root ties to African families and countries. A quote from the film "Wakanda Forever" made the description **Africa's lost tribes** both an endearing and acceptable description of African Americans as we reconcile with history and reconnect to our ethnic cultures in Africa.

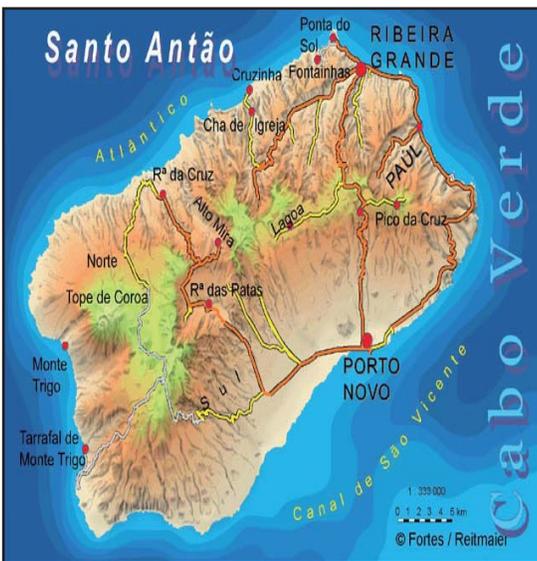
Cape Verdean Islands



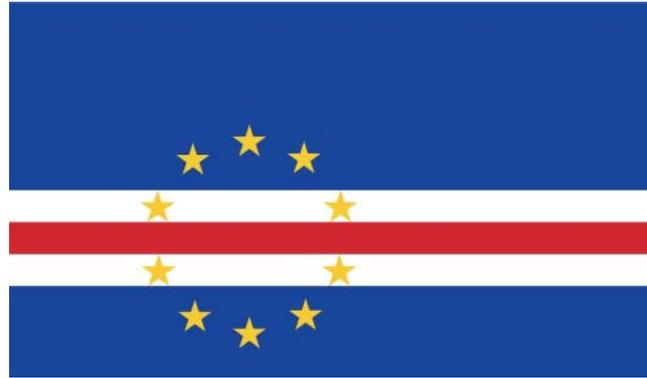
Above 2020 photo: Curtiss II, by Carol Newell.



Above: 1971 photo: Curtiss I, (left) with his mom, Phyllis, from family archives.



1) Above: Santo Antão - https://upload.wikimedia.org/wikipedia/commons/1/1f/Bela-vista-net-Santo_Antao-map.



Cape Verdean Flag by Drawn by User:SKopp - Own work, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=343006>.

Now, lets bring the whole family into this conversation.

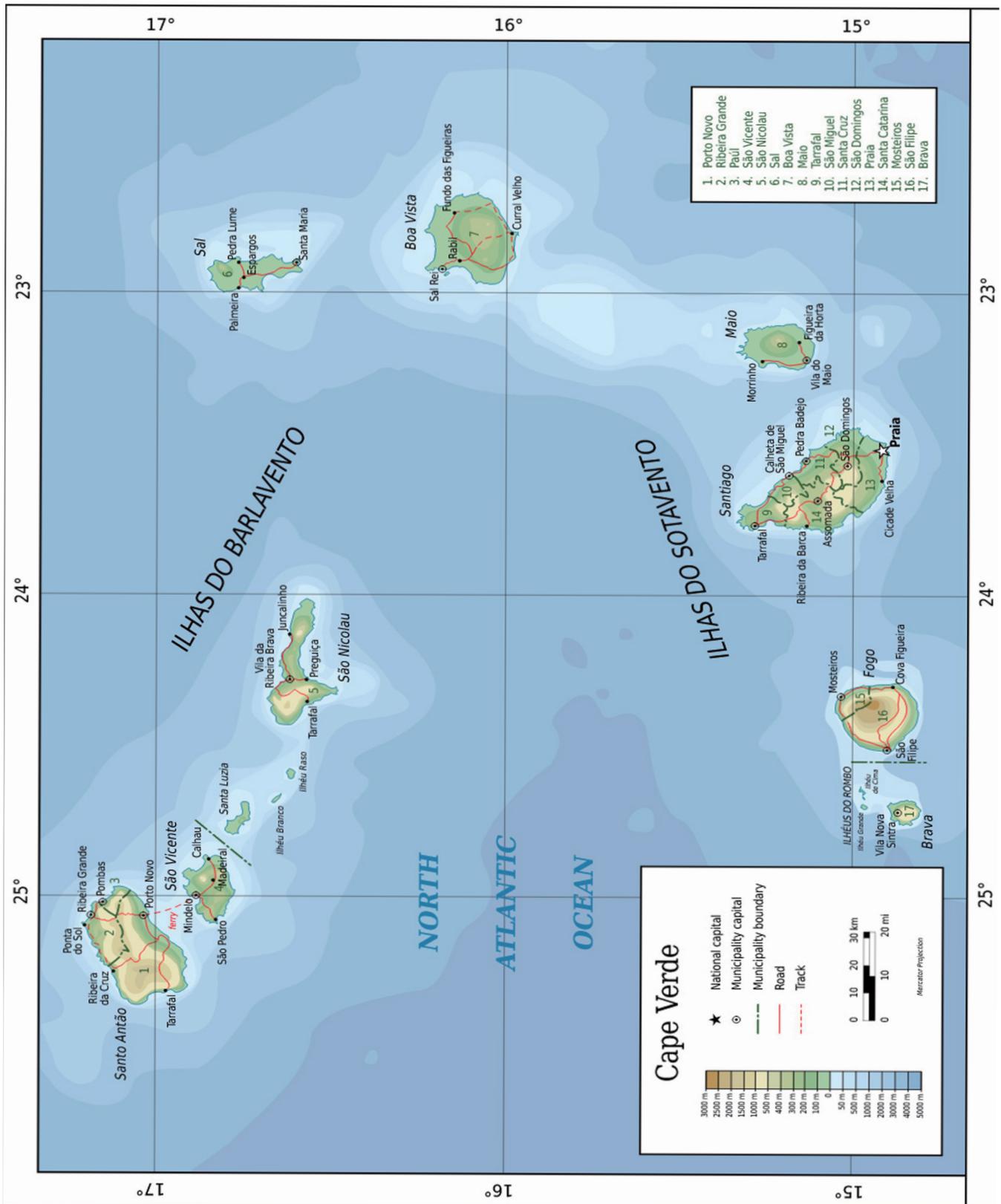
Your father Curtiss II, was born in the United States, but his father Curtiss I, was born in Cape Verde on the island of Fogo. If you turn the map on the right sideways, you can see Cape Verde (like the Azores) is an archipelago island country in the Atlantic Ocean. The country forms a half moon shape on the map. Cape Verde is made up of ten volcanic islands off the coast of Africa. Each Island has its own character including differences in culture, food preparation, what is grown, and what is used. Let me introduce you to some of the qualities that make each of the Cape Verdean islands unique.

The Cape Verdean island group is called an archipelago or a neighboring island cluster. However, they are also part of a collection of islands connected to the same under-ocean mountain chain called the macronesia ecoregion. Under the northern Atlantic Ocean, there are sea mountains on the ocean floor with peaks that have risen above the ocean's surface to form large and small islands. This ocean floor macaronesia ecoregion includes the Azores, Canary Islands, Madeira islands, Savage Islands and Cape Verde off the coastlines of Africa and Europe (see page 10).

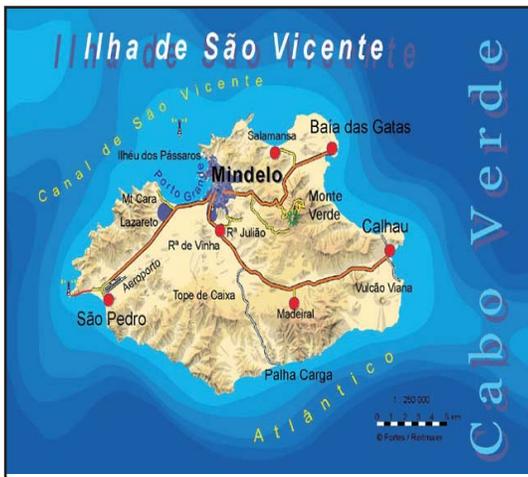
From north to south in the half moon shape the Cape Verdean islands are as follows: **1) Santo Antão** (Saint Anthony) is at the top of the map on the left. Santo Antão is the second largest island in Cape Verde. Santo Antão has the fourth largest population in Cape Verde. Santo Antão's largest city is Ribeira Grande with two key parishes. São João Baptista and Santo André positioned as southern and northern municipalities. Due to Santo Antão's temperate climate and mountains, terraces were created to grow food including sugar cane, yams, cassava, bananas, mangoes, grain, and a kind of rum known as grogue.

Archipelago Map

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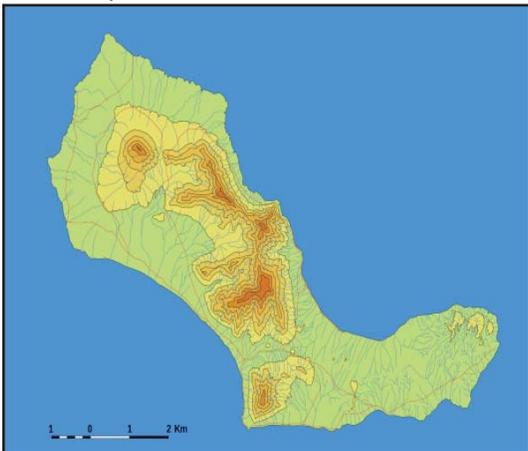


Above: https://commons.wikimedia.org/wiki/File:Triangle_trade2.png#/media/File:Triangle_trade2.



Above: Jorel (left), Emma (right), photos by Curtiss II & Carol.

2) Above: Sao Vicente - https://commons.wikimedia.org/wiki/File:Bela-vista-net-Sao_Vicente-map.



3) Above: Santa Luzia - https://www.wikiwand.com/en/Santa_Luzia,_Cape_Verde#Media/File:Santa_Luzia.

2) São Vicente (Saint Vincent), where our family is from, is Cape Verde's flattest island and home to the city of Mindelo. São Vicente has the second largest population in Cape Verde and the majority of them live in Mindelo. The end of slavery led to an economic crisis in Cape Verde, especially in Santiago (island number 8). However, São Vicente's city of Mindelo had been developing its port and continued to grow its wealth by supplying coal to ships for fuel and trade. Eventually Mindelo replaced Praia in Santiago as the most active port in that region. When oil replaced coal as fuel - Mindelo's economy took a downturn - however, not before the wealth from its coal mines, made Mindelo the cultural capital of Cape Verde.

3) Santa Luzia (Saint Lucy) like all Cape Verdean islands' is of volcanic origin. However Santa Luzia has never had permanent inhabitants. Administratively, Santa Luzia is not part of any municipality, but in the public domain of Cape Verde. In addition to the islands proper 17 square miles of land, it has a nature reserve that also covers 181 square miles of ocean. Today, fishermen from the nearby islands of São Vicente and Santo Antão fish in the waters around Santa Luzia. The island has historically been used for grazing animals and has a meteorology station built on it. Together with its islets of Ilhéu Branco and Ilhéu Raso, Santa Luzia is on the list of UNESCO's World Heritage Sites and declared a protected area in 1990, the Santa Luzia Nature Reserve.



4) São Nicolau (Saint Nicholas) Tarrafal de São Nicolau became an anchorage mountainous island, for whaling ships; but was little used because it was so far from the main human settlement on the island. Further, when São Nicolau's oldest town Porto de Lapa became a popular place for pirate attacks-it was abandoned for a safer town situated in the valley near the river Ribeira Brava. However, the town named Tarrafal, became São Nicolau's largest settlement on the island and its main port.

4) Above: São Nicolau- https://commons.wikimedia.org/wiki/File:Bela-vista-net-Sao_Nicolau-map.

Cape Verde Islands 3

FROM PLACE BASED TO WEB BASED PRACTICES
MODELS & METHODS FOR THE POWER OF VOICE

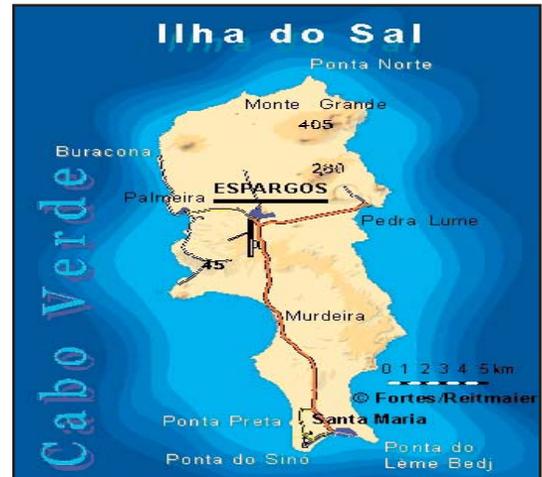


Above: Oliver (left), Curtiss III (right), photos by Curtiss II & Carol.

5) Sal (Salt) is a tourist destination with white sandy beaches and over 350 days of sunshine a year. Cape Verde's most famous singer Cesaria Evora came from Sal. While its capitol city is Espargos, Sal got its name from two large salt ponds; (Pedra de Lume and Santa Maria). Before that there was only a small fishing village near the town of Palmira. When the salt industry developed, Pedra de Lume and Santa Maria they became cities supplying 30k tons of salt primarily to Brazil, Portugal & France.

6) Boa Vista (Good View) has a settlement Povoação Velha, established in 1620, for its salt deposits - used mainly by the English. By 1820, after many pirate attacks, Boa Vista's population moved to its one municipal city Porto Inglês, later renamed Sal Rei. Boa Vista is the third largest Island in Cape Verde with numerous hills and mostly a flat landscape. Famous for its large beaches like Atalanta, Cabral, Chaves, Ervatão, Gatas, Santa Mónica, Varandinha - Boa Vista is known for its desert - Deserto de Viana and dune fields making it ideal for vacations.

7) Maio (May) is a small, arid island with beautiful beaches and one municipality. Maio's scarcity of water is the biggest problem for the locals. The island's main town Porto Inglês is near the island's airport. Maio prospered by exporting salt, sweet potato, cassava, papaya, figs, coconut, tamarind and meats from goats, cows, pigs, chickens as well as tuna, sailfish and coral fishes. During the rainy season corn, beans, pumpkins and melons are grown. Maio's economy is heavily supported by migrant workers who send money home to their families.



5) Above: Sal - <https://commons.wikimedia.org/wiki/File:Bela-vista-net-Sal-map>.



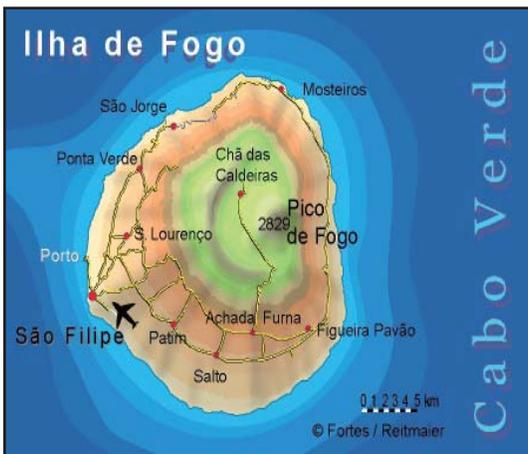
6) Above: Boa Vista - https://commons.wikimedia.org/wiki/File:Bela-vista-net-Boa_Vista-map.



7) Above: Maio - <https://commons.wikimedia.org/wiki/File:Bela-vista-net-Maio-map>.



8) Above: Santiago - <https://commons.wikimedia.org/wiki/File:Bela-vista-net-Santiago-map>.



9) Above : Fogo - <https://commons.wikimedia.org/wiki/File:Bela-vista-net-Fogo-map>.



10) Above: Brava - <https://pt.m.wikipedia.org/wiki/Ficheiro:Bela-vista-net-Brava-map>.



Above: Marina, photo from mother's family archive.

8) Santiago (St. James) is the largest island of Cape Verde and home to both the nation's capital Praia as well as half of the Cape Verdean population. Santiago was one of the first islands to be settled and is now a United Nations Education, Scientific and Cultural Organization (UNESCO), world heritage site which protects its cultural and natural resources which are judged to be of outstanding value to humanity.

9) Fogo (Fogu or Fire) is so mountainous, it has a number of different climates and it is Cape Verde's fourth most populous island. Pico de Fogo reaches the highest altitude of all the islands in Cape Verde. Practically the entire island of Fogo is one cone shaped volcano that has been stacked by its eruptions and cooling lava. Fogo still has an active volcano at its summit called Pico do Fogo which has become a major and growing attraction for tourists. The city of São Filipe and the town of Chã das Caldeiras are located in a volcanic crater. São Filipe is Fogo's capital city and second oldest town in Cape Verde.

10) Brava (Wild or Brave) the smallest inhabited island in Cape Verde was started with settlers from Madeira and the Azores. However, 50 years later in 1680, Brava's population grew by several thousand people after a volcano on the neighboring island of Fogo erupted. Frequent pirate attacks on Brava forced the population towards the interior of the island, where the municipality Nova Sintra was founded. In the early days, whaling ships used the island of Brava's coastal communities (Fajã de Água and Furna) to stock up on supplies and drinking water. They also hired men from Brava as sailors, and many of these men from Brava settled around the Massachusetts whaling port of New Bedford.

Our Family History

FROM PLACE BASED TO WEB BASED PRACTICES
MODELS & METHODS FOR THE POWER OF VOICE



Above: Sophia and Aaliyah - by Paula Robinson Deare.



Above: Naomi - from family archives.

As I mentioned earlier, there are two kinds of islands:

1) A high volcanic island is an island that began with a volcano that erupted above the ocean and cooled down to form a high island. High islands often have fresh un-salted drinking water called groundwater.

2) A low island is created when volcanoes erupt, rise and then sink and cool, but get stacked up just above or at the waterline by coral reefs, soil and rocks to form a low island. Low islands are usually without places to store fresh water and some get nearly covered by ocean tides.

Fresh groundwater is drinking and bathing water that makes it possible to live on an island. Groundwater is rain water hidden beneath the earth's surface in rock and soil pore spaces as well as rock formations. Groundwater builds up to become streams, wells and rivers. About 30 percent of all fresh water in the world is called groundwater because it comes from under the ground. So now that you understand more about Islands, I will tell you about the kinds of lives our family had.

Like the Azoreans and Cape Verdeans mentioned earlier, we are a uniquely blended family with an ethnicity and culture of people from maritime cultures across the oceans. As a matter of fact, my research on our family shows that we have lived near the ocean in different places around the world for hundreds of years.

Our family is historically an island family from both parents on your grandfather's side, their roots are in Cape Verde. My family on my grandmother's side came from Nova Scotia, Canada and my documents show they were Cape Verdean before they arrived in Canada. We also have Portuguese and African family from my grandfather's side in North Carolina and South America.



Above: Steven II and Steven I - by V. Paul Deare.



Above: Chanellis, Janellis & dad, Chaun by Amaryllis.



Above: (left) Uncle Gideon II - (right rear) wife Ellie, Scott, Joana & Gideon III - seated Gideon II, photos from family archives.



Above: Aunty Ann - beloved foster sister.



Above: Aunty Ann (rear right), Ricky (rear left) and Joanne (center front).

Its a little complicated, but let me slow down and start from the beginning of my research. My mother, your first great grandmother, was a foster child. So I've had to do some real investigating because mom's childhood records were held by an agency that protected the rights and privacy of each individual child and therefore divided the family records.

A foster child is a child who is raised by a guardian other than their parents in an emergency situation where the birth parents are not able to care for or raise their children.

Both of my mother's parents were in heaven by the time my mom was five. But, she and her siblings were taken in by one kind and earnest couple in East Providence, Rhode Island. This couple kept my mother and her siblings together until they were old enough to care for themselves. The couple also took in Aunty Ann. Aunty Ann was as close to my mom as her other sisters and I often saw them giggle as adults. Aunty Ann had two children, Joann & Ricky, who are still part of our family.

My mother had two older sisters, Naomi and Mary as well as an older brother Gideon II and a baby sister Rose. Rose was raised with a different family and my mom never reconnected with her. However, we still participate in genealogy searches hoping to find her.

Aunt Naomi had 13 children; Aunt Mary had 7 children; and Uncle Gideon II had 2 children; and my mom had 11 children. All of these children are first cousins and most also have children. Therefore, you have many aunts, uncles & cousins, these are just a sampling of photos.

2nd Gen Born in the USA

FROM PLACE BASED TO WEB BASED PRACTICES
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Above: part of the family of 13 (left) Michael, George, David, William (far right) their mom Naomi.



Above part of the family of 7: (left) Andre, Robert Jr., James, Robert Sr., Wayne (far right) their mom Mary.



Above part of 11: (rear) Paula, Barbara II, Shirley, Joy, Bridget, (front) Barbara I, Melody, & Kimberly, (far right) mom, Barbara I.

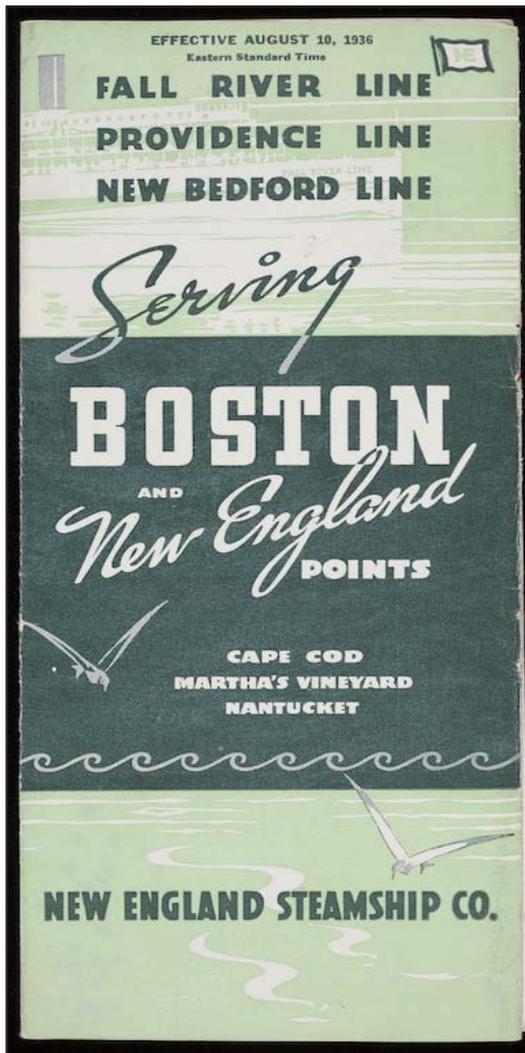




Above: my rendition of grandfather, Gideon I.



Above: (left to right) Nana Barbara, Aunt Naomi, Aunt Mary.



Above: New England Steamship Company.

From this point, you should understand, it is my mom's parents and grandparents, who are the key missing relatives in our story. My mother didn't know a lot about her biological parents' family because she was only three years old when the foster care process started. Biological parents are the parents we are born with. I've had to look through a lot of records to find out about my mother's biological family in order to put this part of our family history together.

As I searched for records about my mother's mom Rose, who is my grandmother. I found information that Rose and her husband Gideon I, worked and lived in New Bedford with their children when my mother was a toddler. New Bedford is coastal city in Massachusetts with a strong history in whaling and fishing.

The records I found on my grandfather, Gideon I, who is your 2nd great grandfather included his 35 year career as a porter on ships in Fall River, MA; New Bedford, MA; Providence and Newport, Rhode Island. All cities known for the maritime trades. My mother would talk about her father's looks and his stories of their roots to native peoples, but she didn't remember much more.

Over time, I have come to understand that my mother was more connected to her family than she realized because of her strong taste for steamed shellfish, Indian pudding, stuffed clams, codfish cakes, lima beans, black olives, varied cheeses, crusty breads and potatoes boiled and then fried with onions and served with eggs the way they are used in Bacalhau. We ate lots of these things growing up. She would also order baked stuffed cod, lobster or clams nearly every other week when we ate out and just relish over the flavors. She tasted and savored each bite as though she were revisiting memories of love from her childhood. No one we knew ate like we did and the food we loved bonded us as a family.

Family to The Americas

FROM PLACE BASED TO WEB BASED PRACTICES
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Above: (left to right) Nana Barbara and me.

I will also say that my mother, your first great grandmother was a strong and brave woman. She worked as an armed guard over the course of her 40 year career, which included private security companies, courtrooms and the international aerospace & defense manufacturer, Raytheon, where she retired. Mom was serious about her work in law enforcement. She studied martial arts and other forms of self-defense as well as weaponry.

Your 1st great grandmother opened lots of doors for others by being the first Black woman to do the work she did. Other women and men of color followed in her footsteps. So, "Nana Barbara" was a hero and because she was a woman we call her a "Shero." Nana Barbara married "Papa Paul," my father, your 1st great grandfather who was a musician and band leader. Papa Paul, who made a dozen jazz records with Decca Recording Company in the 1940's. Papa Paul put a lot of men from different cultures to work as professional musicians. There is so, so much to tell about my dad - in another story.

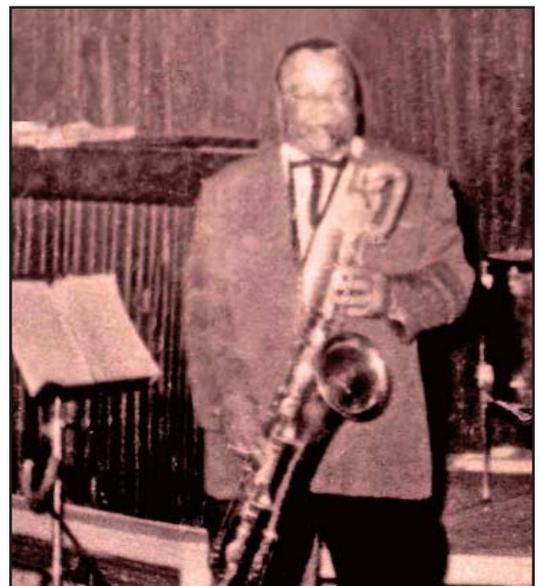
For this journal, we will focus on my mom's family. I have collected records going back at least four generations on the men from my mother's side of our family. And, I have researched my female or mitochondrial DNA which shares the ancestral lineage of the women we come from all the way back to Africa and the so-called first human woman on earth, Eve. So, what I will do now is share what I've learned about nana Barbara's family.

My mother had eleven children, eight girls and three boys. There was: Aaron, William, Bridget, myself, Barbara II, Melody, Kevin, Tracy, Kim, Joy and Shirley. My grandparents are the grandparents of each of my sisters and brothers. My mother's parents are also the parents of my aunts Naomi, Mary, Rose II and uncle Gideon II.

Let's begin to set up a family tree.



Above: Nana Barbara in uniform.



Above: my dad was a bandleader & saxophonist.



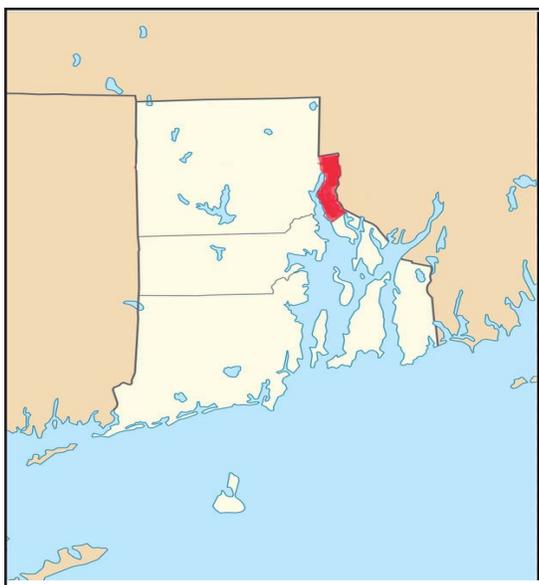
Above: mom front seated with her daughters rear.



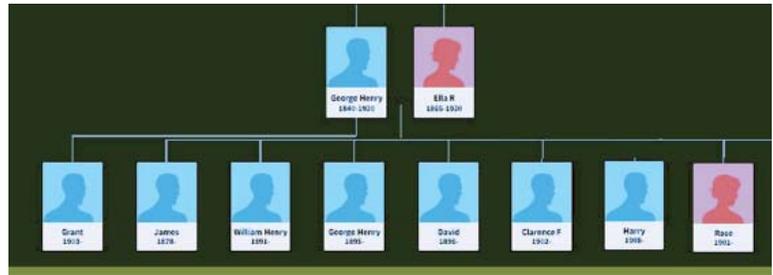
Above: Nana Rose by Paula Robinson Deare.



Above : North Carolina.



Above : red - East Providence, Rhode Island.



Above: I have found Rose may have had seven brothers.

My mother's mom, "Nana Rose," had six brothers. She was the first girl in my mother's family from Canada to be born in the United States. Nana Rose, was born in the coastal community of East Providence, Rhode Island. East Providence is located between two rivers, with the Providence river running along its entire length to empty into the Atlantic Ocean. East Providence is made up of large communities from Portugal, the Azores, Madeira and Cape Verde.

When Nana Rose grew up she married "Papa Gideon" who is my mother's father. Papa Gideon and Nana Rose lived in the coastal city of New Bedford, Massachusetts until my mother was three years old. He spent 35 years in the maritime industry working on ships until he retired to the coastal city of Newport, Rhode Island.

Papa Gideon's family was from Camden County, North Carolina, a coastal county and state. However, this is where my research became difficult. I can find Papa Gideon's parents; Thomas and Sarah, their marriage, where they lived, including Papa Gideon's sister Indiana. I can find and one of papa Gideon's grandparents, his mom Sarah's father Benjamin but that is as far as I've gotten in North Carolina. I have come across a record that shows Papa Gideon's parents may have lived in Virginia, so I will begin a new search there.

I have also run into roadblocks with Nana Rose's mother from Nova Scotia and father from New York. Most of the work I have done has been with libraries, city and state records, family records and the internet. I have not given up looking with these means, but I did set it aside for now. If all goes well, it may be possible to travel to the places each of them lived to gather more information.

What I have shared with you this far has taken me nearly fifteen years to figure out, so I imagine I will have a few more years researching those next steps. I am proud of what I have been able to accomplish this far because this is the first time our family has had the time to actually look up and figure out who we are.

is Alive in Our DNA

FROM PLACE BASED TO WEB BASED PRACTICES
MODELS & METHODS FOR THE POWER OF VOICE

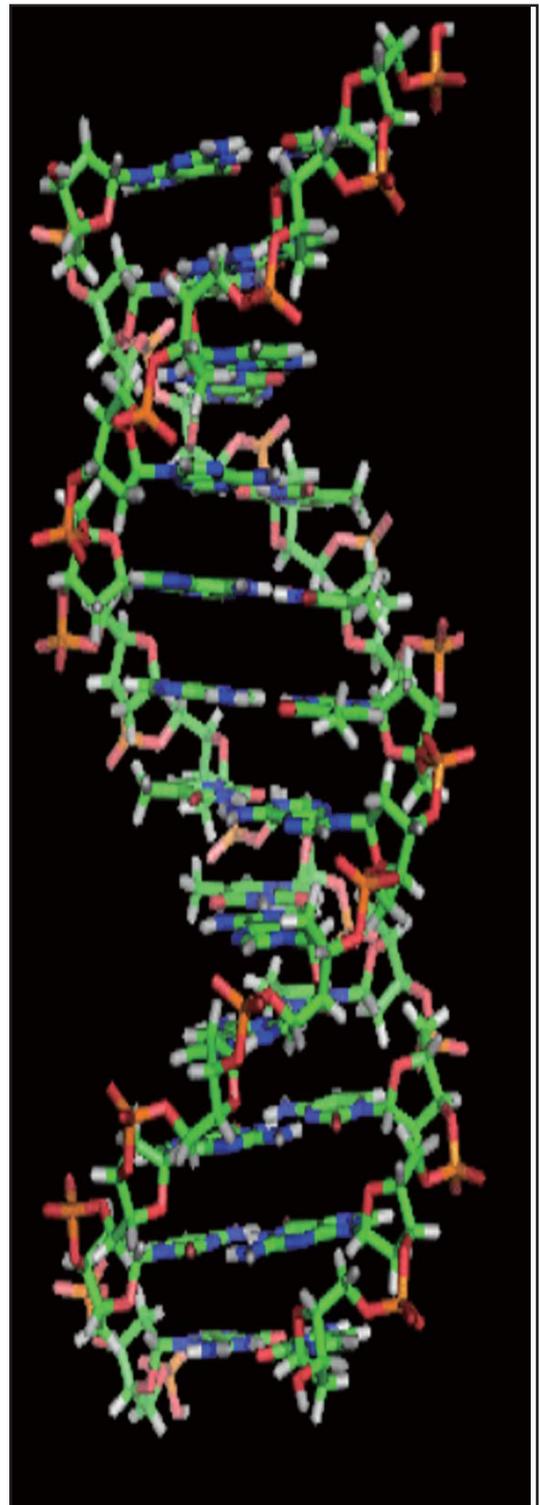


Above: red - Nova Scotia, Canada; Massachusetts, New York, Rhode Island & North Carolina by TUBS - <https://commons.wikimedia.org>.

What is important about knowing who we are relates to identifying the skin we are in for ourselves as human beings with ethnic pride and self awareness. We cannot allow others to point at us and determine who they think we are, whether from afar or at random. We must determine our ethnicity and our cultural heritage so that we can determine who we are as we evolve and enjoy our right to exist with honor and dignity.

Our ancestors gave our family an evolutionary knowledge of survival that is alive in our DNA. The picture on the right shows what DNA looks like. However, we have to know who our ancestors are in order to be able to use their evolutionary knowledge. Evolutionary knowledge is our family's health history, what we look like and our physical attributes. We also have their traditional knowledge which includes things like: cooking, gardening, sewing and crafts, heritage regalia, healing practices, and cultural artifacts. There are also family trades and special events that marked our family evolution such as college graduates, business owners or doctors who helped people in our neighborhood, region and in our country. We have four generations family members in the military, including grandfathers, fathers, uncles, brothers, an aunt and my son, your uncle Chaun.

Our participation in the development and the freedoms of the country we live in also makes this country our ancestral homeland. Our family has been here for many, many generations and our elders have worked their entire lives and given their all, so we could have a bright future full of hope, happiness and love. Knowing your ethnic heritage and ancestral, culture means no one knows you better than you know yourself and that personal power is the ancestral gift that is alive inside your DNA.



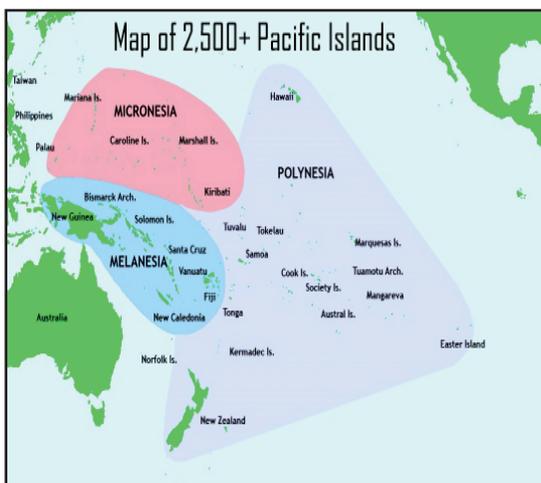
Above: The structure of DNA called a double helix
By Zephyris, CC BY-SA 3.0,
<https://commons.wikimedia.org/w/index.php?curid=6285050>.



Above: 1400's stamp by Jcmurphy at Wikipedia. - Public Domain, <https://commons.wikimedia.org>.



Above: Iberian Kingdoms 1400's by Corona de Castilla 1400 by Milenioscuro - <https://commons.wikimedia.org>.



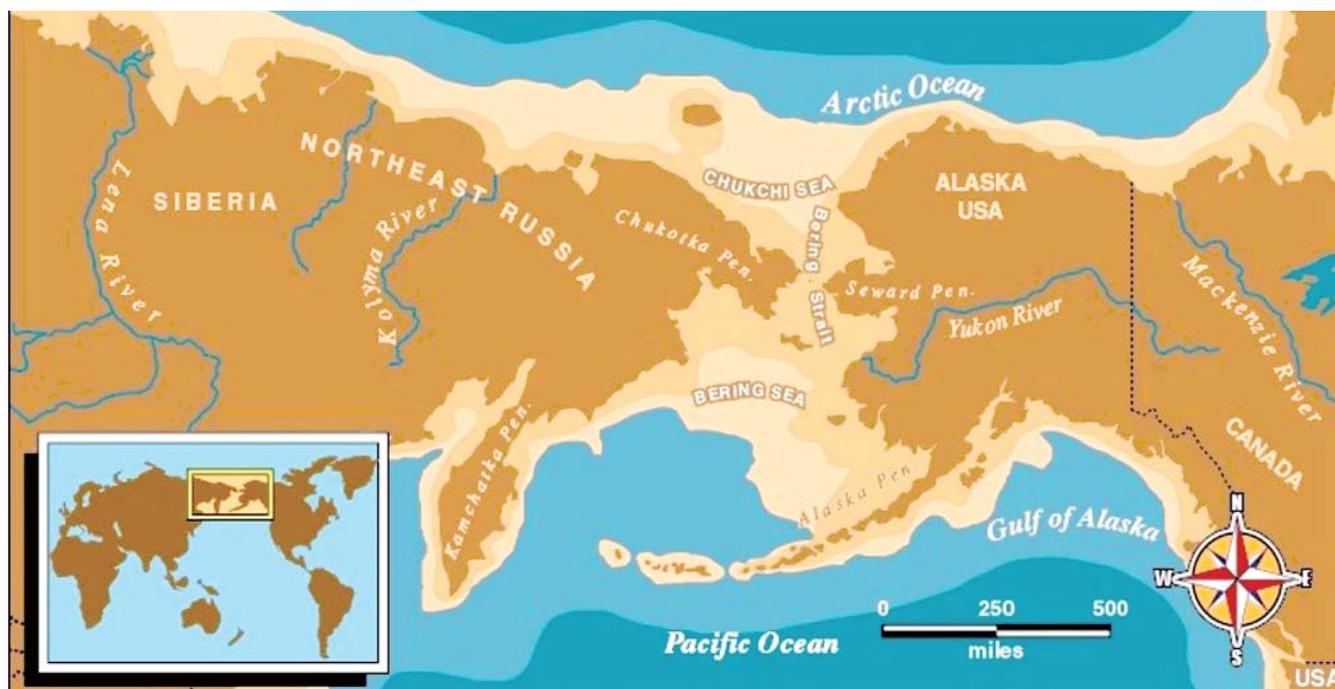
Above by Kahuroa - based on VaKa Moana <https://commons.wikimedia.org/w/index.php?curid=61904861>.

The history of cod fishing and whaling can be traced back to the Portuguese that hunted and found vast cod reserves near Nova Scotia, Norway, Iceland, and Newfoundland. According to my DNA, it is possible we had Cape Verdean and Scandinavian relatives serving on fishing ships, who landed and settled in Nova Scotia. My Iberian DNA is nearly 50% of my European DNA. Iberia is a peninsula in south-western Europe, divided between Spain and Portugal. Iberia also includes Andorra, Gibraltar, and a small part of Southern France. Iberia is the second-largest European peninsula, after the Scandinavian Peninsula.

Maritime communities were open to people of color because there was work. Boats needed sails, carpenters, barrel makers, blacksmiths, rope makers, people to load and unload ships and more. The work of seamen required preparation, fishing and unloading the ships, as well as delivering what was acquired. Blacks could get work without the fear of enslavement. If you showed up for work, you were allowed to work because there was so much to do including the salt preservation of cod. Although it is not known when it started, salt preservation was used in Egypt at least 2,000 years before Christ was born. Salting is the preservation of food with dry edible salt. Dried and salted cod can be stored for years, ensuring food security on land and sea. Cod fish was the main seafood used for Bacalhau, which is eaten worldwide.

My earliest DNA is almost equally East Asian, Southeast Asian and Native American which means that we are connected to those who migrated to the United States by following herds of animals across the Bering Strait land bridge (also known as Beringia) which connected Asia to North America some 1,500 years ago. Those populations walked from Alaska down through North America and became the indigenous people of America. We are also connected to people from the 2,500 plus Pacific Islands who traveled the seas by canoe and visited South America to become the indigenous people long before Europeans arrived. The Pacific Islands include Fiji, Indonesia, Guam, Polynesia, New Zealand, Hawaii, Tahiti and Taiwan.

When did our family first get to the United States? Based on the DNA science from Native Americans, South Americans, and the DNA of Southeast Asians, between 800 and 1,200 years ago. What makes this part of our story cohesive is my grandfather who drilled into my mother and her siblings their Native American heritage with talks of Native American culture through his part-Cherokee Mother and my grandmother's part-Blackfeet mother.



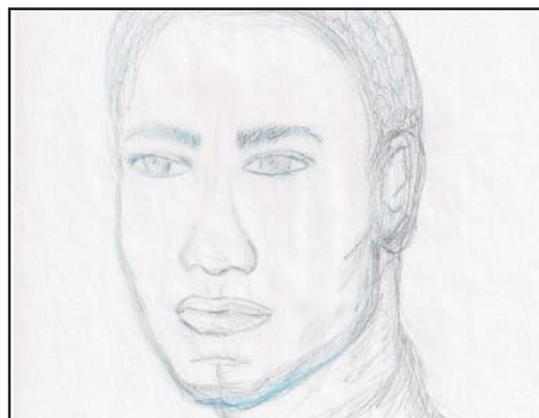
Above: Beringa Land Bridge where early tribes walked from Asia to Alaska - by the United States National Parks Service.

So to be clear, my grandfather's mother Sarah, who was part Native American Cherokee, lived in Camden County, North Carolina with her husband Thomas. Sarah's parents records detail her father Benjamin, who was Portuguese and his wife, who was Cherokee.

While I have found Sarah's father, whose family name shows that he came from Cape Verde. Her mother's name is unknown at this time. I have come across records that show that Sarah may have had a brother who bore a son, that was in the U.S. army in New York in the 1940's.

Sarah's husband Thomas worked as a share cropper and may have descended from the Cape Verdeans held in slave bondage known as Gullah or Geechee of North Carolina. Based on my DNA, Thomas most likely descended from Iberian Moorish Cape Verdeans sent to the U.S. Carolinas on slave ships. Up to 12 million slaves were shipped to the Americas and Europe, the majority from West Africa. Cape Verde and West Africa were slave export sites between 1462 and 1876.

On the northern side however, there was my mother's grandmother, Ella. She was the mother of Rose and her seven brothers mentioned earlier. Ella was part Native American Blackfeet. That means her parents were likely Cape Verdean and Native Blackfeet Indian. Ella was born and raised in Nova Scotia, Canada. Nova Scotia is a maritime community island in the North Atlantic ocean.



Above: Thomas from North Carolina by Paula.



Above: Sarah wife of Thomas, by Paula.

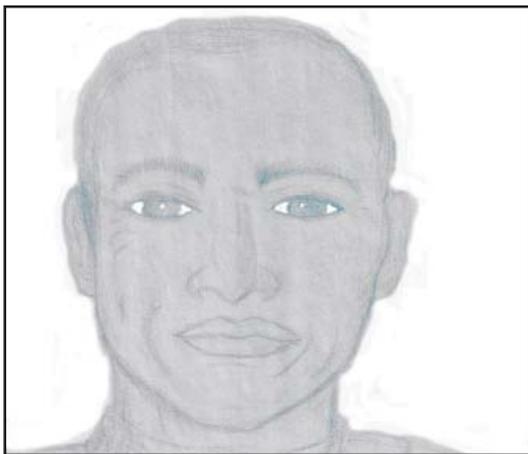
Nova Scotia Canada



Above: Ella, born in Nova Scotia, by Paula.



Above: Nova Scotia in red, Canada - map wikimedia commons.



Above: George, born in New York, by Paula.

Ella's husband George, was my mother's northern great grandfather. According to my DNA timeline and records, George had to be a tall, large frame, brown skinned Cape Verdean who worked in the maritime trades. George was a stevedore who loaded and unloaded ships in New York. New York is a city on the Atlantic ocean coast that has a long history in the maritime trades. Even Frederick Douglass looked for work in New York.

George met Ella in Nova Scotia. George brought Ella to the United States in 1883, after the Emancipation proclamation was issued. They settled in East Providence, Rhode Island. Ella and George had seven children and their only daughter was Rose.

It was typical of the period for sons to be in the same line of work as their father's. My mom's 2nd great grandfather (George's dad) was almost certainly a maritime worker in New York during the early 1800's at a time the Portuguese still hunted fish in the Atlantic ocean.

George's mom, my mom's 2nd great grandmother may have been a free black woman already living in New York. I do have proof that they settled in New York where George was born. Our family comes from a variety of ethnic people that came together because of a shared language, history, origin, humanity and values where they married to create our uniquely blended ethnicity.

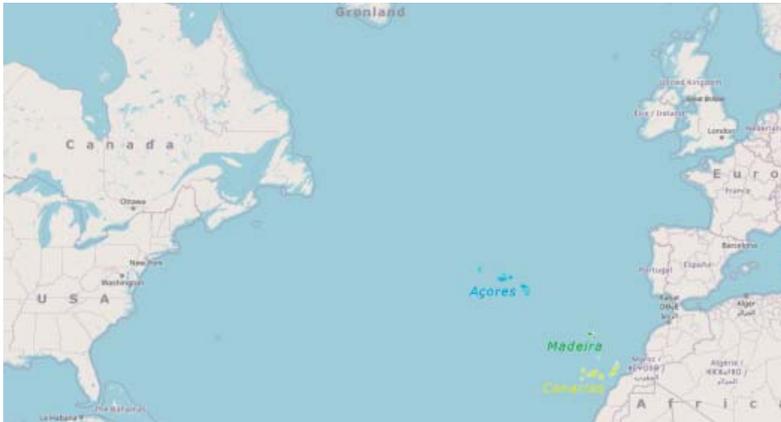
In the 1790s, maritime communities along the U.S. East Coast were developing societies including American whalers from New Bedford and fishing ships from Portugal which traveled to and from Cape Verde. During that time, many Cape Verdeans joined these crews. By the mid-1800s New Bedford had transformed into an economic maritime center, where Cape Verdeans excelled in the whaling & maritime industry trades.



By TUBS - This SVG locator map includes elements from this locator map; CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=15949144>.

New England & Cape Verde

FROM PLACE BASED TO WEB BASED PRACTICES
MODELS & METHODS FOR THE POWER OF VOICE



Above: New England and Cape Verde - map wikimedia commons.



Above: CW Morgan, by Jan Kronsell - <https://commons.wikimedia.org/w/index.php?curid=7277386>

Between 1860 and 1965, forty-one percent of the ships trading between New England and the Cape Verde were owned by Cape Verdeans.

In 1922, the U.S. government restricted the immigration of peoples of color, seriously reducing Cape Verdean immigration for about 40 years. The reporting counts were controlled with lists like the one on the right. Those regulations also prevented Cape Verdean Americans from visiting the islands they feared being denied reentry back into the United States where they worked. In 1966, after the Immigration and Nationality Act of 1965, the U.S. government relaxed restrictions, and a new wave of Cape Verdean immigration began.

Like before, new arrivals traveled along the East Coast to Massachusetts, Rhode Island, Connecticut, New York, and other communities on the eastern seaboard. However, as the new immigrants met older Cape Verdean-American ethnic groups whose members looked like them, they both had become culturally different from each other.

Much like our family, and others, after being separated for so long, both groups knew very little of each other's recent history or treasured memories. That is why this journal is so important for keeping our elders' stories alive.

There is still a lot of our family research to do and some things written may have to be adjusted as we go along, but understanding our Cape Verdean roots and how our family made it to America is key to knowing our whole family story.

The generations rediscovered here, are a tether to where our family began. Their stories provide an anchor to our past that had begun to disappear through time. Each generation moving forward can now add their own experiences to grow this reference for future generations to share. What do you think your contribution will be?

TABLE 7. IMMIGRANTS ADMITTED BY QUOTA CHARGE
YEAR ENDED JUNE 30, 1966
(Numbers of visas issued and immigrants admitted will not necessarily agree. Differences may be caused by failure of the alien to make use of the visa issued, or by immigrants who are admitted to the United States in the year following the one in which the visa was issued, or by adjustments chargeable to future years.)

Quota Area	Quota Immigrants Admitted 2/					
	Annual Quotas 1/	1966	1965	Total	1966	Pool
	(1)	(2)	(3)	(4)	(5)	(6)
All quota areas	159,561	102,866	99,381	126,310	79,023	46,287
Europe	146,487	88,726	94,128	102,197	73,491	29,006
Austria	100	102	92	145	100	45
Belgium	1,405	1,271	1,392	905	905	-
Denmark	1,297	1,022	1,015	784	784	-
France	100	100	98	221	100	121
Germany	2,859	1,823	1,965	1,413	1,415	-
Greece	1,175	1,075	1,129	901	901	-
Hungary	115	119	85	91	91	-
Ireland	568	554	540	377	377	-
Italy	3,069	2,876	3,011	2,283	2,283	-
Netherlands	25,814	23,997	21,921	14,461	14,461	-
Poland	65,361	31,759	29,923	23,721	23,721	-
Portugal	308	308	333	4,926	308	4,598
Romania	865	854	813	942	865	77
Spain	17,756	6,134	5,256	3,068	3,068	-
Sweden	5,466	5,274	5,363	18,955	5,666	13,289
Switzerland	235	191	247	174	174	-
Turkey	384	374	395	273	273	-
United Kingdom	100	75	41	228	100	128
United States	3,416	2,428	3,137	2,262	2,262	-
Norway	2,364	2,219	2,237	1,584	1,584	-
Poland	6,468	6,456	6,238	7,103	6,468	615
Portugal	438	434	428	7,163	438	6,725
Rumania	289	289	284	1,099	289	801
Spain	230	272	251	982	230	752
Sweden	3,285	2,160	2,415	1,778	1,778	-
Switzerland	1,698	1,681	1,716	1,310	1,310	-
Turkey	225	182	171	672	225	447
U.S.S.R.	2,687	2,668	2,703	1,748	1,748	-
Yugoslavia	942	968	926	2,370	942	1,428
Other Europe	700	329	396	305	305	-
Asia	3,690	2,290	3,292	21,644	3,089	18,555
Asia-Pacific	100	80	93	42	42	-
China	100	122	92	151	100	54
China persons	100	74	93	11,379	100	11,279
Cyprus	103	67	708 4/	386 3/5/	386	-
India	100	102	100	284	100	126
Indonesia	100	100	99	1,946	100	1,846
Iran (Persia)	200	127	200	214	200	14
Iran (Persia)	100	100	101	331	100	231
Iraq	100	105	93	425	100	375
Israel	100	100	101	411	100	311
Japan	185	177	181	877	185	492
Jordan and Arab Palestine	200	206	196	687	200	487
Korea	100	94	111	528	100	428
Lebanon	100	100	100	227	100	127
Malaysia	100	98	99	286	100	186
Philippines	100	47	95	2,687	100	2,587
Syrian Arab Republic	100	94	108	155	100	55
Thailand	100	99	88	88	88	-
Viet Nam	100	92	97	104	100	4
Yemen	100	97	75	103	100	3
Other Asia	1,460	238	463	370	370	-
Africa	6,274	1,232	1,332	1,650	1,186	474
Algeria	574 3/	67	223	148	148	-
Ethiopia	100	97	86	61	61	-
Ghana	100	101	89	71	71	-
Libya	100	100	80	87	87	-
Morocco	100	105	96	145	100	45
South Africa	100	102	93	168	100	68
Tunisia	100	98	83	94	94	-
United Arab Republic (Egypt)	100	100	101	461	100	361
Other Africa	3,000	461	481	443	443	-
Oceania	700	381	435	708	476	232
Australia	100	100	100	274	100	174
New Zealand	100	113	88	122	100	22
Other Oceania	500	168	247	312	276	36
North America	200	212	194	103	103	-
Jamaica	100	110	94	43 3/	43	45
Trinidad and Tobago	100	102	100	58 3/	58	-

1/ The annual quota for 1964 was 159,161, for 1965 was 159,561 due to the assignment of quotas for newly independent countries. During the transition period P.L. 89-236 the established quota will equal 159,261 with the elimination of the Asia-Pacific, Jamaica, and Trinidad-Tobago, as quota charges after December 31, 1965.
2/ Figures include adjustment of status cases. Adjustments chargeable to future years are included in year of adjustment.
3/ Admissions with visas issued prior to December 31, 1965.
4/ Includes 407 Section 244 suspension of deportation cases in 1965 and 552 in 1966.
5/ Quotas established by President's Proclamation No. 3570 of January 7, 1964.

Above: U.S. Immigration & Naturalization Service Report 1966 - Public Domain - <https://commons.wikimedia.org/w/index.php?curid=111661988>.



Above: Shirley & children, from family archives.



Above: Joy and daughters, from family archives.



Above: Cousins graduating college, by Paula.



Above: Gideon III and family, by V. Paul Deare.

As you can see by the map of the world on the following pages, my overall DNA is blended across timelines going back 2.4 million years to the first humans in East and South Africa. After fifteen years of studying the 23 & Me charts and DNA explanations, I was able to track our family lineage on the world map by timeline and ethnic group with a fair degree of accuracy to the first human tribe. I think I can explain it in simpler terms than I learned it.

The results of my ethnic breakdown on the right is a detail of the number of genomes in my DNA. According to the National Institutes of Health, there are approximately 1,000 nucleotide pairs of coding sequences per gene. Since people have about 100,000 genes, that equals about 100 million nucleotide pairs of coding DNA present in a single cell, which makes up an entire set of instructions. The percentages on the right were initially confusing because 0.1 (*Broadly Chinese & Southeast Asian*) seems like such a small number. Well, it turns out that 0.1 stands for 3 million base pairs of genomes which can determine hair or eye color, length of nose, etc. So, it is actually a very important number when it comes to defining what we look like and why, as well as where our looks and physical attributes came from. Also, typically, small numbers like 0.1 go back historically about 200 years or more. So I was able to approximate (using family records and stories), where in the family tree, the attributes I inherited from my ancestors came from. Alternatively, the larger the number, the more recent the ancestors on your timeline.

Looking at the big numbers on the right you'll see, Sub-Saharan African 63.7% is most recent and, according to 23 & Me, this entirely matches Cape Verdean DNA. The second largest number is 33.3% European almost fifty-fifty northern and southern Europe, where some ancestors went north and some went south. Then the final whole number is East Asian and Indigenous American 2.0% (with 0.2% trace ancestry and 0.8% unassigned). Based on these figures, this is where our family stories about Native American heritage is proven.

do with Ethnicity?

FROM PLACE BASED TO WEB BASED PRACTICES
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Above: Kristian and son, from family archives.

So how did these family members bring our story to the United States and Canada? Every woman's DNA can be traced back to the first woman nearly 2.5 million years ago, but how we experienced family migration from then until today is what makes the story of who we are now.

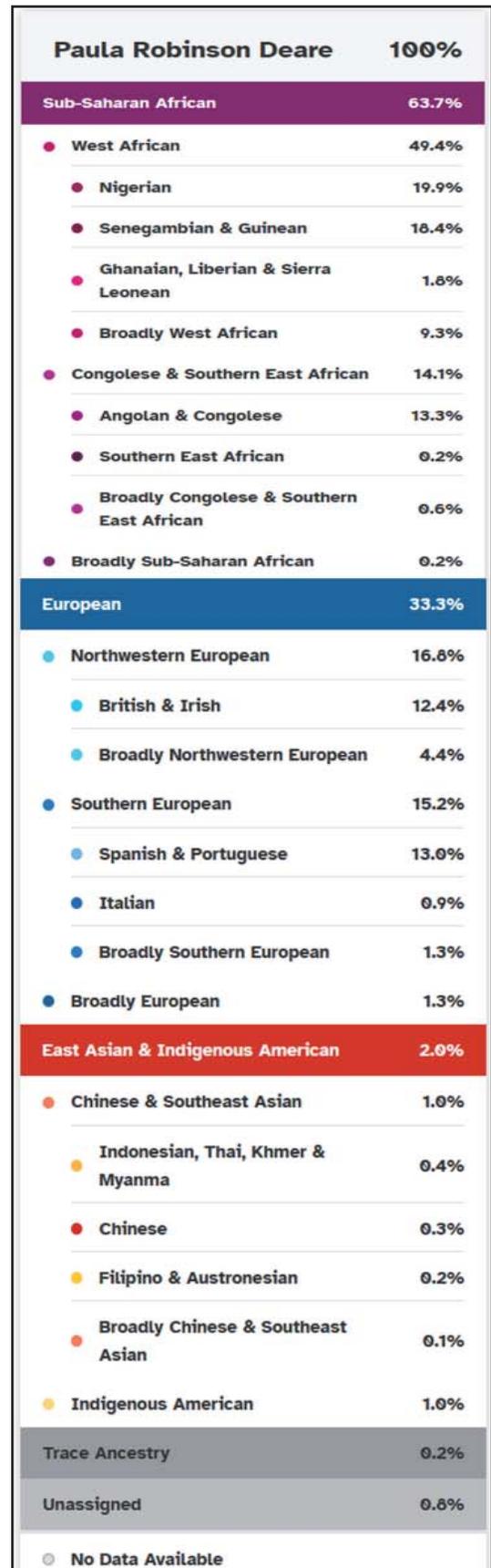
As you can see by my DNA chart on the right, my West African DNA is more abundant and recent than my Central and South African DNA. That means my oldest African DNA is East African and Broadly Sub-Saharan African. According to 23 & Me, this is where my family originated on the world map.

This also means most of my oldest African relatives migrated northwest both toward North Africa and West Africa, as hunter gatherers, farmers and trades people and landed likely by slave capture in Cape Verde. As I have explored my African DNA from Cape Verde, I have also learned that members of our family likely came from the island of São Vicente.

As mentioned earlier, my recent DNA from Northwestern Europe is split in half with Southern Europe. So it's probable that my Northwest European, British and Irish ancestors headed north and became part of the people of the Scandinavian Peninsula while my Iberian Peninsula ancestors traveled south and integrated with Portuguese, Spanish and Moorish mariners.

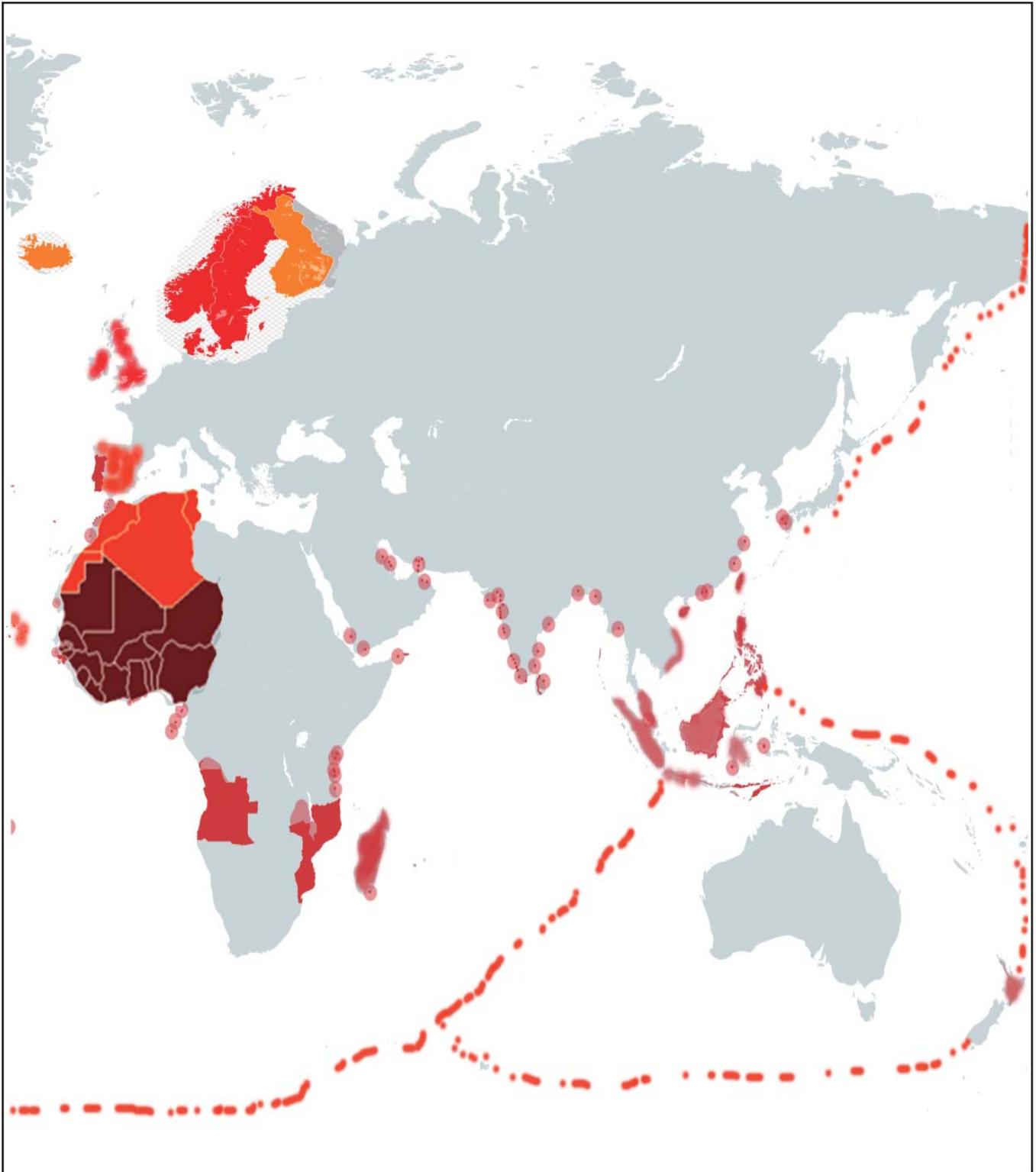
My DNA markers also show a Scandanavian ancestry timeline that goes back more than three-hundred years to about 1690. Family records do show at least one person in my mother's Cape Verde ancestry may have traveled with or married someone in the cod fishing industry of Nova Scotia between 1453 and 1700.

Another relative may have traveled with the Basque whalers of the Iberian Peninsula in the 1600's, who led the fishing trade from the North Atlantic to the South Atlantic oceans five-hundred years before Columbus.





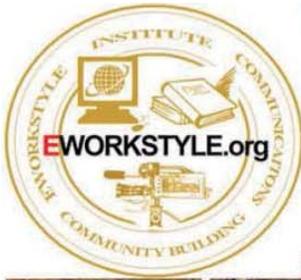
This is a combination of maps that have been blended to show in red our journey from Africa to the Americas based on what is found in my DNA. The original map of Portuguese conquest was created by By Gabriel Ziegler - [1], CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=123204041> The map of Scandinavia. By DemonDays64 -



This file was derived from: Blank map of Europe (without disputed regions).svg Legend from Map of Scandinavia.png, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=109745719> The map of Africa was created by Chtrede - Own work, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=15697193>

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<p>History of Power & Money The construction of power, the growth of wealth and impact on the blue economy as it emerges into a new frontier.</p>		<p>Cape Verdean Migration Watch Luana’s video, to learn why more Cape Verdeans live outside of Cape Verde than inside.</p>	
<p>Stateless Refugee Crisis Learn about the millions of refugees desperately leaving war and how we need to think about present world solutions.</p>		<p>Pros & Cons of Gaming Ever wonder about the real importance of gaming? Sarik’s presentation & paper gives a great perspective.</p>	
<p>Picturing Frederick Douglass The most photographed person of the 19th Century, this video discusses Douglass’ steely photo-determination.</p>		<p>Freedom Isn’t Free Savon Baptista’s video & paper shows a love and respect for people of color who have fought for our freedom over their lifetimes.</p>	
<p>The Slave’s Cause Assumptions in the freeing of slaves holds that freedom was a benevolent gift. Dr. Sinha’s research tells a different story.</p>		<p>Art or Technology? Amanda’s video and paper makes us think about our priorities with younger generations’ technology use.</p>	
<p>Who is Being Incarcerated Formerly incarcerated young men discuss ethics, law and imprisonment with Judge Outlaw with critical respect.</p>		<p>Native Lands & Privilege Edwin’s paper and video explores information on the earth’s gifts we must stop neglecting for our children.</p>	

INSTRUCTIONAL RESOURCES

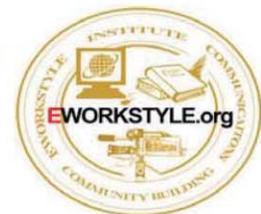
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<p>Nutrition & Wellness Jordan found healing in the foods he has come to love and understand; his video shares his experiences.</p>		<p>N.E. Oceanside Region Download Tisiana's paper to learn more on the New England region and many Interesting things to do.</p>	
<p>Creative Class & STEAM Michael took a national approach to the changing sectors of work in his research. His video shares what the future holds.</p>		<p>On Being a Young Mom Download Ka-Lana's paper, for insight and inspiration on the courage, tenacity and difficulties of being a young mom.</p>	
<p>Blue & Green Economy Download Tylor's paper to get insight on how training, work and jobs are changing in the South Coast region.</p>		<p>The Culture of Wellbeing Darnel's paper & video explains wellbeing and cultural behaviors we can all incorporate.</p>	



Top left, 2021 Roundtable discussion on the History of Power and Money. Above, L-R: Joseph Lopes, Deputy Director, GNB MassHire Workforce Board; Ariadna Contreras-Roig; Edwin Sanes; Tylor Felix; Paula Robinson Deare; Tisiana Dalomba; Jessica Melbourne; Councilor Ian Abreu, One SouthCoast Chamber; and Dr. James Daniels, GNB MassHire Career Center.

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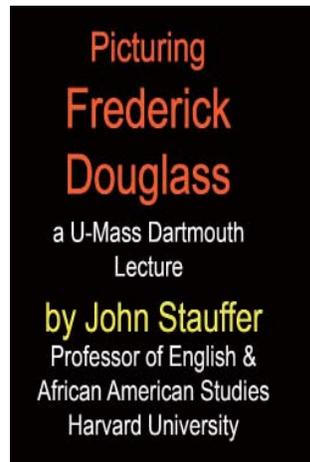
ECONOMY, WORK & LIFESTYLE



The “Future of Work” has been redefined by COVID-19 to meet the needs of industries that are drastically changing due to several years of social distancing, working from home and travel restrictions. Massachusetts has commissioned a new task force to prepare for the acceleration of technological advancements, and the widespread adoption of digitization, automation, robotics and artificial intelligence that will to reshape the American workplace. The many benefits from automation and artificial intelligence are expected to fuel immediate and widespread economic growth. Automation and artificial intelligence are expected to take the lead by transforming business processes, increasing efficiencies, and growing productivity through improved quality of goods and services, enhanced consistency in output, reduced costs and improved worker safety. There has also been much research and reporting on how disruptive this kind of technological expansion could be for workers. It is anticipated the next economic shift will be as disruptive as when the United States upgraded from an agrarian economy to the industrial age. A report by McKinsey and Company estimates that 50% of work activities are technically automatable right now and up to one third of the nation’s workforce may need to find new occupations by 2030. We anticipate the impact will primarily hit jobs in health, retail, accommodations, food services, construction, administration and professional services. Watch the History of Power & Money to learn more by visiting eworkstyle.org web TV on demand.

How to Prepare? Gain expertise, enroll in online Certificate Programs:

- *Employers need to develop a strategic plan focused on regional shift projections and investments in continuous learning in their workforce training.*
- *Instructors should change the way education and training are delivered and focus on teaching interpersonal skills, creativity & uniquely human skill sets.*



Above left: Paula teaching adults, Right Picturing Frederick Douglass video available free at www.eworkstyle.org

When you think about language, discussions, verbal literacy and communications - lack thereof has always been used to disrupt and polarize critical thinking by disinformation, sensationalism, misinformation, under-education, burning books, slinging negatives and more.

Our experience has shown chaos in communications means division of thinking into sporadic generally unrelated thoughts. Well thought out conclusions and solutions can only come from comprehensive discussions along trains of thought that can be followed and understood. When mentally assembling a series of events into critical consciousness to figure something out, one has to ponder on their entire encounter in order to make sense of it. Of course the event can be interpreted, understood, analyzed and processed differently by each person that shares the encounter and thus conversation about the experience is helpful in making sense of what was seen and what might not be understood. Understanding this, it is important to teach the difference between facts and opinion, which and include fun and important conversations that even cover confusion, harassment, chaotic language in order to understand tactics used to keep people from making clear and independent decisions.

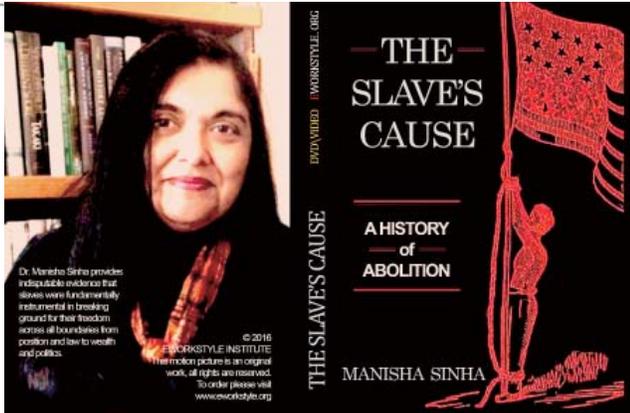
This becomes fun when incorporating the web as a playground on local to global human rights events and activities, public policy situations or racism structures that undermine equity from personal freedoms to livable cities. The idea is

to get students stretch their thinking and exchange ideas, perspectives and develop insight into pride and prejudices from marginalization to equality in gender, class, religion, social status, education and economic means. It is important to teach conversants to overcome their so called disadvantaged backgrounds by looking at democracy and equity across civics and education, and to be ambassadors that stand against the intensification of social inequities locally and around the globe.

As Eworkstyle Institute Community Fellows, our students have created an array of research papers that are available free in our Alumni Hall at www.eworkstyle.org. Most of the papers have free companion videos that are available at Eworkstyle Web TV. These materials are designed to help you begin discussions that encourage literacy and comprehension, especially with how the power of their voice can be used in research, interpretation, responsibility, ethics, decision making and deliverables for information sharing, writing and reporting.

The goal is to mastermind the concept of who students are in a global world, including what - according to their culture is a healthy working lifestyle via self-selection and self-interpretation from income equality to pride in reputation.

[Watch Picturing Frederick Douglass on web TV available free at eworkstyle.org.](http://www.eworkstyle.org)



Above: Dr. Manisha Sinha lecture on freedom from slavery

America has a long history of advocacy and protests against racial discrimination and human exploitation. The most virulent of that advocacy is well documented as the country began to constitutionalize its moral fabric and define itself as a world presence. While the American Constitution was still a fluid instrument embodying the rules that made up this nation; its principles and laws were decided as the accepted powers, responsibilities and duties of city, state and national government to be backed by legal and military action. The question of the day was, "Who shall America stand for on paper and in person?" Pushing that question hard was the Abolition Movement. As historic developments toward change that sought to end the Atlantic slave trade and liberate enslaved people, the action or acts of abolishing the system, practice and institution of slavery was a grass roots fight. Within the everyday experiences of enslaved people whose lives were in the possession of others, freedom was the foremost dream. How did slaves raise their cause to freedom? Was it all about the empathy of the slave holders who chose to let them go? Was the freedom of enslaved people up to the rich and the free who fought to change the laws? This is the video topic.

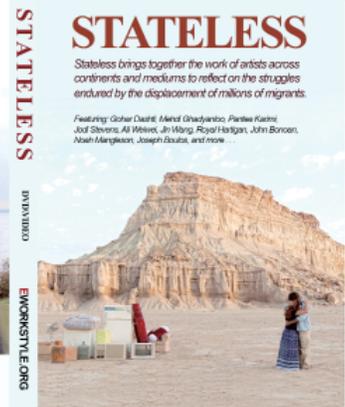
Today people are still fighting for their rights as fully constitutional human beings in the United States and around the world, often spurred on by the Black Lives Matter movement and the Women's Movement among others. What questions do you have?

[Learn more with Dr. Sinha free at eworkstyle.org.](http://www.eworkstyle.org)

The Syrian conflict and subsequent European refugee crisis have not only dominated news headlines, but also discussions among artists and intellectuals around the world. *Stateless* brings the discussion to ordinary people in a way that helps us consider how to bring local to global solutions to this issue.



STATELESS is an incontestable short film with renowned Scholar & Arts Professor, Dr. Pamela Karimi, brilliantly narrating this important approach to discussing a global event. *BRAVO!*



Above: Dr. Pamela Karimi lecture on the refugee crisis

"Give me your tired, your poor, your huddled masses yearning to breathe free." A few words from the famous Emma Lazarus's poem "The New Colossus." Lazarus wrote the poem to raise money for the construction of a pedestal for the Statue of Liberty which was to enlighten the world. In 1903, the poem was cast onto a bronze plaque and mounted inside the pedestal base.

Millions of men, women and children around the world, over the years have been forced to leave their countries in order to escape war, persecution and natural disasters. The first colony in America was founded at Jamestown, Virginia, in 1607. Many of the people who settled in this "New World" came to escape religious persecution. From 260,000 settlers in 1700, America's colonial population grew eight times to 2,150,000. In the 1800s, millions of immigrants came to America and by 1948, the US Congress enacted the first refugee legislation after more than 250,000 displaced by World War II arrived. Since 1975, the U.S. has resettled an additional 3 million refugees. Did members of your family arrive in America during any of the above migrations?

Internationally, a stateless person is not considered a national by any state (country) under its constitutional law. Today, there are about 12 million stateless people in the world. What is happening with refugees and stateless people from South America, the Ukraine & other war zones?

[Learn more with Dr. Karimi free at eworkstyle.org.](http://www.eworkstyle.org)

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Above right: Paula with her communications class at the Roxbury Boys & Girls Clubhouse in Boston, MA.

About Paul & Paula Deare

FROM PLACE BASED TO WEB BASED PRACTICES
MODELS & METHODS FOR THE POWER OF VOICE



We were born in Boston, Massachusetts and our families are African American. Paul's family has roots in the Jamaican and Barbadian cultures and I have recently found that my mother's roots are from the Cape Verdean culture. Both of us grew up in neighborhoods not far from each other and our personal identities are as New Englanders with a taste for equity that was born in our teen years from the Civil Rights movement in the United States. However, we met in the 1980's as adults working in media. We have a lot of similarities (values, intellect, food, music, film, art) and are also direct opposites in more ways than one. Paul grew up in a small family and I grew up in an extra-large one. Paul has traveled extensively and I have traveled modestly. Paul has taught in universities during his entire career while working in the non-profit sector, primarily in some phase of developing American cities. I have worked primarily in the corporate sector and in mid-career made the switch from broadcast media to open my own non-profit. Both of us have worked with training organizations and colleges in communications media. It is both our diversity and our varying experiences that give us perspective on communications in today's world.

Backgrounds & Training Qualifications

Paula Robinson Deare (MIT Urban Studies Fellow '91, '02, MIT Sloan '12) brings communications technical knowledge and training from the print, radio and television industries. Prior to entering Public Relations with Fox Broadcasting, she served as a newspaper graphic designer, magazine columnist, radio talk show host and producer/host for cable TV in Boston, MA. After building a variety of media communications production labs and a lecture hall in Boston, Paula received recognition awards from the Massachusetts Teachers Association, City of Boston and State of Massachusetts. She grew her place-based media classes into a web-based institute. Paula holds an MIT Sloan School of Management certificate in Strategy and Innovation. A member of MIT Urban Studies & Planning Community Fellows' alumni, Paula was granted their Excellence in Media and Technology award. Paula founded Eworkstyle Institute in 1995 and serves as CEO and Communications Media Instructor. Classes were held at the Low Tide Yacht Club pictured above & right.

Vincent Paul Deare (M.L.S., M.S., CAGS Ed., Ed.D. (ABD)) has a background in the development of American cities, in conjunction with 40 years of college instruction. Paul has also worked as: a project consultant for the Schomburg Center for Research in Black Culture; co-founder of the Caribbean Center for Understanding Media (U.S.V.I.); funding manager for the Massachusetts Council on the Arts & Humanities and co-founder of BNN-TV/Public Access Foundation. Paul has experience with all levels of community revitalization, from grass-roots to civic leadership in Massachusetts, New York, California, the Caribbean and China. Paul was a founding faculty member and prior learning coordinator for Springfield College School of Human Services, Boston Campus where he taught for nineteen years. He specializes in policies of social equity, neighborhood development and currently serves as Eworkstyle's COO. Paul co-hosted classes at the Yacht Club.

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