

2013

## Greene, Kitty

Kitty Greene

Debbie Frost

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### Recommended Citation

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Carolina Connections  
Kitty Greene  
Debbie Frost  
July 22nd, 2013  
Home of Kitty Greene, Beaufort, South Carolina

**[Begin recording]**

DF: Good morning. Today is July 22nd and we are with Kitty, Kitty Greene, and she has been so gracious to let us interview her. She's gonna talk about the Gullah Project, Gullah Carolina Connections. (Turns to KG) Good morning!

KG: Good morning!

DF: Miss Greene, could you tell us a little bit about what your experience on the island and how you've been received since you, from since you've come to the island.

KG: Well we moved here, my husband and I, my children--our children, about 1970, in the seventies. And this is my husband's home. And his mom was here. He was an only son. He had other sisters, but he was the only boy and she became ill. And I just remember saying to him, "Sweetheart, if you feel like you need to move south with your mom, I'll go anywhere you wanna go." And at that time we owned a restaurant in Ohio. On Cincinnati Street, right in the industrial area and was doin business pretty good. But I just felt that it was very important for him to be able to be close to his mother. They had a special relationship and I think I did too, because I could always feel when there was a need from her. And I just, I grew up with both of my parents, and my father, both of them, always taught us about family, and how important it was for family to support one another. And because this was my new family, of course, I just felt like this was the place to go. And so we were headed this way for Mother's Day and I told my husband, I said, "Well, since we're goin there, why don't I review your resumes and while we're there we'll just put em in." And that's what he did. And he's a medical technologist, and he had just gotten hired back to Children's Hospital in Dayton. They wanted him to manage the lab. And so he was excited about that but he never got to really work the job! Had it for about a week, because once we got here, and everyone saw his resume, we got calls from everywhere. And so we just started laughin and said, "Okay well looks like we're gonna have to make a decision here about what we're gonna do." And he came on down and I packed up our home and children and moved here, almost forty years ago. When I got here, initially it was different. It was different than moving somewhere and living there than visiting. And so because you've gotta make adjustments and compromises and Gullah, the language, was difficult for me initially to really understand. I understood at that time, and you know I understood a lot of the things that my mother and law had said because you know I primarily every time we visited would be around her, so I kinda learned the ear to hear. But as I began to move about the island, different parts of the island, people didn't sound the same in Gullah. So I really had to train my ear to hear and understand what people were saying so that I would not be offensive. You know, you hate to say, "What did you say? Excuse me," you know, so I began to do that. Then I got hired as a mailman on the island, and so as I would go to different areas on the island, different people would come up to the mailbox and they would say, "Well who are you? Who're you?" And I'd say, "Well, I'm Clarence Green," and then they'd ask, "Clarence Green?" They thought I was

married to--well, I didn't finish that. I was Clarence Greene's wife. And then I had to tell them who his grandmother was. "You know Nellie Bennett?" They'd say yeah, and then next thing I know we were kin. So every day, I was comin home tellin my husband, "I met another one of your cousins!" You know, and as I began to do that, I began to understand the language better and I began to form relationships better, and I realized that half the people on the island were my husband's relatives. And that gave me a sense of belonging. And then, I'll never forget, one day my son, after about, oh, maybe a week or week and a half, come home from school and he says, "Oh Mommy," he says, "Mommy, I can't marry any of these girls, they're all my cousins (everyone laughs)!" So, (coughs) I won't say it was easy, because when you come from another place then you are considered somewhat an outsider. You a comeyeah.

DF: Comeyeah...

KG: You a Comeyeah. And the people who grew up on the island, they the beanyeah.

DF: Beanyeah...

KG: They the beanyeah, they already here, this is their place. You know, so a comemyeah gotta be careful bout how they treat the beanyeahs. You know, cause you don't wanna step on anybody's toes. But over the years, you know, this has truly become home and I have learned my connectedness here because South Carolina is my grandmother and mom's state. This is where they grew up, and this is where they were born, and this is a place where my mom always said when she raised her children she was coming back home to Carolina. I just got here before. Now, my connectedness to this Gullah piece is that my grandmother's people--many of them were out of the Charleston area. (Making a circular motion with her hand) around James Island. And I think, if I'm not mistaken, one of the first black cab companies in Charleston were kin to my grandmother. To my mom and grandmother. So when I have the recollection of the people who had influence over my life, in the early years of my life, most of those people were from South Carolina. There was a movement of African Americans out of South Carolina from the northwestern part of the state. Many of them were taken up through North Carolina, Kentucky, and over into Ohio for the steel and coal mines. And that's how a lot of the folks outta Carolina ended up in Middletown, Ohio. So, our pastor was from Carolina. A lot of the educators were from Carolina. The children that I grew up with, their grandparents were from Carolina. And not only that; many of them were from the very same place that my mom grew up in, which was Honea Path, South Carolina. Near Greenville and Spartanburg area, goin up that way. And so by loving my grandmother so much, this was my little refuge. I mean I just loved my grandmother, I mean the sun rose and set with my grandmother. I love my mommy, you know, but my grandmother--if I got to her house, that was a treat! It was like I could just (relaxed sigh). I'm home with my grandmommy, you know? And in beginning to research the culture, you know, I realized who she was. That paralleled my experience here. And the placement of family structure, (counting on fingers) I realized that my grandmother was the matriarch, I realized that my grandmother was extremely skilled with (makes gesture as if to feel something in her hands) herbs. She could grow anything, I mean she just had a green thumb and she knew which plant could heal and all of that. And I remember my grandmother coming back to Carolina at least twice a year and she was like Mary. She was the matriarch and everybody looked for Aunt Mary to come, to come home! And when she came home, she brought things from Ohio to Carolina, but she brought a lot of things that her family had made back to Ohio. See, so, it was just

tremendous the impact she had on my life as the matriarch. And that's what you find here. There is such great respect given to the elders. These are the traditions that I want you to be able to capture in the span of how important our culture is, and our relationship with those who are our teachers, our first teachers. Our grandparents, and our mothers, and our great aunts and our great uncles and how that (interlaces fingers) connectedness helps to shape and mold you and mold your thinking. My children will tell you that when we moved here, everyone around us (makes circular sweeping motion with hand) is family, and they felt it. I mean, they knew immediately that they had to stop by Aunt Nancy's or Papa's, or talk to the elders, you know, this was a ritual. You didn't just get off the school bus go home. You know, you made a point to visit with those who had authority over you and they understood that right away. You know, cause everybody here, you know, you knew that you belonged to this family. And when people asked, "Well who's family are you, who you?" You know, they could say, "I'm a Greene! And I'm from Wallace, or I'm from Orange Grove" And then immediately people will know who your people are! You see, so it helped to identify you and your placement in the Island, also see, so... That was very important to them. And they recognized that--the wisdom of a kid, huh?--they recognized that right away. Mhm.

DF: Now, there's a strong connection from, to the family and the church.

KG: Yes.

DF: And from the families to the land.

KG: Yeah.

DF: How important is that for that message to be sent to our future generations?

KG: Oh I think that African piece, that Gullah piece, is that African people are very spiritual. And even though... even though we know that we believe in the one God, of course someone might challenge that because we believe in the Father, the Son, and the Holy Spirit, so... But Africans somewhat believe in the same concept, in that everything is from God, and we believe in the power of the Trinity. And so it's very important to understand that even though Christianity--or, I don't wanna say Christianity--religion was taken away from us, we understood our relationship with Creator anyway. And that was not destroyed. And so when we look at that and when we look at the Earth that God created for us, we knew that we are connected to the Earth. And so there would not be a day that you would not find the elders... I don't care where they were, they would come out and touch the soil because that was who they were. They understood creation and relationship. So when you start looking at how the culture runs, you'll find that there's a connectedness from the (points upward with both hands) mother, from your ancestors, to the (points downward with both hands) grave. And it's honored in the relationship within the Gullah people. Do you understand what I'm saying?

DF: Yep (nods).

KG: I hope I'm makin that clear. You know, so we're (counts off on fingers) buried in the burial ground of our mothers; we worship at the churches of our mothers. You know, our grandparents have great authority over us because they are the first, and we are from them. And you still, still

find that relationship here. Those are the things you wanna hold onto, that concept that whatever affects me is (reaches outward) invariably gonna affect you. You know, when I got here, we built the house here, and we used to live in Grandma Nellie's house, which is (reaches over) right over there, where the other trailer is? On the right, I dunno where you saw it. But there was the old state house there and we lived there after Grandma Nellie passed, and we knew we were gonna build over here. And so once we built the house, we had a little carport, and I'm tellin you, there wasn't hardly a week that would go by that I'd come home from work and there wouldn't be a bucket of tomatoes, sometimes shrimp packed in ice, sometimes corn, squash, okra! All these great things sittin right there waitin for me! You know, because, yeah, you know, family and friends of family, would leave things that they had produced, showin some love. Isn't that marvelous?

DF: Yes it is!

KG: You know, there was a time where we didn't even have to lock our doors. You know, and your neighbors and your relatives would just drop in at holiday time and everybody--all the doors were open--and everybody was just lovin on each other. From house to house, and the elders would be in the midst of it, and that's what I kinda miss. I miss all that wonderful relationship with the elders and listening to them talk, and well now I'm an elder. (Laughs) boy that passed real quickly! When I came here, I was round my children's age, and so I was just enjoying, you know, that spirit that's here in that place. And being embraced by it. Now, I won't say that I didn't have some difficulties, because you know when you come from another place, a lot of times, especially into an isolated community like this, was that in the 70's, people may not understand you, and you may not understand them. And sometimes they think outsiders come to change things. And the other thing you learned is that the value systems were different. You know, when people look at what you live in, not the folks that have beautiful homes here--people have nice homes--but the quality of life was different. They didn't take value in cars, I mean and those kinda... They took more concern with relationships. Do you understand what I'm saying? But they sent their children to college, and did all those (points) you know they worked in the field! And they worked these other jobs, and did extra things, so that their children would have the opportunity, cause the ideology of knowing that education changes things for your children. They knew that because of Penn, Penn school, and many of them had gone there, and they did those things, but I mean it wasn't important to have the big grand mansion. But I'll tell you this though, many of them were frugal, and many of them when they passed had something to leave their children. They had land to leave their children, and tried to teach them the value of the land, you know, those were things. And, you know, we come from the land, we gotta nurture the land, because that's where we came from. We gotta nurture relationships, because that's what Gullah is, that family connectedness, that is very important. It's the respect, you know, that comes from the top down. You know, knowing your place in the community. And that needs to be taught more because our children are off the chains somewhat... You know, if I might say that (DF laughs)! You know, and wisdom come from the elders. And that was handed down. And if you go and study African cultures, you'll see that the same thing is very much in place. I've had a lot of Africans (phone rings in background) from different parts of the continent, different nations of Africa, come and visit with me here. From Ghana, and Senegal, just different places, Nigeria. And the one thing that was very commonplace was because I was an elder, I was older than they, there was great respect. You know, they called me mama, most of them, and then they bowed (imitates bowing). "Mama! Let me hold that for you! No, Mama, I got it!" You know, if I pick

up my purse, if I pick up my groceries or somethin, they wouldn't let me carry it. Respect! Mothering. And you found that here, you know, and these are the traditions that we wanna hold on. A sense of Godliness, you know, understanding who God is, and our relationship with God. That's what you would have found in this place.

DF: I know there's a strong connection to the land, and ownership.

KG: Oh yeah.

DF: How many generations has this land been in your family? Your husband's family, your family?

KG: Oh, well my husband's family, I think this was purchased by his great grandmother, Molsie Greene, but it was purchased by one of her family members--it was owned by, I'm sorry--one of her family members, Adam Greene. And all of Molsie Greene's children got a portion of her properties. All of them. So, Grandma Nellie was one...

DF: That your husband's...?

KG: That's my husband's grandmother. And then across the road (gestures toward camera) was her brother Jasper, and her--we call him Papa--Papa, and then you know it was spread out. And then there was another sister that was in that, you know, so... They all got a portion and then their children got a portion, and so we were... We got a portion, a portion of Grandma Nellie's portion. Heirs property.

DF: Heirs property!

KG: And so of course one little piece, we call the house spot, has been cut off, but he is heir to another little portion that's in this because the heirs property has not been completely divided. And most people hold onto their land. Um, the only time you find a lot of loss of land is when the elders die and the young people do not wanna come back. And they may sell it or someone, or may not pay the taxes on it, and then it's sold at tax time. But there is a movement here that even young people are trying to hold on--they understand better who they are. And they're a little bit more careful about holding onto their land today. Uh-huh, yeah.

DF: It's their inheritance--their inheritance.

KG: It's important.

DF: Now, I know you came from a musical family.

KG: Mhm.

DF: Um, and could you tell us a little bit about your sister and maybe even some of the things in Ohio that you experienced that really has shaped your, you know, on the island, Gullah, as far as music-wise.

KG: Well, you know I--the music here is a little different. The rhythms were different cause of course the African Americans were able to hold onto tradition. When the slave masters (holds hands together) took away drums, then they compromised with this rhythm (claps to a rhythm, which resembles loose clusters of three beats each). They did that, and so, um, I grew up in Ohio, but again I said the pastors... The pastor was over me was from South Carolina. The music, of course, would be reflective somewhat of what you would hear today, particularly at Brick Church [Note: probably referring to Brick Baptist Church near Penn Center]. The order of service was very similar to the Brick Church because influence of education had come in. Well it was likewise up around Greenville and Spartanburg, some of the African Americans' colleges, universities were there. And so there would be that influence, but the order of service would be the same, so we would have done call and response. My dad was a deacon and so the music would be, lemme see, (raises hand to chest)

*A charge to keep I have,  
A God to glory-fy*

And then we would sing:

*A charge to keep  
I have a God to glorify*

And it would be like that. We did a lot of that. And a lot of that, a lot of the hymns, a lot of the standard hymns, and spirituals, those would be the kinds of things that would be a little different than the beat that, you know (claps hands to same beat as before). You wouldn't hear that as much. My mom was a musician taught by her father and coming out of Davis Williamson, the Clements [Note: may be "Clemence" or "Clemens"] family in South Carolina, and they were all very talented with music. My dad couldn't sing worth of a--he just couldn't sing (DF laughs)! So we know we didn't get it from my father. But on my mother's side, it is a wealth of musicians. And of course my mother, she's 94, and she can still play the piano! She's just a cutie pie! She's taught piano for (shakes head) 70 years. Influenced white and African Americans in music. Could play a pipe organ, oh yeah. She's very, very skilled in her day. And knew music, and her father would travel (waves arm) all about in Carolina, singing. And I've got brothers that sing. I've got cousins that sing, and one of my cousins was a maestro at one of the... I think either Dallas or Houston symphony at one time, I believe, if I'm not mistaken. And so there, you know someone could (makes a gesture that resembles holding a string instrument) play the bass, and a lot (makes piano-playing gesture) of em play piano, you know, very, very skilled. Very skilled. And so my sister Marlena started the Hallelujah Singers [Note: this group is known formally as "Dr. Marlena Smalls & the Hallelujah Singers"] and started doing tribute to Gullah music and now I would say that she's a musicologist! She's studied it so well that she's in and out of many of the school districts in Carolina, teaching the influences of Africa and its music in American music. And so we're carrying on that legacy that my mother helped to start for us (gestures to self). My mom and my sister both had a school of music here in Beaufort and many of the children today are now playing, still playing, and have gone off to college and studying music, and the influences. Marlena helped to--and me--helped to sponsor the first Gullah festival. We were sitting in (points thumb over her shoulder) my home here and my husband was talking about a time he remembered when all the different areas (makes sweeping gesture) of the island would get together and they would have this special day where everybody would bring food and

it was like a festival. Kinda thing. And it sparked something in her that made her feel like, “Oh, this is an idea that needs to be done again!” And she spotted, of course, the Africanisms that she first came here and she said, “Oh, Kitty, this has got to be like Africa!” She said, “I love this place, I feel so much at home,” and she told me, “I’m goin to move here!” And I didn’t really believe her but she did. She went back to Ohio, packed up her six kids and next thing I know she’s right here with me (everyone laughs)! And has been here ever since. But this culture, we know, identifies with who we are. You know, it said, we’re home! That’s what I feel--I’m home. I came home! And I now understand what my mother was saying when she said, “When I raise you kids, and you get grown, (points) I am going home!” You know, and that’s because home for her did not--in her mind--did not represent hardship. Home, for her, was relationship. Where she belonged. Farming, you know, agriculture. All that, you know. She, she, yeah, she remembered the good times, and the things, the relationships, you know. Going out into the country. She said even during the Depression, she said that they weren’t hungry!

DF: Right!

KG: You know, the hard times, because they had eggs and honey, and you know, made jelly and preserves and they had corn and they made their own grits and you know, I mean they had access. So, it wasn’t hard times for her. That’s not what she felt. It was a relationship that she was hungry for, to come back, I just beat her here (DF laughs)! You know, so, when I got here, I felt in a comfort zone because I felt the presence of my grandmother. Particularly as I moved about and I started having a relationship with older people, then I really felt good. You know? Yeah.

DF: In a way of welcoming--I just feel so welcomed. Really, I really feel so, um, connected. Since I’ve met you.

KG: Well, thank you.

DF: And this is my third interview with you, but it’s just been so enlightening. I mean, it’s like I’m sitting at the elders’ feet. Getting this wisdom, and getting this love, and this connection to the community.

KG: Yeah.

DF: Um, there’s some, you know, there’s some programs that have been initiated through the schools, and through the community to help preserve that. And I know you’ve been very instrumental in making that happen. Can you share a little bit of what you’ve done helping the community share, or at least, connect that culture with the community?

KG: Well, again, then, holding this very important... In order to hold onto culture, you must hold onto land, and right now I’m one of the people that the county helped to choose, one of the gals here, I think you met her, Ms. Legree. Mary Legree [Note: interviews with Legree can be found in the Gullah Digital Archive video collection]. Our commissioner for land use. And there’s a committee of wonderful people here on the island that are concerned about the preservation of the Gullah culture, and the preservation of land, and how we treat that land, and what kind of economic development we wanna have. Cause you gotta have economic development to sustain



land ownership, but at the same time, if you lose the land, you cannot hold onto culture. And so a group of concerned citizens have been selected with the county to hear the voice of the community. Not to tell the community what to do, but to hear the voice of how they best feel that we can do this thing together with county and have our voices heard. And so I've worked on this committee for the last couple years and the county has done, I'm hoping, a wonderful job with bringing in consultants, and those consultants having meetings with us and the community, so the community's voice will be heard. That's very important and very crucial at a time like this, when African Americans have lost tremendous acres of land. This island, still, many of the African Americans are still holding onto the land. But again, the elders are leaving and so the voice has to be implanted in our children to understand the value and the relationship with land and culture. Land preservation and culture. And so that's one of the that committees I'm on. Then, for the last 20 years, we have been educating and talking about Gullah through our tours and through Food Source. We started when the first Gullah restaurants here on the island that had a lot of national acclaim. We have some projects that we're doing with one of the plantations so that people can come onto the plantations and hear about the African piece. Not only about the slave master and his holdings, but about the contributions of African Americans, those Africans who were brought here and who gave to this diaspora a wealth of knowledge in terms of rice production, agriculture, a lot. Architecture--you can go all over the place and see the architecture of Africans and their imprint. Language, you can still hear the language, the merging of African words with European words, you, all of that, it needed to be explained so that it could be preserved. So this project that you have where you are coming in and talking orally to those people who are striving hard to hold onto these traditions is very important. Because after they're gone, the voice will still be there, where other educators, other people, can share in that wealth of knowledge and know where it came from. You know, we don't wanna get lost in history because our contributions have been extraordinary. When we look at all the diasporas, not just in the Carolinas, but across the world, where Africans were placed, there is this common thread (interlocks fingers) where language, the arts, culture that we have implanted in these places and you can pick them out. You can pick em out. And it's important for people of African descent to know that we were not enslaved because we were "less than." That we were enslaved because of the greatness of what we were, the knowledge that we had. And other people wanted this knowledge, and they enslaved us. Now I'm not sayin that it was all Europeans; there were Africans that were into it because it became a world industry. However, we were the ones who were disconnected from our homeland, but at the same time, we were making an imprint all over the world. So you gotta flip that thing in your mind to understand out of tragedy came the blessings, that we exposed our culture to so many people across the world. And I travel a lot and I find that where African influences are is where people wanna go (DF laughs, nodding in agreement). You know, the colors, the art, and the music and the food and the--all these influences that came out of the heart of Africa that we brought with us in our souls. We shared in our strive to survive in these foreign lands. And so when you come to a place like this, you wanna celebrate who you are because you see that culture is still alive and the thread is still here that connects us back to the motherland, as a lot of us say--the homeland! You know, now, you know I am an American. I celebrate that. But I am an African American. I have a culture. That is the one thing that was left out of the textbooks for me when I was a young woman, that Africans contributed anything to the world. And now that I teach this through tours and through conversation, you know, it makes me know even more who I am. And who I came from, see? Cause our names were taken away but these things are so evident. Like when you come here and

you hear Gullah? You say, “My God, these people are speakin like they speakin on the islands and things,” and, well, you don’t hear it in New York unless they came from Carolina!

DF: Yeah.

KG: You know, so... Or, you won’t hear it in other places unless it came from some of the other diasporas, so it’s still alive. And it’s alive in the people on St. Helena. Yeah, that’s great isn’t it?

DF: It is.

KG: Yeah. And here’s a place where all Americans can come. Let’s look at the numbers. There’s three-quarters of Africans that were brought to this American continent were brought through the ports of Charleston, and through sea islands like this. And so when you look at that, then it means that just about every African American can trace at least one of their ancestors back to the Carolinas! And see that’s tremendous! I--it brought me back here! You know, not realizing the import of that. But when you begin to look at the numbers and begin to look at the culture, and hear the music, go back and trace it, and see the influences, oh my God, what a wealth Carolina has.

DF: It does. Now you had that feeling, you felt like you connected to this place like home.

KG: Yeah.

DF: And I felt that myself, and just understanding more about myself...

KG: Yeah.

DF: ...and my family, it feels like a surprise.

KG: It does. To know that, who was that, that said... “I Am - Somebody.” Who used to do that? One of the... Jesse Jackson!

DF: Oh, okay.

KG: Used to say. And it’s interesting we had to do it like that, but he did spark something! When you say, (in an impressive tone) “I Am - Somebody,” start tellin yourself “I Am - Somebody.” If you’re like Dr. Davis, one of our educators over here, taught the the children that “I Am number one,” and that went from their lips to their minds.

DF: Right.

KG: “I Am - Somebody.” When I teach that to myself first, then I become an achiever. You know, and so we need to tell this story about the import of this place and about the blessings of God that in spite of this slavery, we have held onto these Africanisms that kept our souls intact. The family lineage, you know, that’s so important. You know, how many of us can say that my sister lives next door? Or my grandmother’s behind me, or in front of me. You know, or, across over there is my cousin.

DF: Right.

KG: You know, and everybody is my family, my family. That's wonderful isn't it?

DF: It is! That is.

KG: Yeah! You don't have to go to New York. Well, I got some in New York, my husband has some in New York too, New York, New Jersey, Boston, you know... But they come home. This is home for them, this is home. They say, "Where am I from? I'm not from Boston, I'm from South Carolina. South Carolina, girl! You ain't know I'm from South Carolina?" (Both laugh) yeah, it's wonderful.

DF: It really is... It's a very beautiful place, very warm and loving.

KG: It is a beautiful place. You know, sometimes when I travel, and I go to some of the islands, and I spend all of that money in all those islands, and I come back here and I say, "Oh I live on the island. Why'd I go and spend all that money? Over there?"

DF: (Laughing) over there!

KG: Over there! (Laughing) When I live on the island, with all this all around me, with all this water...

DF: And it's very peaceful.

KG: Oh, it's very peaceful. It is very peaceful. And again I think that peace comes from the fact that I'm connected to somebody and to something. See as a slave, they were disconnected. But after generations, and we end up being landholders, then I am connected. I am somebody. That's wonderful.

DF: And to knowing that it's your own something.

KG: That's right. Something like the land, that's forever. Yeah, yeah.

DF: Well, Kitty, ah, I'd like to thank you again for allowing us to talk with you...

KG: It's been my pleasure.

DF: ...and share your wonderful, beautiful story. And this is gonna impact not only your family and me, havin this conversation with you. It's gonna impact a lot of people.

KG: Well thank you.

DF: Understanding, or gaining a better understanding of, ourselves and what we really have as African Americans.

KG: Well it's been a pleasure for me because the research and the coming here has opened up my eyes to who I am. And I know that because of those family members who have gone on, my

husband's family, my grandmother, I owe it to them to be successful. I owe it to them to live upright and righteous. I owe it to them to care for the land.

DF: Yes.

KG: You know, and those things that they worked hard for in the midst of slavery to survive, that I might survive and have a better life. I owe it to them. As the scripture said, it's my reasonable service to them, to honor them by helping to protect this land. It would be an atrocity for me to, me and my husband or my children, to squander that on the backs of suffering of those who went before. I owe them, yeah. Yeah, it's my rightful service to do that. Yes, yes. Honorable service, let me just say that. Yes, okay.

DF: Thank you.

KG: You're welcome.

**[End of recording]**