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conversation is about to start on counter stories. I'm David Kessler. And this time we're going to shine a light on a forgotten community when it comes to social ills, injustice and racism, Native Americans. here in Minnesota, we make up less than 1.8% of the total population. We are always told that we are statistically insignificant. Do you know what that feels like to be told you're statistically insignificant. The American Indian community may be regarded as too small to measure. But it still suffers the same, if not greater levels of dehumanizing shaming, and stereotyping as any other minority, what's the black community, we have one good thing going for us. And that is if you make somebody look racist in public, you can get some kind of reaction when the same issues happen within native communities when somebody does something very egregious. folks go, Oh, yeah, that was bad. Yeah. Next, just ahead. And discussion of why Native Americans are forgotten in this country. Here's the question, do American Indian leaders need to be more vocal about the way their community is treated? The frustration is, is that no matter who we scream to or who we talk to, it never raises to a level where it gets the covered. It hasn't been exactly so. So the lack of visibility from everyone else assumes that we're not doing anything. And that's the frustrating part.



01:29

This is my favorite time of the week. It's counter stories. I'm your host, David causeways. With the counter stories team, Anthony Galloway, race equity advocate and educator in the West Metro. Louise Murray is an attorney with the public policy background, clearly artist, Don Eubanks, assistant professor and cultural consultant. This week on counter

stories, we're going to address what's often a missing link in our national discussion on Native Americans, which is a sad thing sometimes because there would be no nation without Native Americans. And yet, here we are, in a time of turmoil and change, often talking about issues that affect other communities. But sadly, Native Americans are sometimes not in the picture. So, Don, what's all this about? Well, you know, David,



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there's a class that I teach. And the class is called comparative racial analysis. And I have a tendency to just kind of start my class every semester, asking a couple questions. And I'll just begin by asking the students who can name all the reservations in Minnesota.



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And this is my third semester, and not a single student has been able to do that. So then I'll follow it up with well, who can name all the casinos? Now they'll start naming signals. And you know, I was thinking I could do that. Exactly. So inside my mind, I'm thinking, Okay, well, they know the casinos, and they know the casinos are run by Indians, but they don't connect the two. Anyways, the point is, that the average student in Minnesota has no idea of the 11 reservations in the state of Minnesota and go beyond that. It's more than just students, anybody if you go on the street, and asked that question, I would be hard pressed to think that anybody can answer I think, I mean, in Minnesota.



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That's surprising. But across the country, people don't even know Native Americans still exist. True. True. That's a very good.



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I have two friends who have two native friends who were in New York City, and they were there for a conference that Okay, we're just going to explore the city a little bit, walking around the city. And these, these little kids come up to me and start speaking Spanish. Oh, we don't speak Spanish. Well, aren't you Puerto Rican? No, we're native. What do you mean? Like Indians? Like cowboys and Indians? And they're like, yeah, and these kids go, I thought you guys were all dead.



04:02

And so then they sat there. And they gave these kids his education on Native Americans. And all these kids just came out and sat with them in this park in New York City. And they were just amazed that these guys were alive. And that was very resells very reason.



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You can go for four days and hear stories like that, especially in education settings. Don, the question I had for you. One of the things I struggle with in in, in this in a same respects, in classrooms, in groups where we're trying to elevate the consciousness of folks around is, you know, the moment you say Native American Indian, First Nation indigenous, all of a sudden, folks go into the same few set of facts that they know, and they're often wrong. Where's a good entry point to start breaking down some of that disc consciousness? Well, it's um, you know, it's interesting because I had the experience with my son, my son when when he was in grade school,



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I'm attended capitol hill here in St. Paul. And



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in second grade, and one day he came home, he had a little note attached to his shirt. And so you know, good parents were removed the note and I'm thinking, you know, you're, you know what your first reaction is? Oh, our son.



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So we opened up the known and actually it was from his teacher. And she was, she was wondering if I would come in and address the class and talk to the second graders about American Indians. And then she had written a couple little questions. I think the first one she she was asking if I would, what I would address is what current structures, American Indians living is right. You mentioned that, yeah.



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But the one that really got because Capitol hills, the gifted and talented program was the

one that got air quotes on air quotes.



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But the you know, and then the second one was, oh, by the way, if you have any artifacts, can I bring them in? And I remember my reaction is like, because I turned to my wife, and I said, Why am I supposed to go in the backyard and like, dig these things up? That's a good point. Because there's so many quote unquote, cultural resource centers around that are like artifacts of stuff that people used to do hundreds of years ago, they'll make you think any culture that they have in there is dead done. Well, I've been asked so many times to where my monk costume to different things like work school, you know, it's my new year, this month, can you come in, in your mom clothes? And I'm like, Do you know how hard it is to get in this? But you know, here I am. I'm envisioning that conversation, at least that note, and I'm sure it was a well intentioned teacher. And what she should have said was, what are the things that represent your culture? Right, which is different than an artifact? Right? That you already had an idea in her mind of what exactly you didn't bring an arrowhead? Yeah, she was looking for a bow and arrow, you know, with a quiver. And you know, so it ended when it ended with her and most other people's experience with American Indians, which is on westerns. And on westerns, we were still riding horses, shooting bows and arrows. And that's where we ended. And so for, for American Indians in our history, we ended with the westerns. And so most people's concept of us had to have this romanticized idea about us, as Americans. So done. We've heard kind of the story a little bit, you mentioned it a few times. How did you respond? Well, interestingly enough, when I did show up for the classroom, and it was great, because, you know, I had about 25 young second graders there. And the first question I asked them, is, what kind of structures do you think American Indians live in? And everybody, a bunch of kids raised their hand. So I picked the young, young little girl sitting in the back, and blond hair, blue eyes, and she said, houses, and I said, correct.



08:02

Let's move forward. But you know, so it wasn't the question wasn't coming from the children, it was coming from the teachers. And that's, I think, part of the frustration. And the frustration is that our dialogue, every our narrative, our dialogue in this country, and you know, and you guys have heard me rant and rave about this is that everything is framed within a black, white. So it's a very binary, it comparisons one or the other, and race and everything that evolves out of that comes from that narrative. So when we're having these discussions, all these issues that we talk about, impact the American Indian community, but we are never mentioned. I we don't show Yeah, that reminds me of a

funny story. From my fourth grade year. I was in fourth grade, and our teachers asked us to draw a picture of a Native American. So we all took out a piece of paper and it was like Pocahontas had just come out, you know? And so we decided, Okay, so I will do a Pocahontas looking character. And the Disney the Disney Disney Pocahontas. Yeah. And so, you know, she, she goes around the classroom, and she looks at our drawings, and she holds up one kid's drawing, which is just a stick figure. And she said, this is a Native American, she said, they're just like you and me. Right. And so she was like, This is what prejudice and stereotyping is, and that's when I learned about it. And then she said, most of you guys do somebody with a braid. And we'll go, Yeah, because Joseph has a braid. And Joseph in the back of the classroom, our Native American friend with his two braids, like, you know, like, we all either drew Pocahontas or Joseph. And and that was, I'll never forget that moment. So done. Let me ask you, why are native people forgotten? And in these in recent months, we've had all these intense discussions about some very serious issues, among them police brutality. Why do you think Native Americans hadn't been in the



10:01

It's an interesting question, why are we forgotten? You know, I spent some time here in the state of Minnesota for the Minnesota Department human services. And interestingly enough, Wilder had one of their, and they do fantastic work, while the Wilder Foundation, you know, and about every four or five years, I come up with a report on poverty, their research, exactly, I mean, and so they do this wonderful, wonderful work. So they were they had come down, and they were doing a presentation to the staff. So they were giving us all the data and all information on homelessness, poverty, housing, you know, the usual types of information that you get when they do these kind of presentations. And they covered the black community, the Asian community, the Hispanic Latino community, but there was nothing on the American Indian community. So after listening to this presentation for an hour, another Native American who worked there at the same time asked, Why wasn't there any data? Why wasn't there any information on the American Indian community? And this is a standard answer that we get as American Indians. Since our numbers are so small here in Minnesota, we are about 60,000, we make up less than 1.8% of the total population. We are always told that we are statistically insignificant. Do you know what that feels like to be told you're statistically insignificant? I mean, how much are the efforts going up to the reservations to get statistical information? You know, how many people do? Yeah, you know, it makes me wonder, all right, because there's not a reported right. It's not as easy as being in a city and walking door to door and sovereign status. figure into this. I mean, do you think people think, hey, those folks want to be alone and separate, but also, I think that there's a lot of Native Americans who don't look Native American. And people, you know, people just assume, you know, they're white or

something. I mean, I have a friend, she's blond, blue eye, but she has enough Native American blood in her that she qualify for open ships and stuff like that a whole lot of colleagues and white colleagues and friends who will claim Native American heritage to get out of the hot seat when it comes to race conversations. But interesting, yeah, or, or when it's time to, to check a box on



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the Minneapolis Fire Department was notorious for having lots of Native Americans, because they were able to sell, even though there were some people who, who really are a part Native Americans who don't look it. And then this poor girl in high school, there was a Native American advisory, where they take all the native kids once a month into, into her room to talk about Native issues, which she said was always about alcoholism. But people would always be like, you're not native, you know, and get really, really upset with her. The only time we do talk about Native issues is in the areas where there is either challenge or there is negative things to report negative in the education circles, I, you know, if native folks are either brought up, it's either for the novelty of the artifact that somebody is trying to push out to in order to be culturally aware, or it's for truancy, or quote, unquote, issues, or, you know, at this, this particular data collection, packet, native boys dropped below black boys. And now all of a sudden, everybody's trying to rewrite See, it's not really about race, because not native boys are doing just as horrible to the issue ties back to all the policies to all the things that were put in place by this country. Because we, you know, when we look at the black experience here in the United States, and we look at that alongside the experience of American Indians, there were kind of two different things going on. Okay, blacks were brought over, as slaves. They tried to enslave us at first, but we could escape and blend back into the tribe. And so that that didn't quite work. So with us, you know, after they tried that experiment, they didn't equate us on the same level as black slaves. We were still considered the noble Savage, and with the opportunity of being civilized. And so, you know, that whole approach then toward us at that time, was that we could be civilized and if we look at our history, which our country doesn't, at least from that perspective, there was a whole tribe on these calls to Cherokee. Oh, yeah. Who bought into this whole thing everything, did everything, created an alphabet created a papers did did everything that they were asked to do to assimilate. And what did that get them? It got them Andrew Jackson forcibly removed



15:00

them because they needed, they wanted to land they wanted to so our, our history, when we couldn't be enslaved than we were considered that we were still, you know, able to

least be civilized. Then when the resources became the land, and everything that came along with it, then we need it to be removed, that's when our image begin to change. And we no longer were the noble Savage, we were just the Savage. And then we were forcibly removed. There's, there's a, there was a, an MPR was radiolab, or something or something, but it went back. And it talked about our own Trail of Tears here in Minnesota with the Lakota, Dakota peoples. And there are these these amazing stories about how that conflict ensued over time, right, and how all of a sudden, the folks with the least amount of power are painted as savages and in doing so I can start doing whatever I wanted. There is a story and this is this, there was a story, as it talked about as the decoder were being moved to the concentration camps next to Fort Snelling, that



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settler taking the baby out of arms of a Dakota woman.



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And because this settler had lost a child, in some of the earlier conflicts, took the child and just threw it onto the ground and killed killing it right. And then just moving on as if it was retribution or justice. And often have when I hear the recounts of stories of native folks removed, forcibly removed, I always think about the measure of which violence is put on to native peoples as if there is not, you know, it's one thing black folks were deemed as less than human for a whole lot of reasons. Right? It's a put so you can put them next to your your farm equipment, right. But we don't talk about the dehumanization that goes into I can exterminate you, and not have a feeling about that. And we talked a little bit about that. And thing, we covered the March the rally, you know, the whole Redskins name. I mean, it all goes back to the fact that it's much easier to carry in a scope. And you know, and counted as a redskin than it is to bring an entire body. But that falls in with that whole frame of mind that whole thing, you know, because as American Indian people, every time I look at a \$20 bill, who am I looking at? Right? Yeah, I you know, I'm looking at Andrew Jackson, who was historically one of the best indian fighters and haters in this country. And this devaluation of human life continues. Exactly. I live in which County, Ramsey County and Alexander Ramsey was the Indian agent. Oh, yeah, who stole from the Dakota people helped create this whole conflict and situation. So every day as a Native American, I'm reminded of these names, these places these things and



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everything. Well, there's that also the conversation around the boarding schools and how

mainstream America defines that and the purpose for which they initiated this mass, you know, clause, I, you know, indoctrination with these boarding schools. And you should you should really talk about that. I think that would be something that most folks need to learn and hear about. But But is that Don's responsibility, though? What? Are you asking him this question? We're here to speak for all of your people.



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And that's



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really done. I also want to know what you think about what's going on today? I mean, yeah, I'm worried reason we're having this discussion, in part is because Native Americans are dying, just as black people are dying in the streets at the hands of, you know, when we look at what's currently happening, you know, this explosion of this dialogue, in reaction to Ferguson, Black Lives Matters, this whole thing. I mean, that's all important. And it's all part of the dialogue and narrative that we need to have. But what has been just missing from that, for me, is the fact that and I'm very well aware that in our American Indian community, we suffer at the hands of police in this country, very, very high rates of deaths, that equal or many instances surpass what happens with police and African Americans. And yet in this dialogue, these incidences where we are killed by police never raised to the point where it even gets covered on the news on radio, which is media. Why would it if it's regional anywhere for me, I would largely be national or national, local. I mean, it loose loose brought up the point of the important



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of social media in that regard, and undercoating cutting some of that at an earlier podcast, and for me, the only thing I trust for any news, and the only news that's coming through is this Facebook group in Indian country today or something like that, right? It's populating my newsfeed, that's the only place where I see anything, you know, it does show up on social media, if you're in the right circles. So, for instance, this morning, because I'm part of the circle. And so my circle includes individuals from the American Indian community, I received a YouTube video, it was created in 2010. But it showed one of these examples where a native man in Seattle was walking down the street with his knife, and a block of wood. He came from a long family of individuals who created totem poles, right? I mean, generations of this family carved totem poles. Now he had been struggling in his life, he was living on a street, he was struggling with alcoholism. And but members of

his family had come and found him had just found him earlier in the day, and encouraged him to go get his knife in his wood to pick that art backup. He had left has not had what had left for 20 minutes on was returning, walking down the street in Seattle with his knife carving on his wood, when a police officer pulled up because he saw his knife hopped out of his car. And as this man is walking down the street, ordered him to put the knife down. And then just much like what happened to the young man in Cleveland, and that part, fired five, six shots and killed him. I read that he was deaf in one ear and wound heads down exact deaf in one ear and couldn't so right. But do you remember ever seeing that on the news? No, no, no, no. Oh, only in Native American? And that's my point. I might have it might have been in the city of Seattle media, but I don't know. So I asked some young native men that I know, in preparation for this discussion. I said, you know, what, have your interactions with police? You know, what have those been? And I heard horrific stories. And it's a How come nobody knows about this? This will, I guess, you know, we just we don't make enough noise about this. We just we don't trust the government. It's, it's in our blood. It's in our history. And so I mean, you know, we just move on and keep going. But I think things are changing. Now. Native Lives Matters is a thing that really is coming on, people are talking about it, but understand in that. So when you hear somebody, you know, speak out on you know, it's not just black matters, native lives matter to this is not the same argument that folks in the all lives map is making, right? We're talking about all solidarity in the same movement together. But we need to put some more emphasis in light in this particular nuance of this thing. And that's what folks are saying is a really good article that speaks to that when you know, don't don't rally to native live matters to try to try to say yep, see, all eyes matter to try to devalue black, gray. Right. It's all this I had this debate with my husband today, my white, well intentioned husband, who said, I really think all lives matter. And so well, of course, all lives matter, honey. But you know, and this is something somebody said on Larry Wilmore show the new Nightly Show, we'll learn more, Wilmer, you don't go to a rally to end breast cancer, right and protest, why they're not trying to end any other kind of cancer. Right? This you will you when you are in that community, when that's your focus, then that's your focus. You're not saying that just because you're black, you're not saying that Asian lives don't matter. But for centuries, and for centuries in this country, white lives matter most. Right? And so he's, so his vision is, well, white, we'll find so there's native Lives Matter. Black Lives Matter, and you know, everybody's gonna have their lives matter. Is there some way we could all come together and work under an umbrella? But we already do. That's the thing like Black Lives Matter, like when we were getting ready for, because I couldn't participate in it. And so I have I was involved in in helping get ready for some of the folks to rally to the March that happened on MLK Day.



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Constantly for these marches there folks all over the place. Look at that, really look at the signs. And you'll see natives lives matter in solidarity, hashtags right next to Black Lives Matter. on the same side is this beginning of a new movement organizing that hasn't been prevalent in the Native American community. There's I mean, you know, as a result of the American Indian Movement from the 70s.



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Now these these issues are dealt with day in and day out in the American Indian community. I mean,



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Yeah, when I was Commissioner of Health and Human Services for them Lacs Band, this is what I dealt with day in and day out. This has not dissipated. I mean, ame still patrols, Minneapolis, 3040 years after the creation of ame. And the patrols they put in place. And the reason they put patrols in place, and these young men are talking about, it was not uncommon for the Minneapolis police department to stop a Native American on the street homeless. And if they were drunk, you know how they would transport them? They would put them in the trunk of the car. No, but I mean, in terms of seeking visibility.



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That's what I'm talking about. Okay, so so they may no longer put us in the trunk of the car. But how they treat us hasn't dissipated or changed a lot has



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been made a Native American effort to counter that word and put the effort. I mean, the effort has never decreased. It's always been there. It's just always and this is part of my frustration, because I get asked these questions like, oh, all of a sudden, this just appeared? Hell no, we've been dealing with this day in and day out. The frustration is, is that no matter who we screamed to, or who we talked to, it never raises to an issue, or to a level where it gets the coverage. It hasn't been exactly so so the lack of visibility from everyone else assumes that we're not doing anything. And that's the frustrating thing.



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That people are saying, Oh, this came out of nowhere or this, this came out because somebody started the whole Black Lives Matters thing. But it's really just building on the momentum that black lives matter. Started or you know, that God is that concept called adding to it. There's this concept called the racial project, right? There's one of the things that racism does so well as it is it hides itself and tangles itself into things that make it seem like something else. And this is why there needs to be special status for issues relating to native issues, because we are just as much as we are wired to, to, to play certain lies above the others from our historical inertia. We are wired to see and view the native community as invisible we are Nate, we are wired just you know, just without even thinking about it. But slavery is our original sin as a nation, where it's not to be but but slowly and in that and when we when we think in those terms, the native issue, but with like, what's the black community, we have one thing, we have one good thing going for us. And that is if you make somebody look racist in public, you can get some kind of reaction when the same issues happen within native communities when somebody does something very egregious. folks go, Oh, yeah, that was bad. Yeah. Next, the other part of what you're talking to, towards those that that I think we should really acknowledge is, there's there's a tendency in, in our society to pit one against the other, right one is more important than the other one is less important than the other. And it's this divisiveness. You know, that really is perpetual, right? And it's divide and conquer, it's united, we stand divided we fall. And it really is the same conversation that has been around for decades in our communities of color, where we, we buy into that, I mean, I I hate to say it, but we buy into it, because the powers that be where there is money will only allot a certain sliver of the pie available for that. And rather than fighting for a bigger pie, we find ourselves fighting for that zero sum game like so my so my discussion with my husband was the whole one umbrella and all of us Asian Lives Matter, and they laid all underneath, and we all come together and work together. I said to him, that's not gonna happen. That's not realistic



28:48

in this in this day and age, and he says, I'm a negative Nelly, Nelly or whatever. But, you know, I just think that in this day with the media, and the white privilege and culture that we have that it's, you know, right, lose their pay, we're pitting us against each other. But we're not likely to work with each other when we're fighting with each other. For me, it is absolutely important to separate Black Lives Matter and native lives matter for particular reasons, the way in which native folks are dehumanized, even though the end result is the same. There is nuance to that, that matters a whole lot. You're not going to deal with one, you know, that the way that black folks are approached, you know, when we personalize it, right? So the way that I've been approached by by officers is very different than the way that my friend Justin was approached by officers in similar situations right.



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And that's that's why it's important to have the native life mentors and that's what all lives matter but it's not separate it's like it's like you know, if you've got if you got an army we all marching to the same thing, but you've got some archers you got some I'm thinking old school army, there are intersections between there are intersections, right?



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Old school I had to go to archers to you see where that seeps into you.



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But archers, but there has to be the understanding and we have to be able to develop those many consciousness, the web boys called the double consciousness, well, we need to have quadruple in, even though how to phrase it beyond that we need many different consciousness because even in the same context as his native Lives Matter, Latino lives matter as well. And there is very particular ways in which which, which folks and Latino community are encountered by police, I think that we need to understand and then we're in agreement, that it's that each group is different in the way that things happen to them, but that there is a cross section, right? My my, my thing is, you know, are we can we all just come together and work together to end racism, we're talking about racism, I don't know if that's possible in this day and age, they're pitting, we're pitting each other against each other. That's my issue, who's pitting who, because I'm sorry, in all of the kinds of contexts that I do my activism in, I am seeing this cross section of folks, only folks who are saying that it's divide and conquer. And it's all separate our folks from outside looking in saying, why can't we all just come together? We are, I think it's a both and quite honestly, I, there there are iterations of this that exists from younger days, if you will. And then there's the new movement, and a new movement is more reflective of what you're saying, Anthony, right. So it's a matter it's a challenge to us in the community. And it's a challenge to the broader communities to to see us as a unified front, if you will, all going towards the issue of equity. Well, let me do that justice. And we can do better on that. Let me and let me throw another wrinkle in here. All right. Because I know when I was young, and I started in this thing back in my 20s. And when I worked at rapid, I was community organizer, and I had this idealistic dream that you know, at that time, because just coming out of the 60s in the early 70s, you know, we're gonna build this rainbow coalition and move this thing forward to Jackson 1988. Wow, this was even before that, I'm talking 70. So anyways, anyways, the you know, as American Indian, we add this additional wrinkle, because politically, we have sovereignty.



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So as sovereign individuals belong to sovereign tribes, and that relationship exists, because of the treaties, I mean, the United States found a way to take our land, and they do so legally, through the series of treaties that they signed with us. I'm done. When a young when a young Native American is walking and has an encounter with a policeman. He is encountering another nation. And as somebody who views he was born and raised on the reservation. Exactly. It's a different world that have been raised on this consciousness that is so necessary to make sure that the Native Americans humanity is valued and respected. I can jump in on this one, just to not have you be the sole representative to say what is being done. I mean, what what's out there that we should be aware of, for me, Anton Troyer from Bemidji State was giving a speech at a summit for courageous conversations about race. And he talked about and he said, you know, we got to talk about all this privilege. Let me just go there, because this is all people leaning into the hard conversations. Can we talk about black privilege, right? And of course, all black folks in the room were like, okay, where are you going with this? Let's go, right. But he did something very interesting with it. He talked about an all the times that because of our history, through civil rights and stuff like that, we've got a particular status, right? folks get really nervous about being racist around black folks. So we all sudden gets a little bit of space, a little bit of room to speak. At every one of those times where we mentioned where we bring up those particular issues. We need to pull with us right, he asked the question, he said, Well, black privilege didn't exist. Where were you when we were marching in Washington Redskins name, you've been very absent in this conversation for so long, right? We're waking up a little bit. Now one of the things I think that we could do to raise consciousness is that every time our respective communities who do have are nuanced and stuff like that get a chance to to have a wider stage, we need to bring in those narratives very specific. So what you're talking about really is reaching out to folks and not make the assumption that people know that they're welcomed or know that they should be a part of the equation. But if that say you know we're going to be having this initiative or this event or this movement, we need we invite everybody to be a part of the circle rather than assuming that the adverse inference



34:45

from seeing not do knock has done that I that's what I'm seeing all these these movies coming out. That's what happened when David glass put together that the the Redskins huge demonstration down on the University of Minnesota campus. They very specifically sent out stuff that went into black churches and things like that.



35:00

Alright, so to start pulling in, not to be a downer, or whatever, but realistically, when you're planning a rally, you're planning something to get attention for your group, half the time you just work to get your group out there that you're not promoting it to others. So how hard is it in that space to say, advocating for my identity advocating for what's happening here, let you know you've got a topic, you got to stay on topic. What I saw at that Redskins rally, though, is several different times, folks said, and this is not unlike issue here, as you hear issue here, which doesn't necessarily change the fact that you're focusing on on on the Redskins issue or native lives matter. But it starts to make placeholders for an Anthony lemon water conscious, then I'll give you another example where it doesn't play out like that. And I may have mentioned it once before, but there was a one day conference on education, historically black colleges and American Indian colleges, remember, yeah, right at at a neighborhood Health



36:04

Center. Now the discussion started with historically black colleges from like, nine in the morning till we went to lunch. Then we went to lunch, we came back, and then it was on American Indian colleges. Well, the auditorium was filled. In the morning, when we came back from lunch, Anthony, I was so disappointed, because three quarters of the African Americans that were there, left, and didn't stay around for the discussion on on the American Indian colleges. Now we were there to listen to their discussion. It's much like when the you know, Christianity, and the Christians would sit down and tell us about Christianity, and our people would listen. And then we try to explain to them about ours. And they tell us that we were nuts. We were pagan And beyond that, so but I remember my reaction was like, Man, this is what happens even in our communities, it was important enough for them to be there to listen to their own thing, but not ours. So were there any efforts still by the folks who were moderating, because I remember it was a set of panels, was Were there any efforts there by them to say, you know, everyone is welcomed and should stay. I mean, the argument people made that it shouldn't have to be said out loud, but why?



37:23

event, it was a one day event, it wasn't morning, afternoon, it was a one day event on this larger issue. In terms of colleges, some just happened to be black, some have to be American Indian. So there's an opportunity there. So a smarter way to do that. And this is an education feels beyond just that particular context. This goes for everything, if I'm

gonna do something that affects everybody, I want everybody to hear everything. You know, in education circles, folks are going to show up specifically for the thing that has to do with me, and leave, if we're going to have a conversation about you know, gap issues and grades. Or if we're going to do conferences in a way that wants to reach to something bigger, I'm going to have to mix things up. Like what I'm speaking to is not a statement of what we have or have not done, I'm saying is if you ask the question, how do we raise that collective consciousness by being very intentional, going forward, speaking to and carrying with us these narratives, even if it's just a mention or a nod, making sure that that's the case at every single turn, is is a way to start pulling in those bits and pieces of conscious. And my point is, if you continue to do if we as a society continued to do things, the way we've always done them, where they continue to get the same results, and the right folks won't show up. Exactly. So we have to do things differently, and be more strategic as, as what Anthony has alluded to, and how those are planned, but also the communication and the messaging that goes along with it. And the expectations, if the expectations are set out from the onset, that you're expected to be a part of it and contribute, interact and things of that sort, that sets the culture for that day and and recalibrates how people have been thinking, here's an example the Minnesota minority education partnership used to release the status students of color report, they chose to go back because of voices in the native community and said, Hold on, because of the fact that that native lives are often left out in the data. They have switched the name of that report specifically to say the state of students of color, and American Indian students, not because they and everybody already decided that they're going to make sure that native data is in there. But they were calling very specific attention to this missing voice. It's one very easy thing we can start doing and and making a placeholder for the folks who were here first for which we acted out genocide on the onus is not just on people of color, though it's also on the larger white society. Well, absolutely. But we can do it because we have a relationship of being dehumanized in very similar ways. If we can't do that, we



40:00

can model the behaviors what you're saying we can started and and show others how to lead, maybe the corner stores group, maybe we could be like a consulting group that people who have events come to you and say, Hey, I have this event going on in my community and you know, does this does this cross any sections that your culture might have dealt with? That's a whole nother segment right there. You know, I I don't I don't like being that token, where that burden is placed on me to do that I, I switch it back to say, how have you



40:35

re calibrated your institution in your organization to reflect those voices internally, so that you have that built into your ongoing conversation, rather than it being a one other and a one off? I don't want to. And I mentioned this because I think they're in the Asian community here. We're not always very organized, right. And so when we organize a rally, or we organize something we are so focused on are just getting enough Mung people out or Asian people out that we're not thinking, Hey, you know, what, African Americans have experienced the same thing that we're rallying about, maybe we should invite some of those guys to come down. You know, we were all were so focused already on that one issue. And just trying to get enough people to show up from article maybe you need a counter group when you're organizing? Well, look at look at what you said earlier. Right. So so a lot of the stories that you told today, just in this conversation, you had spreads in your peer group with whom you spoke, right? Yeah, look at that good English came out everything.



41:35

So you know, one of the things that we can do is to make sure that in our circles, it's the same thing that we are asking other folks to do, is to make sure that in our circles that we we have folks to go to if I go home, and I have an issue that I'm trying to unpack and understand, in the Latino community, in the native community in the Hmong community in the Korean community, I better be able to reach for for for a friend or a colleague or something like that, that I can talk to, honestly. And if I don't have that, then I got work to do. I agree. I agree. I would go beyond just the cultural issues. I mean, if I have just a question about something, philosophically speaking, the beauty of the diversity, whether it's age, gender, culture, race, that really adds a dimension to what your thinking is going to look like, not just on a culturally specific, don't call me just on that you call me on the New England Journal of Medicine and their study.



42:28

That emphasis to do that is means that I'm not also doing it.



42:32

All lives matter to me. Maybe I'm like a control freak, because I'm always worried that, you know, unless I'm there involved, and I'm the one that's reaching out to other people, I'm afraid. Nobody, you know, it's kind of like living this utopia world where we're all saying

people have diverse friends and neighbors, groups of people that they can all reach out to, not everybody does.



42:53

We have move forward, because I no longer have to turn on TV and watch john wayne pull out his gun and shoot his gun and then fall off our horse. So you know, there has been some progress. Although I'm still waiting for a sitcom. Yeah, we don't have to talk about that next week. Well, you need to read. But you know, my, my, one of my best friends is Mohican. And



43:18

that story is I went to the powers up up on their reservation, and you know, people go, Oh, where are you going? This weekend? I'm going up to the pole, you know, oh, up how I'm late for like Cherokee people. I'll be like, I flew there my weekend, but they're all dead. I don't know.



43:36

The last.



43:38

And she's, she's so tired of hearing issues. Like I just I just stopped telling people like, you know, I'm just so tired of people asking me about what i what i think what that experience and that explanation really talks to why we fall off. Okay, I mean, that's just points



43:56

to the need to say it loud, a little bit more, say loud. I'm Indian, and I'm proud. Amen. Yeah, cuz cuz, you know, we all have our little nuances. You know, to your point on it, it's got to be exhausting. It has to be exhausting to live. I mean, it's exhausting for all of us.



44:14

It is but you know, let's be for you. I mean, we I'd like to say that, that we, racially speaking

Latinos and blacks, we have mile markers and milestones that we can point to that at least have inched us closer to where we want to be. And again, the native community isn't anywhere near on that radar. Well, it depends. I mean, you know, I'm so happy we're talking about this because so often our perspective, our point of view, our issues aren't raised to that level. In Indian Country, however, this work is going on day in and day out. So as I mentioned, as Commissioner, I mean, we would meet on the federal level, I would meet with state officials, our issues would be brought forward the fact that our children are removed



45:00

From at higher rates in the black community and out of home placement, I mean, when they put reports together that show all these, all these things they tell us were statistically insignificant until they're removing us from homes, or we're not educated in schools and that of that of that, then our numbers show up, and Trump all over the place. But these issues are being worked on daily by many, many individuals in our community. And I know that who these folks are, and they work very hard to address these issues. And they do it unnoticed. They do it on praise. But more importantly, it's the, you know, your center of dominant culture, who has still managed to kind of divide and conquer, and keeps us engaged in conversations on this level. And then they sit back and can tell us well, all lives matter, which, you know, to me is just their denial, the fact that they still can't get over the fact that they're racist. I remember when the New York Times did this, I think a Pulitzer Prize winning series on race in America. And my Puerto Rican colleagues in the at the times were extremely upset because they, you know, they left out Latinos in that, in those reports, and New York, is pretty heavily.



46:16

And so they were adamant that Latinos be added to the primary, black white discussion. And the question that we all need to ask is, shouldn't we all be adamant that Asians and Native Americans also be added to that discussion? And that we make sure that these institutions control these powerful institutions, controlled by largely by white society? keeps that in mind? Yes, yes.



46:46

And that is the big point of college stories this week, including everybody in the national discussion. I'm David Cutler, as with the camera stories team. We'll be back

