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00:02

It's another edition of counter stories. And this is your host, David Cutler.



00:07

Here's a question from Minnesota, his communities of color. Do you have what it takes to be a model minority?



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Apparently Asian Americans do, because that's how they've been branded by the majority culture. Why? Because folks see them as having certain desirable qualities. We're educated, we're good at math. We're good at science. We know our engineers, we are nerdy, we don't commit crimes. We're just good people. But wait a minute. model minority seems pretty positive. So why are Asians rejecting that label? We are a minority group, we do have the same issues that other minority groups have. People can get angry about, you know, other racist issues, and you have a lot of allies. But then when it comes to Asian, it's like, oh, nobody really cares. We'll also seminar courage, and talk about the How can I put this the cultural missteps we've made, you know, the miscues and mistakes that happen when assumptions get the best of us, which leads me to my next cultural football, being in a household of all white folks and just calling something out like Oh, man, I don't know that's not a kind of racist. Haha. The looks on the faces of my friend, Todd's family when I said that was like deer in headlights.



01:28

Welcome to Canada stories. I'm David Kessler. He's an editor at NPR News, and ready to do their duty are members of the counter stories panel. Anthony Galloway, educator and race equity advocate in the West Metro lately, a production specialist Don Eubanks assistant professor and cultural consultant, panelist loose Medea free I couldn't be here this week. She'll be back soon. Today, our resident model minority is going to lead us off in a discussion about model minorities. stepping up to the mic is legally there's been a little bit of a campaign recently in the Asian American community about I'm not your model minority. And this stems from a couple of things. And one of them is the discussion that people have been having recently about white privilege. And Bill O'Reilly said in his show, there is no such thing as white privilege. But there is Asian privilege, because if you do the numbers, Asians actually make more per year than the average white person.



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Which may be true, but he misses the point completely. So there was actually a march in DC, where everybody were, I'm not your model, minority t shirt. Kind of just to prove that we are here. We're not invisible, and we are people of color. I think a lot of times when people talk about people of color, they forget that Asians are one of them. And so



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the other thing is the movie hero six came out, and a lot of my friends were super excited because the character is actually half Asian, which is a huge deal. Because there's never been a leading Asian character in any of these movies before. And the headline for a lot of newspapers is Asian American characters can top box office.



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Oh, I'm stuck. I'm sorry. That you heard that little pause there. I'm just I'm processing that that headline.



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Because I saw the movie, my kid saw the movie, we loved the movie.



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And while there were definitely themes or things in there that may meet reminiscent of Asian cinema, particularly anime



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I didn't notice except looks okay, maybe his brother but I was looking for an Asian character in the film. And everybody was made to look very ambiguous in the film to the point where, except for maybe his brother, I thought like they were trying to really walk online to not



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to not be that and I was wondering about that the whole film. Is that a subliminal thing? Like, Asians aren't really obvious minority. I mean, that could be it, you know. But also the thing is, he's half Japanese, which I think it's really interesting because I haven't seen the movie, too. They address his parents relationship at all. Because why did were they so specific? In saying he's half Japanese? Nope, nope. There was just an embrace an embrace of everybody as the nerd and the Super Robot builder and, you know, great at math and all those other things, a lot of the other tropes that go along with with Asian stereotypes. Well, let's talk about those stereotypes for a minute. Just let him lay him out there for us. Unfortunately, I feel like I fit a lot of these stereotypes.



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Except that I'm like, loud and rude or whatever. And I speak my mind, but



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we're educated. We have a lot. You know, we have family oriented, lots of kids. We're good at math. We're good at science. I'm not good at either of those two actually.



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We are engineers. We are nerdy we are. We don't commit crimes. We're just good people inferential. Yeah, we keep to ourselves, which is kind of true. And this is this is this is a perfect list so you don't upset the white man.



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This is the perfect list when I have when students we do this thing called step ins and one of the sequences we somebody asks a question you step in if it applies to you. So we say step into the circle if you've heard stereotypes about and we fill in the blank. And it goes like that every time the stereotypes about Native folks or stereotypes about Latino folks and stereotypes about black folks, or menu here and all kinds of crazy negative stuff, because there's all this, you saying is what I've, I've heard what I'm aware of the stereotypes around white folks, and Asian folks in particular, are very different, you know, a lot of the quote unquote, positive stereotypes the way some folks try to say it. And so it gets into a really weird thing, because we have a lot of Hmong students in the group who fit some and then don't others. And of course, it's all stereotypes are made up. But there's, there's this there's this listing of folks is that like, like, these are positive stereotypes. we're honoring you, right? I mean, it's a in some sense, a lot of those are true for a lot of the Asian people I know. But we're none of us fit into all those stereotypes. And then we may have one or two of them, but we don't fit into all of them believe when you say Asian people, you know, are you talking about your mom community, I'm talking about more than just one community. I'm talking about Asian people in general. A few weeks ago, somebody posted a video called black people in the workplace. And it was a video, these two black women and all the crap that they deal with in an office setting being mistaken for each other people touching their hair, asked me if they want some fried chicken for lunch. And I thought, oh my god, I have so many stories. So what I do is I started a group on Facebook, and we're gonna produce a video, just telling our stories. Come on, come on, give us some give us. Yeah. And the thing was the weird thing was a friend of mine, who's Indian. She said, Do I count? Are you counting Asian Indians as Asians? And also when you say Indian, do you mean me then or



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pointed to her forehead?



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And so Okay, so her story was, she was adopted as a baby in brought to America by a German family. And she read it. I knew her in high school. And so after college, she had gotten a job in an office and they, around the holidays, they said, you know, we really want you to feel accepted. So do you want to lead an Indian Christmas ceremony? And she said, I don't know what that is. I grew up in St. Paul. So they actually had to educate her on what it was, and then have her do it.



08:02

Because ways to make her feel accepted. And she was just like, well, I've celebrated Christmas with my German family, all my life, you know, and so things were, you know, when I first got hired into an office setting, and I was going around meeting people, literally, somebody was like, oh, thank, thank God, you're here, we need people on the Diversity Committee.



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It was funny.



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So one of the places where I worked, we were having a, it was a time for everybody to bring food together. And it was around Christmas time, right? So everybody was gonna bring in food that represents their identity in our culture, right? And so Lou, who, who's Chinese, and he, he came in, and he brought some, some, just chicken and some mashed potatoes and stuff like that. And so it was hilarious. The next 50 minutes for everybody dancing around trying to figure out how to ask the question of why didn't you bring something that fit?



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Girls, right? And so finally, it was like, 10 minutes to go, and like, nobody has done it has asked the question, and we're like, okay, nobody's gonna do it. And finally, one of the folks said, You know, I would have thought you too, brought something like rice or egg rolls or something like that. And Lou's response was, was perfect. He was like, Well, you know, we didn't really grow up or do anything like that. Oh, you know what, next time, I'll bring some lutefisk because he was adopted, and there's he had he had more experience on that side. So that I mean, the stereotypes from indeed, well, hold on. Let me let me ask you. So the word model, extensively is a good word. It means like, Oh, that's a perfect person, you know,



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everybody somebody can look up to, but what's wrong with that word? In this context? What bothers you about it? I think people just don't realize that we are a minority group. We do have the same issues that other minority groups have there are.



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What is it like? Let me see here.



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There are 1.3 undocumented immigrants



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from Asia here in the US, and after Obama just passed million, million, yes. And after Obama just, you know, had his speech about the immigration reform, all of the pundits. On the TV shows, were saying, Mexican Latinos, you know, the Hispanic people, blah, blah, blah. Nobody even mentioned Asian people. I mean, it's, it's as if we don't



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we merge in with white people, and we don't count, is it the set I mean, there's, there's a, there's a piece of that, because we, in an education setting, you have Asian students, but there's a delineation. So Asian students from Japan, China,



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India, a lot of those, those those areas, separate from Southeast Asia, tend to show up really well in our data. But Southeast Asian folks tend to follow the same gap data as many other minorities within the district. So I'm learning that pan that pan ethnicity is the same issues that we have calling people Hispanic, right? And there's some, some people don't like the term people of color, right? Because they see I'm not disadvantaged, I'm not a poor person. But as it will, sort of like me in many other ways, why wouldn't you like that coat that term, because they will, that's a term that we reserved for people who are struggling, you know, just trying to make it in society. And I've made it so as if a person of color who makes it is no longer, you know, they become a model minority. You know, that Word Perfect, though, seems to strike me as something that is, other than where you came from, you know, I've heard this, I've heard you use the term, model minority. But there's also this other term that's used, in terms of they play this middleman role. And the middleman role is that, you know, for certain communities of color, there are certain types of things that certain groups are allowed to do in this country. And one of those for the

Asian populations is they're allowed to build small businesses, restaurants, and all these types of kind of middle middle range businesses. And then therefore, they get tagged with that, although in many cases, they're pulling Family Resources, it doesn't matter how they do it, I'm just saying, then they're tagged with that. And it's, so it's that stereotype that they're able to, or they're allowed to play that role. There is, I think,



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a really hard field for Asian actors.



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The show *Selfie* was just cancelled, and that was an ABC. And that had John Cho as the lead character. And we were just so excited to see that he wasn't playing the Asian guy who owns an Asian restaurant or anything, he's just playing a regular guy in a romantic love story. And then, a friend of mine brought this up, and he said, after the show was canceled, he said, Nobody seems to care about Asian, you know, that this thing happened to an Asian actor or an agent series, except the Asians, you know, people get people can get angry about, you know, other racist issues, and you have a lot of allies. But then when it comes to Asian, it's like, oh, nobody really cares. And that's, that's part of where the myth of the model minority, you know, jumps in, because there's an assumption that, look, look how someone so is not getting all bent out of shape about it, you know, and so Asian folks must be able to get over this stuff different. And I had a student for the longest time, who I worked with at a school, and his name was hard to pronounce by everybody. And so they gave him an arbitrary nickname. They taught him they call them Tater. Right? And they're and so when we did a unit in the section about how important it is to in the name, what goes into a name and stuff like that. everybody's like, well, Tater doesn't care, you know, we had a hard time saying his name. So we just call them call them Tater. And it was only it only when the space was given that anybody did was he able to step up and say, Well, actually,



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my parents are really upset with me about that, because I let people call me something different. And they went through all that this, this, this, they thought about my name and there's meaning to it. So that's one of the things that the model minority myth does in from my perspective is it is it puts people it gives us an outlet to not deal with the stereotypes and other issues that that Asian folks go through. Because there's this myth that, you know, they're gonna be quiet, they're not gonna say, or they're all right. Yeah,

like the dominant white society, in many cases, really loves successful Asians, especially those that are jealous though, because they're, oh, they're doing so great in math and science and engineering, and, and they're leading in certain fields. And sometimes



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when I hear the criticism of white folks, about other minorities are thinking, why can't they be more like us? You know, why are they still holding on to that otherness? I don't know that they do that with Asians. But I wonder what's the mindset of not that Asian people think alike of many Asians about



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how other people act do their Is there ever this feeling that you know, if you had our sense of you know,



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industriousness,



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things might be different for you or I think is, at least for the Asian community here in Munich, specifically, the Hmong community, they're so closed off, you know, so it's like, if there was drama, I'm not gonna go, calling Anthony about it, I'm not gonna call the newspaper about it, you just fix it. And that's what you do. And that's what you always did is you fixed it, you didn't talk about it. And and that was over, you know, so reading news stories that involve, you know, a lot of Asian people, it's always very, very disturbing. And then so then the stereotypes of the racist outside of Asians, you know, the stereotypes of black guys being mean thugs and on the street or whatever, it exists in the Asian community, because we're so closed off. And we don't recognize that we are like other minorities.



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We're not special in that kind of way, that our challenges are different. And I think that's why a lot of young people now are really pushing this not your model minority kind of mentality, because a lot of us were raised that way. You know, I was raised, I had to get

straight A's, I had to go to college, I didn't even know there was an option to not go to college. Well, many other minorities tell their children that, too. Yeah, but not everybody. I mean, and I think that is something that's changed in the black community. But I'm wondering if part of that really is because, you know, some of the comments I get from students in our classroom, especially our immigrant students,



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that come from Africa, or come from different parts of the world.



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When they get here,



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some of the things that they experience that we that our native born here can easily identify when something's happening. And you know, that ain't quite right. Because they come from countries where that type of prejudice or discrimination doesn't exist. Others Same way, in the same way, other than differences may be between tribal groups, where they do experience it. So when they come to this country, they'll experience prejudice and biases, but they don't interpret it the same way. until they've been here for a while, then they begin to realize, oh, we're being treated different because we are the other. So sometimes, I think it takes a while for that awareness to hit and, and I know that for the Hmong community, I, you know, I, that's why I always ask, cuz, you know, Asian is such a broad category here, just like Hispanic, just like Indians. Do you think many Asians are considered model, because they're not perceived as a threat to the dominant society? You know, though, that's a person that I'm not gonna have to worry about, you know, we're all weak and geeky, and we're all stuck on our computers. So we're not gonna come and rob you kind of situation? I think there is there's part of that that is a big part of it. And also that, you know, we'll help you with your homework, and we'll help you solve your problem. We're not threatening we're here to help you in any time. You're demonized, though, because there were there are periods in US history where you were demonized. And it usually is when we have these when the economy goes down, and all of a sudden we have this, you know, app. So after we brought in all the Chinese to build railroads, and then and then we went to a big crash Well, now now what do we do with them. And so the relational piece of that too, because then you bring it bring that up, in, in our, in our underground railroad work, one of the things that we look at is talking about how the underground rail is a multiracial movement for equality. There are many different racial

groups. And we're starting to get stories of of Asian rail workers who are vouching for us for slaves who had made it that far into Western expansion.



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That relational piece to me is also a negative byproduct of the model minority myth because it pits the quote unquote model minority with the minorities were seen as not to be doing well. And so now, I my peer group relations, I can remember in high school, you know, having having lots of the to my girlfriends, Sam and Peter, they were, they were brothers and we went through elementary school together and we got to high school. And the first thing that split us up is they were auto enrolled into AP and IB classes, where I was auto enrolled into your more remedial tracks. That was the first split and I had to work, MMR push to get me into the AP track where it was assumed that they were supposed to should be in there because, you know, in their perspective, because they were Asian, right? They did really well. They were awesome off the charts. We all did. But there's that there's that piece to that model minority.



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Myth also starts to do some Willy lynching that Willie Lynch is the idea that you separate the bunch folks and pit them against each other. So they can't collectivise power. And so in that way, we kind of merge with the mainstream, because because of that, but also, and something that I've been really pushing is just, there's so many things that that Asian culture have in common with native culture that has in common with black Oh, yeah. And you know, nobody in the Asian community talks, you know, you don't talk about race, you don't talk about, it's what you are you here in this country, you do what you can to make money to send your kids to school and be a good citizen. And you know, and that's it. So you don't celebrate your race, as much as say, you know, black society does. Definitely not, but then there's like passive aggressiveness is definitely an Asian thing, where it's like, oh, yeah, I mean, I know, I really pushed you to be really good at school and made you get all A's and major, you know, major in English. But now you don't speak our language. And what's up with that, you know, a little bit of that passive aggressiveness there, too, in our current environment of quote, unquote, looking at immigration in this country. One of the other things that are in the mix, too, and this is one of the things that I've experienced. So when you when you've got a strong community of folks, where your acceptance in the community, you're seen as the other and that other ring that happens as the quote unquote, immigrant or the newer population, you know, you have to do all these things, and all these tests to prove yourself to be American. And these things are, you know, thinking of Ellis Island to now these things are still in play. So one of the things I'm going to

do in order to really feel like part of this, this imagined community has been as Edward Binney of Silva talks about in his book racism without racist, is this this pressure to demonstrate things, aspects of your identity, that are assimilative, to dominant cultural, white culture. And so if I raise some issues, or I start to call out certain tensions, that's going to put me outside, in a space where I'm trying to be as much like the dominant culture as possible, is also in the mix. And that's with all of our communities, I see within the black community, you know, looking at other other black folks and saying, you know, this is where the quote unquote bougie and bourgeoisie come in, you know, these folks, you know, trying to distance themselves away from something that's going to make me too different. Well, you know, along those lines, I was reading an article and I forget the name of the individual that wrote the article. But the whole gist of this article was the fact that he was African American. He was a lawyer, him and his wife, who was also African American, worked very hard. Both went to Ivy League schools, got very well paying jobs, outside of college, and worked extremely hard to kind of protect their children lived in upper middle class neighborhood. They were the models that Well, I mean, you know, and what the article was about, was that his 14 year old son was at a boarding school during the summer, and he's walking across the campus and a car pulls up with two white gentlemen in it. One of them leans out the window and says, scuse me, are you the only nigger on campus? In this young man, you know? wasn't sure what he heard ask them to repeat it. So the guy slowed down how because they that this has happened I mean, to a person color, maybe not the model minority. It has happened to us walking down a street and white guys will pull up. And and so they they set it again? Are you the only nigger on campus and then they drove on, this goes to show you that acquired privilege through education, status, wealth does not protect you or your offspring from racism. See, now I hear the same thing only they don't use the N word. Because you know, our younger generations are a little bit more tactful than then it to that now, but that I get the same feeling with somebody comes rose by is like, Yo, what up dog or things like that those same codes? Yep. That to me, all I'm hearing is a is it? Are you the only on campus? Right? And I get a lot of people coming up and saying, Oh, I know how to say anyhow, I'm not Chinese. You know, I know what it means. And I took Chinese classes, but I'm not Chinese. I'm not even sure what you need to say. Yet you need to say is, you know, you're having an awkward moment. I know, because I've had some myself, hey, I was talking to some outreach folks in the districts and they were talking about all these Somali families who are coming in, they don't speak English and I don't know what to do. And I said, Okay, do you have an Italian teacher in your in your school? Now like, Well, yeah, but what does it have to do with anything? I said, Well,



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the average person coming in probably speaks more than one language, so use Italian or

French, because those are the second most likely spoken languages within this community.



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They're like, well, well, I need to learn English. I said, Well, maybe you just need to learn Italian in French. And you can be multilingual, in South African 11 official languages, most people speak three to four of them. I mean, you know, but talking about Anthony that that reminds me of, of a situation I just had in the classroom about two, three weeks ago. And, and in the corner of one of my classrooms,



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some of our immigrants from Africa sit, and they're all women. And they all have a whole continent of Africa, while they're there, probably from four or five different countries. Now, at the time, I wasn't aware of that. So they all had on the hijab, the hijab. And so during class,



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I was trying to elicit some response from them over some of the topic area that we were happened to cover. And, and I was hoping to get a cultural piece because, you know, everything we teach is Western education, and all the theories and things that we talked about were devised by white middle class men and Western ideology. And so I'm trying to elicit from them a response, what it was like back in the homeland. So I said, Well, why don't you use Somali women? Please share what it's like for you in your country. No one said a word. All right. At the end of class, they came up to me and said, Well, you know, Don, I'm from Kenya, you know, so they reminded me that I had just made this cultural mistake, and just assuming that they were Somali, and it wasn't your first and it probably won't be your last. But we'll get we'll get Edward sides Orientalism to really connect to that one. Which brings us to our second topic of the day, which is cultural missteps. We've all made them. One of my first was as a young boy, tearing off somebody's black powers sticker in the home of a good friend who was watching over us from my mother when she was at work. And I regret it to this day, I don't know what was going through my head. And that was, and that was within my own community.



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So it does happen. often it happens when you're in somebody else's community that you say the right, the wrong thing, is something you would you do, I turn off a black power sticker of somebody's door, and she treasured it. And I saw the mean on her face immediately, but I was too young to understand what was going on. Subsequently, I read Stokely powers, Stokely Carmichael's book. And, and, you know, as I said, I regret that, but so, that was a cultural misstep in my own community. I've made them in other communities. I'm sure they'll come to mind shortly. But I wanted to know if any of you have made any Oh, and how you overcame it. Oh, man. So it was funny. I remember, being in a situation where it was a bunch of it was a bunch of folks from different it was at the University of Minnesota. And it was a gathering with all the student unions of color got together and stuff like that. And so there's a woman who came by and everybody's going around, and we're shaking hands, and she, she kind of just gestures towards me and doesn't shake my hand. So I'm like, I'm like, oh, okay, first of all, going through my head is okay, here's a chance well intentioned for me to connect and show how we do things here. Because what's the first assumption I make that they're not from the United States? Right? The second that, because she's wearing the hijab. She was speaking with an accent earlier. And so I'm like, Okay, let me be a cultural guide. And so I reached out, and I grabbed her hand, and she reaches away from me. And she's got this look on her face, like, what are you doing? And I was like, oh, shoot, what did I do? And I'm looking around and all of my East African friends who were Muslim, because not all of them were but the ones who are Muslim looked at me and were like to come on, man. You had no clue. So I'm trying to be a cultural guide. And instead, she's just she's let me know that. You know, you don't do that. I don't do that. Oh, man, that one haunts me to this day. I've done that, too. Like a somebody that I was interviewing for a video project. And I had met him the day earlier, and he had told me he couldn't shake my hand. And the next day I came and I kept trying to shake it.



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Oh, man, I remember another time. We were at a wedding. And it was the broom jumping part of the wetness is African American, when and the Bruins jumping targets and they just explained what it has meant in the African American perspectives, right. So immediately, I'm like, Yes. And this is my kind of pro black. African pan Africanist. You know, phase. I'm still in part of that, but it's more learn now, right, me too. So I'm like, this is awesome. And so I describe it as a tradition that goes all the way back to the continent, right? Well, my African friends had to sit me down and school me on that one is like okay, we have been there



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More recently than you, we've set bid. We're from West Africa. There's folks there from from Southern Africa. And there's some folks there from East Africa who all hadn't heard about that tradition, and had to really let me know really quickly that that's an African American tradition that might have some loose, loose, loose ties from things over the years. But now, you can't just go and call it an African thing, because you go out and buy a dashiki and do something that sounds like, Well, then, you know, but, but along those lines, and



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when we talk about culture, and once we start breaking it down to all the individual groups, we talk about Native Americans, and we break it down to all the individual tribes, or we talk about Hispanic Latino populations, we can break those down into all their individual groups, each one of them have a clear culture.



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But when we talk about African Americans, we talk about the black culture, it gets a little more confusing in terms of what what exactly is black culture? How do I know what's cool to say and what's not. When I try to say something to be down? Am I really being down on my looking like a big buffoon, I see them more often in the weight,



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especially young people.



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approach my daughter's and



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she had some friends, and I'm sorry to say they were Asian.



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of mixed race, though, who would started talking about black culture and rappers and fried chicken and all that. And my daughter looked at them and said, What are you talking about?



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Oh, I remember, I feel like for at least an Asian culture, it's really hard to do what you just talked about, and what David talked about, about doing it in your own community. It's really hard because sometimes I'll say, you know, I talk openly about race, and I joke openly about race, just so y'all know.



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And so, you know, I'll make a joke at like a family gathering. And no one will acknowledge that it happened. So there is no sort of like discussion of like, Hey, man, that wasn't cool. It was just like, Okay, moving on, which leads me to my next cultural football, being in a household of all white folks in set and just calling something out like, oh, man, I don't know, that's not a kind of racist. Haha, the looks on the faces of my friend, Todd's family when I said that was like deer in headlights. And I had to realize that in that particular household,



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it is not okay to talk about race at the dinner table that's reserved for a different piece. So and enjoy to joke about it. I mean, this is a very, very liberal household. So to say something like that is like an accusation, like, I just called somebody's mama out their name. I mean, I, I, it was funny, because I couldn't go over his house for a while.



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You weren't invited? Or no, no, I could not come over. You cannot play with him for a little



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while, you know, that same kind of interesting dynamic happens in our household. And, you know, cuz when we, when we get together, like, like, next week, for Thanksgiving, all right, you know, we're combining, we're combining Native American and African American, and we're combining German and Dutch. And, and all those good sitcom right there. Oh, man.



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I mean, you know, when I remember when Mars when my wife side of the family was there, and this was when Obama first got elected. I speak very carefully.



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And so one of the relatives, one of the sister in law's fat, they were having a discussion, and I walked into the room. So she turned the discussion to me. And so and so what she said is, she said, Well, Obama now from what I understand, he's half black, and he's halfway. I don't understand why Obama only refers to himself as a black president, you know, the first black president. And so she so she looked at me She said, What do you think Don? And I said, Well,



34:17

when you look at them, what do you see? And she went, Oh, I said, well in this country, you can be 99.9% white but if you have 1% black blood, meaning that shows up anywhere, your black my brother, he said that does happen and sometimes it doesn't exactly my brother he shot. I mean, you can see a little bit more now what especially when he was younger, his his mom is white and my dad is black. And it's funny because they were born in American Samoa and then I also spent some time in Cameroon. And



34:52

you look at him he could very well you could look at him and not tell he's black. You know another are features belie a little bit but if you just pass them, you can leave



35:00

Little White, all man, the fun we have getting into spaces where folks feel like they're cut. Rather, I lead talks about this all the time, you know, being in a white body hearing jokes and stuff like that. But there's an eternal piece to it. It's funny, sometimes the cultural missteps aren't necessarily cultural missteps right away, but they're clashes between your value and the connection around I remember, I was at my friend Justin's naming ceremony, he's native. And as they're going around that, they were passing the pipe, and it was going around, and I was like, Alright, I'm ready, I'm gonna, I'm gonna join into this to this, this, this cultural thing, I'm gonna, I'm just gonna go all in, I'm gonna take my ethnographic field study requirements and say, you've got to do with what everybody else

does in this situation when in Rome, right? But the guy next to me, there was this trail of spit, after he took the pipe out his mouth. And man, there's what month that was nasty out. I wasn't, and I was like, shoot Anthony, none of us would have done that I have, right. But I have, I want to show them participate in this. So I take the thing, and I look at him. And I wipe it off. And I look at the dude, I couldn't hide my expression, like, Oh, you had a trailer spitting if they so so so so I puff and then pass it. And everybody else laughed Chuck a little bit and moved on. Because it's all out in the open and stuff like that we deal in the open. This guy didn't speak to me for like four weeks, and then finally came out. And he was like, you know, and that's, you know, I just felt like, like, you were really trying to embarrass me for that. And I'm like, dude, you had spittle on your lip. And sometimes we clash over those things, just you know, and, and, and I'm mad at him for not saying something right up until we could deal with it, he's mad at me for for, for outing, something in Thursday's classes, you know, Anthony, but it gets more subtle than that. And, you know, I know, we're trying to talk about these cultural missteps, but part of it, you know, cuz some of us, you know, travel in between all these cultures, and I traveled between all three of these. And generally, what happens is when I've been down in down here in the dominant culture for for a while, and then when I go back up and visit my relatives on the reservation is when I, sometimes we'll do an act like I do in the dominant culture, such as jumping on somebody's conversation, or jumping in the conversation walls, you know, and, and those kind of things are very taboo in our, in our Native American. In fact, you know, people talk, you listen, and then if someone else will, eventually will talk to you, we don't interrupt one another. And, and I'll hop in here and having just, you know, and I'll jump in, and somebody will say something, and I'll jump right on it and just take it, and then I'll look around and everyone's kind of looking at me. And it reminds me, I have to remind my own, you know, so I don't shut up.



38:10

That does remind me Actually, I do do things in my own community. Like I joined the men's team, or I say things during



38:20

men's conversation. And usually they don't say anything to me right away, but like my dad would be like, Man, what are you doing? But you know that sometimes when you enter the dominant society or the workplace and so you know, sometimes I'm the black me or the Latino me or the combination of both me, you know, the I kind of clastic me and then I'm in a workplace that expects me to be the model minority me to be quite honest about it. And



38:47

either intentionally or not, I decide. I'm not going to be that. And that's a taboo. That explains a that's a real ain't nobody gonna make me go by Don't call me the safe black man the day



39:04

with good diction and subject verb agreement well, but I probably have made some career missteps because I think a lot of times I make my mishaps when I'm nervous.



39:16

Like, I got a scholarship to the University of St. Thomas. And the professor, my first class said, okay, it's all go around Sara names and then tell me something about you that is so that I can remember you by



39:30

you know, he's like you There used to be one Kiersten and one K and others, like four or five of you guys in each of my classes. So I need some identifying thing. And I said, Well, my name is Holly and I say Holly, because that's how the mainstream community says it and I said, I'm the Asian one.



39:47

And it really made everybody else in the room like super uncomfortable, how dare she point out the audience.



39:55

And I went, Okay, so and my friend had invited me over to a game day with her girlfriends.



40:00

I've never met before the game day in Minnesota.



40:03

They're all white girls. And so I didn't know them. I only knew one of the girls and I was trying to fit in. Is that a thing? I'm sorry is game day a thing like



40:14

when I moved here from Miami and then my neighbors in Woodbury where I don't live anymore said want to come to game night. And we got there like to make and we used to go into parties where we you know, listen to music, dancing, and then playing charades and and I'm Whoa, what is this? I guess I thought that.



40:33

I didn't know that either. I love game night, man. Game Night, as well for me, man. I gotta go. And watch football with my brother. played cards. But I mean, game night for adult. Good lord. So we're playing this card game. Right? It's called



40:52

something against humanity. Oh, yeah. crimes against humanity. Yes. And so I was trying to loosen it up and just be like, okay, you know, these girls are nice. Let me come to their apartment and stuff. And so it was my turn. And I was picking out who won. And some one of the cards had mentioned something about China. And so I said, Oh, you guys gave this me cuz I'm the only Asian one Oh, there's your invitation to the next one. I have never been invited back.



41:23

Okay, no, these these, these, these get very these, these can be fun and stuff like that. I know, the biggest misstep that I always think back to his and talking about



41:33

Indian removal. And those instances, we oftentimes in education settings will talk about historical trauma, and not think about the experience of the folks in the room whose ancestry whose families have lived that trauma. And I remember going through this activity surfacing the Trail of Tears and what the true meaning of it was, like we didn't are

below the above the line below the line segment, early in the podcast series, and



42:01

all and there was about three Native students who stood up. And the whole time I was talking, they refused to sit. And I talked to them afterwards and realized that in doing this activity, I hadn't sought out the perspectives of the students in the room to see where they were. And they stood in honor of the experience, it was something that they collectively decided to do. And I'd realized in that moment that one of my missteps that I make all the time is assuming that I know without connecting first to the community, so I suppose to be talking about, well, that that's a kind of a somber note that reminds us of how we need to think about others. And in thinking about others, I've been thinking a lot. This week about a guest we had on our podcast recently, Mariana singita, whose father in Sierra Leone, contracted Ebola. And I know she was came to speak to us and it was very moving to hear her speak of her father's shuttles. And we learned recently that her father passed away so I just want to send out all our love and support for Mariana and ask us all to do what she'd want us to do, which is to help others and Ashley does that. We're gonna bring counter stories to a close. I'm David Kessler is here with Anthony Galloway, clearly done. Eubanks.



43:29

This has gotten the better of me. I'm starting to choke up a little bit, but we'll be back. This is counter stories.