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So like hub and spoke, when people probably don't have relationships with each other, and indigenous people don't have relationships with each other, but are constantly carving relationships or generally have relationships with white people. So it's like why people are the hubs, even while you're talking about wanting to build power,



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you're still making white people the focus, you're still making white people, the hub, so then becomes a binary of like, the non white person in the white person. And that's super frustrating, especially when it feels like it can be an almost inevitable situation, if resources are primarily in white hands.



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You know, you just explain something that I've been struggling with for decades, but had no idea what one of the root cause you got bars. That was good.



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Man, I was gonna call you our mystery guest. But I'm gonna let the cat out of the bag and say that we're joined here today by Mancha and dosi, a magnificent improviser, as you've just heard.



01:01

What do y'all think about what she said, There resonates a whole lot with me. I mean, here we are trying to create agency for yourself. But yet, we're still trying to do it in white space, as much as I tried to, to to organize and collectivise power within my own community and family, stuff like that. I'm ignoring all these great places of power and experience that are in solidarity, because I'm so focused on dealing with white folks. Oh, and like 2054 is coming right?



01:31

Make some teammates, right? Come on. This is I like having somebody on on the podcast, who can take the things I've been trying to say and make it sound eloquent and smart. This is something that I've been saying for a long time is how in the Asian community, we're so concerned about just surviving and making it that we're not concerned about joining forces with Black Lives Matters or things like that, you know, I mean, the younger generation is below the older people are like, just don't get involved, just try to go to school or try to get a job. Like that's all you need to be concerned about trying to make a living. And this kind of is greater in that that realm of thinking. What that evokes for me is, I think something that I've been struggling with ever since high school is this, this notion that all my thoughts, everything that we do as a Native American, African American male, is always framed within this European American framework that they've set for us. And it always feels like we're at a disadvantage, because everything has been skewed against us. And so even in the language that we use to explain and talk about things, particularly in American Indian coming, I mean, you know, you know, when I worked at the Lacs Band of Ojibwe, as Commissioner of Health and Human Services, tribes are described as dependent sovereign nations. I mean, just that sets that tone. So to hear her verbalize that, you know, that's the world that we operate. Wow, we talked about hub and spoke. What a concept. But what I want to know, as a person who has come from two different cultures myself, is can two spokes talk to each other without talking to the hub? Oh, yeah. Oh, good. Oh, yeah. I'm glad we're getting there. We can we can get off that wheel and make other formation. Alright, then.



03:35

You know what this is, this is counter stories, a podcast by and for people of color, and everybody else. I'm your host, David Kessler, joined here by the counter stories crew, Anthony Galloway black male race, equity advocate and educator in the Twin Cities West Metro, Li Li and artist and organizer, Don Eubanks, miralax, band member, assistant

professor and cultural consultant. And even though lose money FPS is out this week, because she's at the White House. This is still my favorite time of the week. And we have a special guest and I'm gonna let her introduce herself. My name is Monica and dosi. I'm improviser composer and a cultural strategist. I love that cultural strategist. And I gotta confess, I'm feeling a bit of goosebumps because we've had some pretty exciting people here on counter stories. But we have someone here today that's sort of directly connected with the feeling that we're trying to evoke. You know, we talk about buying for people of color, and everybody else. Well, she lives that. And she's been talking to us about this hub and spoke concept where we all sort of revolve around the white world. And I wasn't joking when I said, I've been trying to figure this out for a long time because I have been and haven't been that successful. And you just sort of nailed it. So elaborate a little bit for us on, on what that means for us as people of color. I mean, I think there's an evolution or a transformation that's been happening.



05:00

As people have been building power out of the systems of oppression that started this nation, so I'll have systems of of genocide out of systems of slavery. So there's generations where survival and segregation were the only the only ways you could survive the only way you're allowed to survive my parents. Right, exactly. And then there but there, but still the institutions, the governmental institutions, the legal institutions are still white world and in forcibly white through Jim Crow through police action, through who's hired and not hired who how much money you get when you're hired or not hire who went to Ivy League school. Exactly. And so so we try to make our own institution to prove our humanity, I'm so not interested in proving our humanity anymore, because we don't want it to if it wasn't somebody who's not ourselves, so then the resource exists in the white world, so you have to forge a relationship with the white world. So say, for example, like, I'm not gonna name any situations, but so many cultural situations of color cultural organizations and institutions of color, they still have to play to a white audience, because that's the audience that because of all these generations has money. So they stopped short of seeing what's really on their mind.



06:13

Let me give another example. Here's what I experienced the first time I was Commissioner of Health and Human Services from Lacs Band back in the 90s. The first year, I felt I spent this an ordinate amount of time always having to explain to the county folks that I was dealing with, or representatives from state agencies that we've dealt with, because we were forced into that relationship, because our relationship is actually with the federal

government who we signed treaties with. But because of the way the funding comes down, it forces us to deal with the state. And the counties. I always in the role as Commissioner was always having to explain to them, who we were, as indigenous Native Americans, who the Lacs Band was, what it meant to have tribal sovereignty, what treaties were, I mean, you all you were spending all this an ordinate amount of time explaining to them in order to be able to get to the agenda that you were there for in the first place. I did that for about a year. After that, I said, To hell with that, I'm going to act sovereign, and force them to deal with me, I was exactly tired of being that educator, and screw that. I'm here because my people need this. And what are we going to do in order to achieve that, you know, this raises an interesting point. Today, we live in a society where young people don't want to go through what my parents went through. And they're saying, I'm going to speak up loud. And now the establishment, you know, the dominant side is saying, Wait a minute, I'm not this tone is not not agreeing with me, this isn't this is not the submissive sort of a reflective, easygoing, nice, I think,



08:01

we get to a point where, like, when I was younger, and I was so idealistic, I was like, I'm gonna start a nonprofit, you know, and I'm gonna help my people, and oh, my gosh, and all. And then like, as I got older, I was like, oh, if I was to be an executive director of any nonprofit, I'd spend 99.9% of my time fundraising and grant writing. And then you know, you just that idealistic person and me just kind of faded when you find out about the real world and who you have to pay attention to the white, the dominant white community, with the ones with the resources when the money, and it's just an anomaly. Maybe it's me, because I'm a downer, I'm a pessimist or whatever, like, y'all know,



08:40

screw it. But you know, working across those folks is an interesting concept, because I think about meetings that I'm in where we, where, if it's just the folks of color in and around equity tables, and discussions and stuff like that, we're gonna spend about 20 to 30 minutes catching up another 15 minutes kind of connecting in a bunch of different ways. And then we get the business doctor knocked out real quick, because we have done the things that make sense for us culturally across the table, right? Whereas let one white administrator or something like that come out. And instead of having that regular interaction in that community meeting, I'm now running in my head, just unconsciously running in my head, all the things I need to explain to this person over here about how we operate in order to keep the ties well, because I'm worried about funding, or that this person is going to go back and say, Oh, well, they just all hate white people and all that

kind of stuff. And then I get nothing. Is this a big problem, particularly in Minnesota, where everybody's numbers, relatively speaking, compared to the rest of the population is perhaps smaller than another state where there's a large minority, I don't think white people know about Indians regardless of where you're at. So it's not a Minnesota problem. I think we have the Minnesota nice problem, which is that everybody is very well intentioned, you know, when they come to me and they asked me a lot of questions over and over and over and over the same questions that I



10:00

answer to a million other way people, I love my in laws. And this is something I get all the time when I see them is, oh, tell us about this, or what about this. And then I become the educator, I'm no longer, you know, your brother's wife that made dinner for all of us to sit around, I become this teacher. And it's very awkward. And I feel like it's because they, they can't they kind of care they, but they're also ignorant. I don't know, like, I get this mixed feeling of having to be the educator all the time, because people are being polite to ask. I think the thing that Anthony brought up, however, is that when white folks are in that area with us, it changes the conversation. Because we feel like we need to tread more lightly in order not to hurt their feelings, or not to get them to misunderstand what we're trying to say. And it's not that we're holding anything back in social work, where I teach, we teach this thing to our students about natural law, language, things that stop conversations, like it's human nature, for that to happen, or what's the other thing that I hear all the time is Oh, everything is politically correct. And it just ends? Yes, it ends conversation, because white a white folk had hit that wall. And now exactly, it is hitting them right in the middle of the eye. And the responses, oh, that's just being politically correct. Or it's just natural for people to react like that. You're being unfair to me. So I'm gonna pull out my card and say, Yeah, let's go correct. And that's called D railing. Yes. I mean, and it just ends the conversation, we try to avoid getting white folks to that point. And I think that's what we were this reference about revolving around that hub. Because we've all reached that before what our white counterparts I think what's so interesting is that there's a generation now, that is not interested in talking about white people anymore, is not interested in, in, in fighting the battles constantly inside inside inside of white institutions, because you're going to consistently and continually be put in that educator role consistently and continually be scrapping for crumbs off the table of someone who's who say, Oh, I'm a little bit nicer than that last and, and once and then wants you to say thank you for crumbs, and slivers. And so it feels like all this time that we've been trying to angle and force our way in and march our way into what institutions has distracted us from being able to build power and build solidarity with other people of color with other poor people. And not even just poor brown people, poor white people to as it was when we started when folks was the Mises priests, right?



12:56

And build our own institution, right.



13:00

But the challenge is, the reality is you build too much institutions, and they do what they did to black Wall Street, which is they bomb you, they make you a terrorist, they planted some shit on you, and then your institution has gone along with you. And that's what makes it scary. And that's the edge that still exists in this country. That is that makes it scary to be pushing that way. Come on, and it didn't make it you make it now it's becoming not just not marketable, but dangerous, exact to ignore or be ignorant of what what folks of color are feeling and thinking like there's, there's all this conversation right about this confederate flag coming down, right. And I'm going back to this place in my mind, so you got the freedom to think however you want to write. But if you think the Confederate flag is a part of your heritage, and you are okay with it, then expect to not be treated really well, in communities of color. That's just the way it's gonna be. So if you want to choose to be outside of that, then then feel free, do your thing. Don't sit here and be indignant about not getting good feedback from folks of color. When you walk in a confederate flag around like that. Just it didn't make sense. What I was thinking now folks climbing up poles and ripping down like a Yeah. But even some well meaning white folks, now they want to say, Oh, you have been ignoring this story about what the government is doing, and this story and that story and this story, because you're talking about the Confederate flag, as if that itself is not a serious thing that it has real ramifications for us. And this is another example of whiteness at play. Right? This is the singular notion of subject that I have to do with this thing here. And this thing here, I come from a both and culture, we can do multiple things at once. My grandmother, my grandmother was raising an entire family while working all those different jobs dealing with white folks on the other side, she could do it all at the same time. asserting asserting your identity in one aspect doesn't mean that you're taking the eye off the ball in another one but that's not it. Anthony, it's the idea or or white America seems to think that these are all separate, isolated incidents Exactly. When they're not isolated incident. It's just on a continent.



15:00

Anyone so whether we're just talking about the Confederate flag today, or you know, the other Serena Williams thing, your body image thing, or lake Calhoun here in Minnesota, I mean, those are all inner related right things right? Well, let's talk about Lake Calhoun. Oh, Lake Calhoun who brought that up. I was, I was just there. It's a beautiful, beautiful

environment, people enjoying themselves. And probably many of them unaware that the very name of the place evokes in the minds of people of color, oppression, racism, violence. In fact, I think the strip had a story just today that I saw posted where it was talking about what this fellow Calhoun did.



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I think and you know what, the Calhoun area is like the widest area anyway, come on. I mean, I know someone of color who lives right across.



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More and more. My husband used to live like four blocks. And he's a white guy, like my husband used to live really close by there. And then we'd like on our days, we'd walk down when we were still dating, we'd walk down. So that was always like, super uncomfortable. But it was a probably a very nice way. But you have a really good point, you said, but more and more people of color are coming in. Right. And that is something that has happened across the west Metro. It's starting to really happen in the East Metro as well. You can't shuck and jive these conversations about Calhoun like you did before. It's not as a whole lot more people of color who are like nah, nah, bump that dude. I mean, his quote in 1834 states, slavery is an inevitable Law Society that one portion of the community depended on the labor of another. When the when two races of men of different color and 1000s of other particulars we placed an immediate juxtaposition, the existence of slavery was good to both



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was good to both, you're gonna have some people saying he was just a man of his time.



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David, so you're saying you're gonna have white people who are gonna say that? Yes, because it's not happening, in my opinion. And here's my thing. That's cool. If that's how you feel, that's fine. But like my brother Tallahassee coats said, there is no aspect of Confederate heritage that is uncontaminated that heritage is white supremacy. So you can feel that way all you want to, but don't expect to give it to dinner while you're thinking like this.



17:19

About this hub and spoke thing. I'm not having it because he is not having it right. And I'm gonna say, as somebody who has written in my life, to see somebody say, Well, I'm not I'm not gonna take your white establishment media culture, I'm gonna go a different way. We're gonna make our own. But, you know, Lake, Lake, Calhoun, to me is just the tip of the iceberg.



17:41

You know, because, as I mentioned in an earlier podcast, as a Native American person, I'm Ojibwe, if I was Dakota, and forced to live here and Ramsey County, I mean, Alexander Ramsey was the Indian agent who stole the money from the Dakota when they were waiting for the annual payment



18:04

in history of America, and so Alexander Ramsey, who this where we're sitting now, in Ramsey County, this county is named after someone else who did like much John Calhoun did for African Americans, Alexander Ramsey is that same symbol for Native Americans, but it's not true. Isn't that true? And not but rightfully so many of the big names before they could pay and even afterwards, like most of the money in the country has been made off of the backs of enslaved people of low income people here in Scotland. money stolen vain, all those kind of money. So here's what you keep getting all the time. So why does it matter?



18:44

So why does it matter? That's one of those sorts of issues. Right? Exactly these these Why are you all standing up and shouting for this now? Well, because



18:55

there's the Daily Show, I had a story the other day about a mountain in Alaska that the Native Americans are trying to get renamed. And not just that in Stone Mountain, Georgia, some people are upset about the Confederate General apparently sketched on and on on that mountain. And I think I saw one of my Facebook acquaintances posted something when does this stop when we wake





19:22

up the woman that wanted to keep this this mountain named after this president guy was like, Well, if we do that, then like, what about you know the statue? And then what about the street name? And she said, it's just really inconvenient.



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just said, that's like, that's like being told as a Native American that were statistically in



19:58

constant equivocating



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of pain and death and dismemberment and poverty and forced poverty. equivocating that with white discomfort. So you're talking about the mountain and rundown at Georgia Stone Mountain in Georgia. I mean, we just have to go to South Dakota and look at the Black Hills. There you go. All right. I mean, just look at the Black Hills, the desecration that they did by carving those four white presidents in that sacred Lakota land. I mean, I bent to the Black Hills one time, I was conflicted. Because I knew the spiritual connection that Lakota have with this area. The feds tried to settle with the Lakota back in the 70s. I think they offered him like \$20 million. The Lakota tribe turn that down, that's sitting somewhere gaining interest. I mean, you know, and they don't want the money. They want the land. You know, I think Kelly, you sent a thing out about why people of color don't go to the National Park. Yeah. You know, part of my response was that is because those national parks were all land taken from us, as Native Americans don't. Have you seen the latest South Dakota tourism ad? No. It's just a bunch of, of Native Americans and their traditional word dancing, and it says, you know, in South Dakota, we preserve our heritage. Oh, yeah. Right. That's why they rounded them up and put them on Pine Ridge, and then out of sight. South Dakota, where you can see all of this that's been preserved. That's basically what what it was so so I think back then collectivizing, connecting those, no, abolishing the wheel all together and making the different connection. I like that. It matters so much. Because you think about walking through a society that tends to raise monuments, I mean, James lowen, writes and lies across America, the fact that there are way more, I think it's something like 72, out of the 74 monuments that he studied across America were monuments to, to the Confederacy. Right, right. And so as you look at that, you know, what are we doing by upholding these things? These things are constant

markers for folks of color, about, you know, where we've been in what has created the foundation for a lot of our institutional structures. So why would we be mad as people of color are starting to grow in number and grow an agency in our society to be like, I don't want to look at that crap that we're running it and why is it that all these monuments are up for these white guys on horses, but when I went to DC, and I was trying to find the one plaque that was dedicated to the monk people, nobody knew where it was, I went to all of these guys who worked at all the memorial sites and an admin 90% of them would be like, I don't even know what that is. And the other 10% sent me to a different place then wasn't there. So this just is harkens back, it's not just the monument itself. But but but also the treatment of people of color. in those spaces. I took a group, a crew of black students on a civil rights research tour, we get to DC, we get to the Lincoln Memorial, we get to the place where King delivered the I Have a Dream speech, right? And they lined up, they all got black search to say an apology and systems of mass destruction, right. And they are putting a hand and saying Black Lives Matter and they're just having a great time and, and all that kind of stuff. And people are bulking and security has come in and all this stuff. And folks are what are they doing here? And why are they taking these you gotta be quiet and it says Be quiet inside the Lincoln Memorial, right? And heroes, this group of black folks are cheering about the fact that they're standing in the place of supposed to represent freedom. So everybody's admonishing and gathered around and pointing fingers at these beautiful kids doing their their God gave him right right. At the same time as ignoring a cheer team that is on the little grassy area by the Lincoln Memorial, doing chairs and stepping over stuff with with pop cans and bottles and all that kind of stuff. And nobody said a word to this group of white cheerleaders sitting on the place do you know making way more noise than we were just being there present. So Meanwhile, somebody who's sitting on the spoke is saying they want to change my country? Yep. I mean, it's



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there's a an author, and researcher, her name is Dr. Joy degree, yes, or



24:03

traumatic slave post traumatic slave syndrome. So she talks about the cognitive dissonance that is inherent in the heart and the Foundation of America that talks about equality, while at the same time murdering native peoples, enslaving peoples and being able to make money make great institutions, not pressure that does not fit our national narrative. So Exactly. And so and what happens is you get what is spoken is that they don't they don't match right. So that's this this dissonance. And when you when you have

confronted especially with white people who have been taught to believe that they're, they're neutral, they are good, who equate like racism with bad and don't just understand that it's the water and the air and the blood of this country.



24:54

That it's like you hit a switch. It's like you short circuit people and they go



25:00

Go after you they start to cry or they start to attack or they just go.



25:07

And noble people who have prayed their way to salvation. No, no, no, this is this is comparative racial announced, there you go, I don't want. This is a class that I teach to juniors in our social work program at Metro State. And this is the very topic the very first week, I hit them with Peggy McIntosh, his white privilege. Most of the white students sit there and I's cross, you know, because white privilege, they don't know what that is, then I hit them with what you just brought up in the whole entire semester, is just teaching them how this country was built by white men for white men. Exactly. And it's the first time that they've ever heard that I think it's as a matter of fact, that's the first time that many white people may have ever heard that. They live it day in and day out, it's a reality for them, because their conversations are different when we're not there. And then the conversation changes when we're present. So they experience it, but they unconsciously aren't aware of how it's set up. I think it's hard for people, especially nowadays to think of these things because they think, oh, that's in the old days, that was my mom and dad's generation, they had that issue. I think BuzzFeed has been really good at at creating some videos that have been helping people understand these aspects in kind of a comedic way, also, but also just the one of like, if you know if your parents worked two jobs to make ends meet, put, take a step forward or take a step backwards. And there's that if you can show affection for your romantic partner in public without fear of ridicule, or violence, take one step forward. If you were embarrassed about your clothes, or house, while growing up, take one step back, if you came from a supportive family environment, if you can see a doctor whenever you feel the need if you're able to move, and I remember sharing that on my Facebook, and one of my white friends said thank you for sharing this because I can share it with my cousins who think that white privilege is just this concept that was made up doesn't exist. And so that's the thing. You know, we're in my business as a video artist. I wanted to be producing these sorts of things to educate our younger generation who

might not understand or whatever, but then I'm looking for funding. And who do I get funding from? right?



27:30

Exactly. So none of this happened. And let you let you collectivise, a large grouping of people of color, specifically for people of color, right to talk about bridging those dismantling the wheel and creating a new something right that collectivise is our identities together and helps us work together and share resource, you can imagine the the resistance that will come to that space, just in doing racial affinity groups within education settings to help support students of color, there is huge resistance and incredible tea. Oh, you want to go out and separate yourself? Right? I mean, I think it happens in a particular way in Minnesota, or in the north and habits in a different way in the south and the South there. You know, there have always been communities who have done their stuff together who always done this stuff together here. I think one of the things that makes it possible for us to organize and connect collectively does have to do with our small numbers. Like I feel like at least for artists, because there are is there's not it's not like New York, where there's like a huge Dominican population and a huge Asian population and a huge gajanan population. And those have their own distinct cultures is their ethnic spoils game, right, exactly. Here, we need each other, and we also rub up against each other, we have the opportunity to rub up against each other a lot more. But, you know, each of our groups is infected with the same kind of racism and genocidal stereotyping inside of our individual ones about everybody else. And so that I think can really get in the way of changing the conversation. So we not just always looking at talking about white people, because after a while, I'm like, wait, we supposed to be doing something counting, we still talking about white people. And you know, it makes me sad about what you just said. This is the fact that all the indigenous people that were there are no longer there. When we have these conversations about these calls, I mean, and that's, you know, as a native person, those are the kinds of things that I'm always thinking about I always cognizant of, because the East Coast is filled with a lot of people of color. But those of us who were there first are no longer there. Yeah, I just needed to bring that up. And these are the things that give rise to the internalized things like this this bogus thing of team dark skin team light skin that's happening within black communities, right. I hate that Oh, and in it is not at all separated from



30:00

Right. So when you talk about that those issues are only there because of our history of oppression in America and the beauty standards that go along with it. I V, and I forget her

name, but the tennis player who stuffed her bra in her pants, to look to make fun of Serena Williams body type. And we act like those things to your point Don are separate things, and they're not. So that's a case where you have a black athlete over Excel to the point where she's untouchable. And it's hard to deal with. She has to be Yeah, when Serena wins there at first there were all these there were all these questions about why she won and all the things



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except for her genius, right? And her problems, right? And then and then she continues winning. And then folks are talking about well, well, you know, she's not a gracious, you know, winner and stuff like that. And you're like, what are you talking you talking about the same person. And then she shows up as an awesome athlete and was a sports sports person, right? And folks love start loving her for that. And that can't find any other reason to not like her. And then they have started making fun of her body. Yeah, that did knock her womanhood and say, Oh, she's not really not not a real woman. But black women's bodies are always up for analysis and discussion, right? Michelle Obama's arms, which is like ridiculous, right? So sick of that. Like, like, like, there has to be a reason why you're so great. Oh, I'm gonna trivialize it to these things. So looking at your total brilliance can't be your brain.



31:31

I mean, women's bodies in general, yes. And black women's bodies, right, in particular. And don't And don't forget, we also have a heritage of taking black women's bodies, and putting them on display, and cross sectioning them for the Smithsonian, because of their africanus features, as well as breeding. We have a history of being bred to be and pushed farther and faster to pick the cotton or pick or roll the tobacco barn. Be Yeah, let me speak just before we get before we get even further, not, before we get even further understand that I could care less if you don't see the connection. But for me, and my community who respects history and ancestry, we walk in the Spirit of sankofa we're not we have to know where we've been in order to know where we're going. Those things are part but positive, negative, all of the above are part of our lived experience. And I'm not going to separate myself from them for a second, because I know we have some devoted white listeners of this podcast. And in fact, I'm a little bit troubled, because there's a lot of great people of color out there who could be listening, but are not. We'll get to that later. But many of our devoted white listeners, some of whom speak to me, they send me emails and stuff. And they say, you know, I really love your podcasts because I get a chance to listen in on a conversation that I otherwise would be excluded from. And then I go into

meetings and gatherings with white friends only. And I'm thinking, wow, they are not getting it the way you're getting it. And the whole this whole dynamic would be completely changed if a person of color were there, or if they were listening to the podcast. Well, you're right, because then you'd be hearing what really is discussed in communities of color, and you're not hearing that enough. So is that the way that people of color are going to have to overcome this hub and spoke system? Are we just making little Nick's in those books both and get again, St. Paul schools right now is running a racial equity Leadership Institute. And it was interesting to see who showed up the Quran among kids showed out like, put me let's get, let's get this work. And these are group communities who are so overlooked. Of course, Native students are overlooked as well. But yeah, you know, but but they're showing up. And so I'm thinking, I'm thinking about investing in that, and growing that as a power base, because those are the folks who are going to be running markets. You know, what's something you said earlier, man, wait, hit me, because, you know, a lot of us have been fighting to survive in primarily white institutions for long time. And it's not easy. And sometimes you got to deal with your own community saying, Hey, you know, he's a sellout or he's doing his thing in there. Because I think the battle inside those institutions is important. But so is the battle outside to make our own institutions. Yeah. Because, you know, there's gonna have to be some people with their heads down, you know, paying bills, making their communities and their families work. Wow, this other wave, especially newer waves of activism, say, hey, there's a different way. Mm hmm. And what's interesting about that is there's there's these very subtle ways in which that that tends to come up so if I can articulate something that makes a certain group of white folk get it right, I'm gonna get some clout I'm gonna get some some leverage in some areas. Folks are going to invite me to speak. They're going to start talking about I like what he's doing evolve with that program. Oh, I know him. He's articulate. I like I know what he's talking about. Because somehow I get



35:00

That now whiteness seeps into that. So now uplifted as a spokesperson for a particular community, when there are all these other folks who are doing some awesome work that I overlook, because this person can talk because whiteness lacks deferential to right? Yeah, they want they want somebody Hey, he's a man and sometimes people of color indigenous people give white folks who get it a pass and like



35:24

i think that you know, cuz cuz, you know, some of us like myself, I operate kind of in that atmosphere all the time. I mean,



35:32

dear friend of mine that I play golf with every every Friday, a couple weeks ago, on his Facebook page posted a little video, from his balcony, kind of a panoramic shot, beautiful view from his balcony, right. And so he was posting as he was commenting, and how even in an urban setting in the downtown urban setting, you can have this glorious view.



35:55

And course, then I ran down is prayed and said, Yeah, but I still remember the process that made that happen.



36:05

Because I used to live in that neighborhood in my first apartment for \$150, furnished, until they read gentrified that area around Loring Park, and then moved all the low income people of color out to Brooklyn Park and Brooklyn center. And I was and it wasn't that I was trying to rain on it, because those apartments are nice. But there was a process that happened that negatively impacted low income communities, and particularly communities of color in order to make that happen. And there's like, each generation of white people, because white people are so self segregated, because most white people don't have people of color or indigenous people as friends, or they have like one, you know, we got to know who that is, when they bump into us. You know, well, this, there's a, there's a forgetting, like, and it happens, I think in institutions to a lot of times, like if you talk about community outreach institutions will bring on the newest, greenest chip or wrist, white person to do this job, because we've got too much responsibility is underpaid. And then that white person becomes the fall person for the whole white institution with the brown people and the indigenous people and the Asian people. And then that person can either move up the ranks in that institution and not have that job anymore, or go away, and they can replace them with another white person. So it becomes, again, it's the each outreach endeavor is not actually taken within the institution. It is also extra, extra ran. And then people are still fighting for the same crumbs to happen. And then the institutions are still white. And then it's like, Why Why bother? I think suddenly, when we talk about institutions or institutions, when you speak to them, their CEOs and whatever, they're always like, Oh, no, we're totally on this diversity boat. Like we really want to make our staff diverse. But you know, in my nice brochure, it does in my experience, you know, the the people of colors seem to be the highest turnover. And my poor husband is now like, the monk guy at his job. Because of me. I mean, you know, and he goes out and he he'll meet people, and he'll be like, they'll be like, Oh, hey, isn't your wife so and so? Yep.

And every time there's a monk person that comes by, they'll be like, Oh, hey, didn't I see you? It's so such such event. And now he's like, the monk connection? I'm like, No, no, no, you are still white man.



38:33

You know, and he feels that he's like, I feel like there's pressure on me, you know, every time a monk person comes through the office, like, Hey, dude, do I know them? Or,



38:43

you know,



38:44

like, you say, you want to change, but change and growth? Yeah, bring discomfort hand in hand. And it's not something you can do as casually as taking a dip in Lake Calhoun. And sometimes people, people will be like, Oh, yeah, we want to, we want to, I mean, I have an example in my, in my family right now, which I will not be real deep on. Because my sister still needs a job for the next year.



39:12

But they want something but then when it doesn't turn out to have to be what they expected or to fall within the lines of what they had set up before. If it makes people uncomfortable. It's a little bit too loud. A bit too passionate is a little bit too different is it takes a little bit longer because the culture says you listen to people till they're done speaking there you go. Then suddenly I you know, it's not it's not it's not our thing enough. It's not in the culture of this. It's not and it's like a well what did you expect? Sometimes they want they want these institutions would rather you hear them then listen to you. And they just want a brown face of the exact same culture so that they can say that they have a brown face of the exact same culture, and then the brown face or the indigenous face or the monk face becomes the human



40:00

shield for that institution, which is part of what contributes to that turnover they become with their community. Horses, when they're so desperate to get that brown face or to get



that Asian face, they hire someone who's not qualified for the job. And then they're set up to fail, and the Indian will do, or they call you in and expect you to kind of take or play that role. And when you don't, which is a little bit different than Holly's explanation, because some of us have ended up in those positions. And we don't play those roles. We don't roll over backwards, we don't bark when they want us to bark. In fact, we start to bite. And we start to question everything that exists in that institution, and then you're held off and they still come after you and start attacking the quality of who you are, in order to get rid of you because you're not going to fit



40:57

in, you're no longer the golden child, or the golden child, because you're the diverse face. And then when you start saying, I'm not gonna do that just because exactly, no longer the gold job, and they expect you to bring your networks, your community that you have been building all the work that you've done to bring that along with your time doing your actual job for free. Thank you for free. They're like, Oh, no, just turn over your mailing list. Just turn over your website. Just push them Yes. Somebody asked me to just write down all your ideas and give it to us. And then when we get funding for the project, what exactly



41:37

does not have to be I'm gonna have to listen to some blues



41:42

and previous something that I'm surprised we are not all doing on a daily basis. So let me ask speaking of music, when you perform, Ms vocal improviser and singer extraordinaire are you drawing on this tremendous knowledge of the struggle in some way that helps you communicate with the audience? Sometimes I think as an improviser, my goal is to be open for the channels and the stories that want to come through me as the instrument to be able to touch the audience, the community that is in the space with me. And when I'm playing with other people, it's to be able to listen for for me personally, that's not the way that everybody improvisers but I'm often turned to listen because I work with a lot of jazz cats. And sometimes it gets like whoa like super out and for me myself, I listened a lot for the melody I also listened for the glue my I tried to be the glue that will make the song emerge that would allow the song to show up.



43:08

I think of improvising when it went at its best when I enjoyed the most is about a channeling channeling from spirit channeling from ancestry a channeling from history generally from the Nate from the living beings that are exists and may not have a mouse and bodies is shaped the way we are the trees, the birds, the water. That's that's when I when I'm when I feel like I do it the best. That's what I am able to achieve.



44:08

That gave me chills. I'm gonna play this tape back later on when I'm struggling.



44:13

Let me a migraine take myself away. Geez. But you got a show coming up on Monday. Yeah, two really important people. Tell us a little bit about that. Um, well, it's a show at the Ice House on Monday night. There's a jazz night Monday nights JTS jazz implosion, and I've invited my old roommate and an amazing jazz cellist and improviser to Mika Reed from Chicago who goes all over the country all over the world, with all different kinds of groups, as well as Davu Seru, who is an amazing improviser, and right from right here in St. Paul. It'll start at 930 on Monday, the 20th. And we will also have two special guests. Woman all the way from Italy who's an amazing concert bass player Sylvia Bolden. Yes.



45:00

And our own Nathan Hansen, who's also here is a horn player from St. Paul. And, you know, this this what I've been interested in, in doing I'm really interested in textures as part of what I do what the uniqueness that I've crafted with my voices, I'm really interested in textures. So I'm interested in putting together topographies, textures, landscapes, Sonic sort of lush, open moments that are sometimes pepper with text, with story with things that can help us to vision, how we get out of this mess, or how we move from the mess that we're in to the next moment, because we have to get together as a human family. And getting together as a human family cannot mean, pretending like the past didn't exist, or you cannot mean pretending and talking as if like, Oh, no, we're gonna start the goalposts here. Everyone is equal from here. That's because that happens way too much. Or this forgetting, like, I've never got dealt with this. So So why do we even have to make this an issue or you're going too far, it's like, we can't pretend like the past hasn't existed. But we do have to move forward together because nobody's going away. So this idea is to put up some some Sonic some luscious things that happens. Sometimes we'll come into

groups, and come in and out of some groups as well as I like, you know, like landscapes and textures that allow us to dream to vision together and get some nourishment for action as well. I need to get out more often. We'll be there Monday night.



46:31

As you know, I'm starting to get what's it What's the name of that group, body memory. So it's drawing upon Yoruba cosmology that sees itself as the the spirit, the aura of the body, which is the aura. The Spirit is the enemy and the the original spirit, your personal spirit, which is the Ori, the body, the spirit and your connection with larger spirit and then your individual spirit, the Ori, that is your like, your right mind when you are listening to your right mind. And to be able to connect with that. Well, I'm feeling in my right mind right now. And I gotta tell you, I'm gonna want to in my moments of distress, I'm gonna pull out this lush blanket of your voice. I'm gonna cover the spoke and hub system in my head. And I'm gonna do it, because I heard you talk to me about it here on counter stories. And I'm just,



47:25

I'm just grooving right now. Excellent. So we're gonna have to have you back in with some of your people, you know encounter still. Oh, yeah, we got people. I'm at a loss for words. This is David Kessler is for the counter stories crew. Professor Don Eubanks, Li Li, Anthony Galloway and the captivating monk Windows will be



47:46

out of focus.



48:41

Give me a



48:50

shot.