

00:00:05:16 - 00:00:47:02

And spend time as you were getting ready for this, you were recognizing that we're focusing on well-being and belonging. And so this is what we want to embrace as we began this this session together. And the session we have on the 17th. But just want to give a much, much, much gratitude for you, for taking the time, carving out the time, committing your your spirits to being in this place at this time together on this journey, on this journey on well-being and belonging.

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And I always say on becoming something different. We do that each and every day when we're at community with others. And when we're bringing that in, we're actually making making the step towards and the openness towards receiving, receiving new knowledge, receiving new new passion, thoughts, new understanding in a way that really, yes, we are different as a result of their time together.

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So much, much gratitude for you choosing to be with us today.

00:01:25:06 - 00:02:02:01

Now, we all have lots of experience on Zoom. And Shane, if you could share a little tips for people like me that sometimes are challenged on what we should be thinking about. Hi, everybody. My name's Shane. So some tips for Zoom. Make sure that your legs are moving underneath you. It's going to be a day long thing. We want to get some blood flowing, but for the technical side of it, you know where your mute button is, You know where your raise your hand button on the bottom, focus should be able to participate freely in the chat.

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And if you have any questions, feel free to message me directly at Shane Roger's or Curtis or Karen, as well as I will be popping in and out. And with that, if you have any technical difficulties again, just shoot us a message and we will get it worked out for you. Thanks, Shane. And I guess I didn't introduce myself.

00:02:28:05 - 00:03:09:04

It's like, okay, I'm Kieran Spiller and I with Cass Consulting, but very, very deeply engaged with Food Solutions, New England and another number of different ways and partnering here with with Curtis Ogden and Shane Rodgers in the session that we're having today. One of the things that I want to lift up our land acknowledgment. Am I missing something or not saying something or should I think you've got it?

00:03:09:04 - 00:03:09:09

Okay.

00:03:13:11 - 00:03:57:21

So I want to do land acknowledgment. I want to do it from the the Spirit of Food Solutions, New England. And so I would like to acknowledge it in that way. And it's the area that we are in, in New England is currently and still the home of the squat. The passive body, the Big Mac, the Abenaki, the Mohegan, the flopping on the pit court, the Nipmuc, Massachusetts, Nantucket, Peconic and Penicuik Narragansett.

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So, so, so many peoples among there, the others and of us in the honors our respects, the many indigenous people connected to this territory on which we gather and we encourage you to learn more about who was traditionally on these lands, who is still on these lands, and really understand and seek ways to work in support of their efforts for well-being, re maturation and reclamation.

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And we hope that you'll do the same wherever you are. It's one of the exciting and I say exciting things for for us as well to acknowledge is this is Black History Month. We're in the third day of Black History Month. And so that's a month that's been dedicated to celebrate, to acknowledge, to learn, to lean in on the history of our black peoples, of our communities.

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And on this day, like to celebrate Carter G. Woodson, known as the father of Black History. This is back in 1915. He founded the Association for the Study of Negro Life in History, and it was through this organization that he began pressing for at that point in time, he was looking for Negro History Week, and he chose the second week of February because of two persons he felt had dramatically affected the lives of black Americans.

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And more were born of that month. And that was Abraham Lincoln and Frederick Douglass. So through his tireless talking about Mr. Woodson's tireless efforts, he succeeded in 1926 on this day, meaning February 1st, to bring the lives of our black peoples into forefront, into the understanding, into the history books, into our voices, into our stories so we can celebrate their lives, current past and continue contributions to all the we are here in us.

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And particularly when we think about our indigenous and our black on how we steward the land, care for the land and commune with the land. So please hold that close. Find ways to throughout this entire month, find ways to learn and celebrate and be in community. It's Thank you, Karen. Just letting that sink in. And again, welcome. I will introduce myself for those who don't know me.

00:07:01:21 - 00:07:32:21

Curtis Ogden, I am coming to you from Western Massachusetts and here on the ancestral lands of the Nipmuc and I am, in addition to spending time with Food Solutions New England over the past decade, a senior associate with the Interaction Institute for Social Change. And I've had the privilege of facilitating with Karen for a number of years around all things related to equity in our food systems.

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And so we'll continue to do that today. But first, I wanted to just pause and give us a moment in the spirit of well-being, to recognize that even in this two dimensional way of connecting with each other, we want to make space for our full bodies. And so we have a habit of doing a grounding before every effort, any meeting that invites some aspect of ourselves that is not just these things above our shoulders.

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It's to acknowledge our hearts, it's to acknowledge our bodies. And so I was going to invite us to take three breaths together and each breath will be in honor of something different. The first breath will be for ourselves, just tuning into our full selves that we're bringing to today's session. The second breath will be for this community that's gathered.

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Some of you may know each other, some of you may not, but just know that your presence is having an impact on one another. As you see these different faces and names. And so we'll take a second breath for community and then finally a third breath for this beautiful and hurting world of ours. And I'll ask that on that third breath that we breathe out through our hearts.

00:08:46:10 - 00:09:04:00

So the first breath will be into our bellies. A second breath will continue to expand up through our torso, and third breath will bring our breath all the way up through our hearts and then exhale out for our world. If you'd like to close your eyes for your welcome or avert your gaze a little bit, soften your gaze.

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But we'll just do these three breaths together. So inviting you just to feel your feet underneath you, whether you're seated or standing as I am feeling your feet firmly on the floor and inviting a first deep breath into your belly, in through your nose and out through your mouth, the breath yourself. Just bringing as much of you as you want to bring to this conversation.

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And then a second deep breath in through your belly, bringing that further up through your torso and then taking in this entire community, this beautiful community that's gathered today, breathing out through your mouth and a third breath, bringing in considerations of our world, this beautiful world, deep breath, bring it as high as you can up into your chest cavity, into the region of your heart.

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And exhale now out through your heart, Breathing all the love, all the love that we feel we want to bring to our world. This morning and hoping that our conversations this morning will will travel, will travel beyond this community and bring hope and healing where it's needed so that I'm going to turn it over to Shane to say a little bit more about Food solutions.

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New England. For those of you who don't know us, we'll get into a little bit of the overview of our session and then dive in with our guests. So Shane, thank you. Curtis Hagan Folks, like I said, my name is Shane Rogers. I use him pronouns. I'm the communication director for Food Solutions, New England. It is wonderful to see so many folks today.

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I am going to give you a little bit of a background of what food solutions include. So let me get this up. All right. So Food Solutions New England is part of the Sustainability Institute at the University of New Hampshire. The Sustainability Institute focuses on climate, culture, food and biodiversity that is all connected through curriculum, operations, research and engagement and really centers around building sustainability, not only on the campus that you engage, but out into the region and into the rest of the United States in the world.

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As you can see, we have so many people from across the map joining us today, and our goal is to really make that connection. And Food Solutions New England Network Vision envisions a powerful food movement that democratically transforms New England's food system and

beyond so that it is sustainable, just and resilient. And for our mission, our goal is to really unite the food system community around a shared set of values.

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And those values are democratic empowerment, racial equity and dignity for all sustainability and trust. And we want a movement that strengthens the ability to achieve the New England Food Vision goals, which, if you are unfamiliar, you can find those on our website at Food Solutions and Eat Talk and our Food FSA has four impact areas. So not surprisingly, these impact areas all intersect with each other.

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But we work on network strengthening a movement we've made, which I would say this nestles right in to the middle of equity, leadership development and practice, strategic narrative and communications and visionary policy coordination. Much of our work is about connecting and convening and collaborating with folks across the region to build a more just sustainable and equitable food system and system that intersect with it.

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And with that, I encourage everybody to check out Food Solutions New England Online at Food Solutions, New England and E dot org. It will put that in the chat and I will pass it back over even though I can't see my agenda. Thanks, Jane. Thanks. And certainly, you know, as we continue this and I mentioned this at the beginning, that well-being and belonging is our focus for the intensives.

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And we wanted to have focused time to really sit with it, engage and in it in both of those ways of being, because it's something that we want to anchor ourselves in when we're doing this food system work. And it also is something that we are bringing in to the 21 day racial equity habit building challenge. This year.

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As I say, we say an anchor and anchor of being in community and anchor in how we will engage with each other, how we will learn with each other, how we will become something different with each other. Recognizing that we all are wired for we'll be and we all desire belonging. And so when we're thinking about racial equity and really striving for that, we believe that these two ways of of being focusing on our well-being, focusing on our belonging and the me too, we can magically, naturally, powerfully emerge and sustain us.

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So today we're focusing on well-being, and we're looking at how we can learn from it. We've got time. And Lolis here from the Full Frame initiative today to really walk us through, share their their knowledge, their experience, their lived experience, so that we can begin to embrace again and and learn from and begin to practice. And with that, we will strengthen our relationships.

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We will amplify the values that the chain shared and be able to the agents we see as a frame agents of change, but really most importantly, building community that will sustain through all the trials and tribulations, all the valleys in the mountains. In that spirit of well-being and belonging. I think that is enough for today. We're going to be spending the first half, as we're doing now, with the the introductions, and then they'll be will go right into the learnings with Lotus and Tanya and will be opportunity for as always, with our sessions with Food Solutions New England, we always like to create the sessions with opportunity for engaging with each other and and challenging

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each other and hearing and embracing the thoughts and experiences and knowledge of each other bring coming to the table in this spirit of learning. And again, I always say, and becoming something different as a result. So I think, Curtis, let's let's get started. I want to get started with us. Thank you, Karen. Thank you. Well, I am super excited to introduce our guests today.

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It was about seven or eight years ago before system change became such a buzz word and phrase that I was in a conversation at a few different places about systems thinking and applying that to the work of equity, social equity. And I had three different people in three different conversations, including Cesar McDowell is a professor of practice at MIT.

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John Kanya, who helped to start Collective Impact, and Dorothy Allison, the author who writes a lot about rural poverty, say you have got to check out the full frame initiative because they are the real deal. They are doing applied system change work. And so I started to get to know them a few years ago and have had the chance to work with Tanya Lotus and their colleagues and they don't disappoint.

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They are amazing people just wonderful, warm, smart, dedicated human beings who bring, I think, a really unique and vital perspective on what well-being is that has everything to do with

equity and justice and all the systems that we are focused on that need so much work in our country and beyond. I will say that if I, as it goes by its name, occasionally the full frame initiative has a new website that I encourage you to check out.

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And I just wanted to read this from their website because I hadn't really taken this in in terms of the name full frame, but it explains that full frame is a term from documentary filmmaking. To truly show a character, the filmmaker must pull the lens all the way back from the individual and fill the frame with the environment, the relationships, the events and the interactions that define and are defined by the character.

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And so that really does speak to the heart of the work that we do at FSG, pulling back to see the broader systems and structures. So today, joining us from the full frame initiative are Tanya Tucker and Lotus. You I'm going to say just a little bit about each of them. Their bios are wonderful and rich. I would just pull out a little bit of each of their.

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So Tanya Tucker is a national social change leader who spent her career focused on equity and creating the conditions in this country where all people can thrive. She's the chief of national Engagement and Partnerships at the Full Frame Initiative and is responsible for expanding and leveraging engagement opportunities, partnerships and connections that support a broader movement to increase equitable access to well-being.

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She works with groundbreaking nonprofit government and community changemaker changemakers to challenge assumption and shift narratives and change structures and systems so that everyone has a fair shot at well-being. She comes with two FFI with over 25 years of experience in the nonprofit Education and Youth development field, supporting communities and partners to drive cross-sector systems of change that every young person has the opportunity and support to achieve adult success.

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And there's much more that I could pull from from the bio. So just welcome, Tonya, Great to have you with us and loads you also with FFI in her role collaborates on strategy for how to support people in shifting towards using a wellbeing orientation in service of sparking a movement towards a country where everyone has a fair shot at wellbeing.

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This includes engaging with a wide variety of partners and co-creating a plan to integrate structural chefs with capacity building. Lotus has worked with cohorts of agencies and organizations across diverse fields and also within the fields of juvenile justice, sexual and domestic violence, homelessness and more. Prior to coming to FFI, Lotus worked for Washtenaw County in Michigan, my home state, and Karen's home state, where she managed the summer food service program for children and teens and Meals on Wheels and congregate meals for seniors.

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And while studying for her MSW, she worked for prepared meals service, striving to make it more possible for people to consume locally grown food, spent time volunteering with a biodynamic CSA farm and interned with the Washtenaw County Department of Public Health, where she supported health promotion of work with people who were SNAP eligible. So just a wealth of experience between these two leaders.

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So glad to have you here. I'll just mention that Lotus is here in our broader new New England region in western Massachusetts. And Tanya is originally from Boston and joining us from her home now in Washington, DC. So with that, I'm going to turn it over to the two of you just to say a bit more about your work and and wellbeing as well.

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Thank you so much, Curtis. We're really happy to be with you all today. I can't think of a better way to end my week than to be in this discussion with you all. Thank you so much for this focus on well-being and belonging. And I have to tell you, over the past couple of weeks or so, like I can't think of a better focus given what our country's is going through.

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So I'm really happy to be here. And I would say that the really one important piece of my bio that didn't come through is that I'm an avid Patriots fan and I'm going to trust that Tom Brady is actually retired this go round. But we never know. But we'll wait and see. So I'm going to get us started.

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We've got like a few slides we want to, you know, give you a little more about sort of FFI and the work we do and how we actually think about and define wellbeing. But then we, you know, we're really eager to be in conversation with Karen Curtis and all of you. So we'll go to slide



really quickly. But know FFI, we're a national social change organization and we are working to make this a country where everyone has a fair shot at wellbeing, right?

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That's our North Star. That's what drives everything that we do and what we know because we are bombarded day in and day out with the headlines, the news stories and certainly all of you know from the work that you do every day is that not everybody has that fair shot. And we don't all have that fair shot because racism, sexism, homophobia.

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Yeah, lots of other isms and othering and oppression are actually baked in to our systems and into our country. And all that is done is created fast tracks for some to be able to access their well being and has greatly diminished access for others. And so our work really tries to focus where the problem is. And the problem isn't about individuals, right?

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This isn't about fixing individuals. It truly is about fixing reimagine anything, transforming our systems and structures in this country. And so that's what we focus on. And we work across fields, across sectors, issue areas. We said we're issue agnostic in this wellbeing work, and we really work to put people at the center and not problems. And we do that by partnering with nonprofits, government, community and work together to advance structural change, to challenge and shift narratives, the mental models, and to truly solve problems through a wellbeing orientation.

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And so I have to start with how we define wellbeing, because lots of people use that word, and I'm sure you've heard it and seen it used in lots of different ways. And we have a specific definition. So at least for our time together today, if you can hold how we look at and define wellbeing, which is the set of needs and experiences universally required in combination and balance to whether challenges and to have health in hope.

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And it just rolls off the tongue, I'm sure. But it really is about all of us, right? All of us are hardwired for wellbeing and for FFI. Wellbeing truly is a drive. It's not a destination. It's not a nice to have. If you can get to it. It is what drives all of us and it's how each of us actually lives our lives.

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And so that's what makes this work. And this focus on wellbeing so exciting for me is that this really is about all of us. Wellbeing really is about people and communities being whole. And so when we talk about that drive and that universal drive, what are those set of needs and experiences And we call those the five domains of wellbeing.

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So I'm going to let my colleague and friend Lotus talk a little bit about that. Thanks, Tanya. So like Tanya mentioned, this is really about the drive this is not a checkbox. This is an explanatory framework for understanding behavior. Understanding your choices are decisions we all need social connectedness, relationships where we can give and also gets so that there is that two way we need a sense of belonging and also relationships that are diverse, that bring in different experiences, that foster our growth.

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We need stability, we need that sense of predictability and familiarity that allows us to have some knowledge of the to concentrate on the here and now and to start to think about the future. We need a buffer that prevents small things from becoming big problems. So we need smocks that need it so that small obstacles don't set off big cascades of issues.

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We need safety. And this is probably what you think about when you think of safety, right? Just physical, emotional safety. And there's an additional layer of us being able to be our authentic selves. So true to our core identities around race, gender, sexual orientation, religion, all of those things and not have to worry about physical and emotional harm.

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We all need mastery. We need to feel like we have influence in our lives, that we have some control over our fate and decisions, that we have some correlation or some correlation between efforts and outcomes. If I try really hard towards something, something else will happen. We all need that in our lives and we need meaningful access to relevant resources.

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So and we need so things that we need like food, shelter, transportation, all of those things without shame, without difficulty, without it being dangerous for us. And so these are that's just a really quick overview of what inside the domains. There's a lot of nuance and a lot of it builds on what definitions you already have as well.

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And these five domains of wellbeing are not hierarchical. What that means is we don't try to get safe before we start thinking about social connectedness or start thinking about stability. We don't worry about getting food before we worry about social connections or safety. In fact, a lot of people will give up one for the other. We're always trying to balance these five domains of well-being in our lives, and it's not the same for everybody, even though this is about all of us and all of us are driven for these five domains of well-being, they're also individually experienced.

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So we might need different amounts in each of that, each of the domains, and it might have something to do with individual preferences. Right. What Tonya like needs for for social connectedness might be different than me and it's also heavily influenced by our context. And so if we think about there being all these different ways of meeting our needs for the five domains of well-being, there are very real oppressions that Tonya was talking about that makes it substantially more difficult for some of us to have access to wellbeing than others.

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So context really matters when we're thinking about the five domains of well-being and who has access, who has more access and who has less access. These are also interdependent and nonlinear. What that means is that when we make progress in one domain, there are always tradeoffs. There might be tradeoffs within the domain, there might be tradeoffs among the domain, but they interact with each other.

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They're connected, and we're always trying to balance these domains in a way that takes into account what they mean to us. So our interpretation for ourselves of what things mean and also that takes into account the assets that we have, how we are already meeting our needs for well-being. And it says without value judgment, because this is how we are driven.

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And so we find ways of meeting our needs for well-being, whether that be healthy or unhealthy. And so and in reality, even though we're constantly striving for this balance, the way our systems are set up often forces unsustainable tradeoffs. Because when we're focused on just one goal or challenge the way our systems are set up, that is often what happens.

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Then we end up coming up with solutions that undermine other areas that can be forced by those structures. So a couple examples that come to mind. One is thinking about getting benefits. A lot of times people are forced to give up a lot of data to give benefits, and that has

implications for things like safety or if you're undocumented or for anybody who's trying not to be and have to be found or not have identifying information out there, it makes me think about restricting placed on public assistance for food.

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Already. There's so much around what you can buy and can't buy, and some states are even trying to restrict that even more where you can only buy wheat bread or you can only buy brown rice. And so what that means is that people in poverty, people who are disproportionately people of color, disproportionately experiencing oppression in our society, are held to the standard where there's no choice.

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Right. And so when we think about well-being, we're thinking about what is. We should all be able to have the opportunity to make these choices for ourselves, be able to feel like we have influence over our lives and there are always these tradeoffs, no matter what comes, comes with that. Or when we think about systemic inequities, thinking about who gets to grow the food, who owns the land, that has tremendous implications for well-being, for who gets to have access to well-being and who has less access to well-being.

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So Curtis mentioned in sort of his intro intro of US and FFI that we do our work through. DO systems change, and certainly we can't get to that fair shot without looking at this work through our systems change lens. And for us that really is about how do we alter or transform how people and structures are linked, how they function and how they influence one another.

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And really what that means is we've got to change how we see each other. And so you oftentimes we want to just focus in on one area as big fixed. And so I think, you know, early in our work a lot of people came to us if you could just train and build the capacity of our front line workers, right.

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Just focus on the practice and if they just change how how, how they do their work that make us more well-being allied certainly important. But if that's not buttressed and supported right by structure, by policy, you can change practice all day and that's not going to get you to where you want to be. So an important piece, but not the entire piece.

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We've got to look at the sort of entrenched policies, and that's capital P, lowercase P policies and the structures that are in place to change those. And then that bigger circle that you see in middle culture, which is probably the the hardest nut to crack, if you will, right? That's where really our beliefs and the stories we tell and the narratives that we we believe, that's the piece that also has to change to support the systemic lens and all of that.

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We have to pay attention to the mental models that are dominant that people have. You cannot discount context in in history. So what you're trying to do and then certainly relationships and power, so much of becoming wellbeing aligned requires us to rethink power and to shift power. And so you know are are the work that we we do.

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There's not a quick fix to say, you know, press this button and you and your work in your system can become, you know, we'll be aligned. But we know and the way we work is that there are committed people inside systems who know that the same old, same old isn't working and have the imagination and will and the influence to change that.

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And folks in community who also want to work together so that there's not more harm done to them, their families and their communities. And so working both inside and outside those systems to bring about that fair shot is what we're all about. So I'm going to drop into the chat. We did a little overlay of wellbeing and food systems, and so it's a document.

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Feel free to check it out. Thank you, Lotus. And thank you, Tanya. I mean, the first time again, I heard this this framing and this definition of wellbeing just kind of blew me away and it resonated so deeply. And some of you have shared this in a chat, right, Christine? Talking about the difference between how we typically define health and wellbeing, especially in systems of oppression, people talking about already about how this definition of wellbeing makes you think more holistically, right about our work in food systems and also interesting.

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But. Riley Hello, Riley, Nice to see you here. This conversation around wellness and self-care, right, Which can become so individualized at least and I think so much of our many of our perspectives. Right. That that it's it's if you have wellness, it's because of your individual choices as opposed to, you know, what structurally supports you and so on and so forth.

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So and resonance from other sharing here in the chat. So you know, for those of you who have not shared, you will have a chance to to jump in with small groups in about another 12 minutes or so. Tiernan, I wanted to ask a couple of questions and give you all a chance to connect a little bit more deeply and feel free to share in the chat, whatever.

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What else may be resonating with you in terms of your work in food and related systems. But Karen, you want to jump in with a question for our guests. I would. I would because, you know, we're looking at this in our and our work and would love it if you could share a few examples of where wellbeing is being lifted up as a core design principle or way of being in different places, different systems.

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Yeah, absolutely. You know, I think the good thing for us is that there isn't just, you know, one system that has to change and like that, that's all we do, right? This every system, this applies to. And so our work really has spanned courts and city government, human services just starting to get into infrastructure and the built environment, right?

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Wellbeing touches everything. We are working. One example is that we're actually working with the city of New London, Connecticut, and they started with a big vision of like, all right, we want to make this new London, a city where everybody has a fair shot and created sort of a big vision to state me about. Right. Of what that could look like and what that could mean.

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And then looked at like, all right, we have this timely opportunity with City getting an influx of ARPA dollars, which many cities and states did. How can we take those funds and make that being aligned right, not just sort of get them out the door and do the same old, same old and get the same results? But we could actually make that process one that's wellbeing oriented, that has equity and community at the center that is really looking at working with community, not for community.

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And so that's what we've been helping them do over the past year and a half as they bring distributing their ARPA funds really aligned in a more wellbeing way, and then working with those grantees to share and learn from each other and actually surface what the systemic issues are that are getting in the way so that then the city government can say like, okay, how do we remove those structural barriers?

00:41:17:00 - 00:41:52:21

And as part of that, that work, I think, you know, serves food and food justice has been at the center in New London and I've been working with their meals center and they're really looking at how do we have the folks that we serve also making decisions about the programs we're working with, the organization on Fresh New London, that's about food justice and working with young people, but really looking at the systemic barriers and with what matters to people.

00:41:52:21 - 00:42:30:02

So how do we not just like grow food and, you know, distribute food, but how do we grow the food that people actually want? Right. And that means something to them and their their culture and their families. So that's some sort of like comprehensive work that we're doing with New London with sort of this ARPA pot of money as a start, but certainly not not not the end, for example, that is really connected around bringing this as a common language between different agencies and organizations.

00:42:30:02 - 00:42:55:11

And what is really what I find really compelling about using this wellbeing lens is that it's not a framework for people in poverty, people in homelessness. It's it's really about humans and what it is that makes us all tick. And when we are able to use this lens as a common language across agencies, that allows for greater progress.

00:42:55:11 - 00:43:15:24

And so some of the work, for example, that we've been doing with the juvenile justice system in Missouri, working with our division of youth services, and then that ultimately spread to the Saint Louis city county courts and then to Children's Division, because it was like, Oh, this other word agency is doing it. Let's try to understand that language, too, and this makes sense.

00:43:15:24 - 00:43:52:04

And what that can do is it creates an experience for the people who are going through the systems that feels more aligned. It also helps the staff who supplies more between systems feel more aligned. And a lot of that was a really around what Tonya was saying about what matters to you. So in our work, for example, at a Saint Louis County Court, they were shifting from deciding what happens for for treatment for whatever happens next with with the youth to involving youth in that decision.

00:43:52:04 - 00:44:19:09

Like what matters to you, what's important with for you? And starting with that conversation and yes, this example is specific to the juvenile justice system and that that's a way of starting the conversation that is relevant to multiple fields and multiple systems because it's about understanding well-being and what makes us all what drives us all. Thanks. Yeah. I'll also drop into the chat.

00:44:20:07 - 00:44:44:03

There's a map of examples that are aligned with a wellbeing blueprint that we'll be talking about and the wellbeing design principles that we'll be talking about that might be important, useful and interesting to you and feel free to send us examples because we're just trying to capture all that, all that, all the good work that's out there. Thank you for coming.

00:44:44:04 - 00:45:14:13

Keep you updated. I mean, I'm sure so many of you, you know, Lotus mentioned this map and we'd love to have many of you represented on this map because whether or not you're actually using the language of wellbeing, I am certain that so much of the work you're doing is aligned and speaks to wellbeing principle. So it's really not important for for us that there be this like indoctrination of we've got to use the words that we use and you got to describe it exactly how we describe it.

00:45:15:01 - 00:45:35:09

But does it align right with with the concept and with the with the principles? And that's what are more important to us. So I know we'd love to amplify the work that you all are doing. We are. This framework actually comes from looking at what seems to be working out there in the field, and so that means it's happening.

00:45:36:05 - 00:46:10:17

It's just an articulation of it and it would be great to learn the really neat stuff that you're doing. And I'm sure others in the community would love to know to. Yes. And there's a wonderful story around the founder of Full Frame initiative, Crutchfield Smith, who is in our New England region as well in western Massachusetts, and her experiences around sexual abuse, domestic violence and what was not working and seeing what clearly would work and what was working in instances very much in the spirit of what Tonya and Lotus are lifting up.

00:46:11:10 - 00:46:39:05

I wanted to ask just one other question, and then we will invite people into some small group breakouts to meet each other and just digest and process a little bit of of this this framing around wellbeing and what's resonating and how it might apply to your work. Again, you'll have



two opportunities to do that this morning. I'm curious, we we I was able to join you too, along with 100 and some other people from around the country.

00:46:39:05 - 00:47:12:12

In December at the Wellbeing Summit in Charlotte, North Carolina, where we were applying these principles and different domains. And I'm just curious, as you hear these stories of people trying to integrate wellbeing into different systems and sectors, are there one or two common challenges you're hearing across sectors, whether we're talking about the built environment or we're talking about climate or we're talking about democracy, or we're talking about, you know, Health and Human services, what are some of the big challenges coming up and how are people thinking about those challenges?

00:47:14:03 - 00:47:44:00

Yeah, I think that's a great question. I take us back to sort of that systems level graphic. And when you hit up against the culture piece right, practice, people understand, right? You can give me some tools to change how I, you know, connect with and engage with participants and people that interact with my system or program and even, you know, sort of policy.

00:47:44:00 - 00:48:21:11

And the structure piece is kind of a concrete thing when you hit against the culture piece and the beliefs people have, however well intentioned, that really takes time and also often takes time for for that to settle in for folks. Right. Because people want to believe. Right. That they're doing the best work that they can do and that, you know, they're personally not causing any harm.

00:48:21:17 - 00:48:55:10

And what we always say that is this isn't about good people and bad people. It really is the way our systems are designed and the defaults in those systems, we all get caught up in it. So it's not about Curtis being bad, Tonya being being good, but that culture piece and trying to really get at how we see each other, the stories we believe and have been told about each other, that then drives our policies and structures and our processes.

00:48:56:14 - 00:49:37:19

That's the hardest piece I think folks have. I think along those lines, I mean, at a personal level, it's about really changing. It's about changing the narratives that people have about each other, that we have about ourselves. And it's hard because it requires systems and structures level the people in those decision making places to realize and confront the reality that they may not be the ones who know best for for the folks who are coming into systems and for those who are doing the work.

00:49:38:13 - 00:50:01:02

It can be really hard because a lot of this shift in narrative and shift in the way of doing things is also about what was just happening. Maybe not being the best for people and maybe causing harm. And so that can be a really hard reality for people too. And then when we think about wellbeing for staff or the people doing the work, I mean, what does that do to?

00:50:01:02 - 00:50:27:02

Our sense of mastery and what we're maybe proud of. And, you know, so so that's another level where there is wellbeing, different people's wellbeing, pushing up against each other. And it really requires, you know, in those moments of frustration and those moments of disagreement or not understanding what's going on, to be able to slow down and to be able to ask hard questions around like, why am I thinking this?

00:50:28:02 - 00:50:44:03

What is it? What is it that is that I'm assuming about somebody and what is really driving this behavior? And that can be really difficult when emotions are running high and decisions are being made and there's a lot of pressure to make decisions.

00:50:46:06 - 00:51:25:04

And one just quick thing, Curtis, because I know you want to get to the break ups, but you cannot sort of lean in to wellbeing and become well-being aligned without centering, community centering, you know, people And our notion of how we engage and partner with with community isn't actually said during community. We actually sort of lead with our own, you know, goals and objectives and maybe we're getting input or feedback and reaction.

00:51:25:04 - 00:51:55:11

Well, what what will be required is that there's a through and authentic partnership, right? And that community is engaged in decision making in defining what the problem actually is and coming up with the solution and shifting and sharing that power and that our systems just aren't set up to do that really well. So that's also becomes a challenge area.

00:51:55:11 - 00:52:15:14

I think that we we hear and see a lot of thank you both. I mean, hearing clearly that this work is is it's not for the faint of heart. It is a full bodied experience. This is not just an intellectual exercise and it really requires that deep trust and partnership that people have to be ready to lean into.

00:52:15:14 - 00:52:40:19

Think about Ryan Eisler, his work, comparing, you know, dominator culture, which seems like it's so widespread in our systems versus partnership culture. It really is quite, quite a shift, quite a transformation. So we do want to move people invite you into some small group breakouts. This is we find a really rich time for you to meet people, different parts of the country, different systems.

00:52:41:01 - 00:53:04:13

And so we have a suggested question that we're putting in the chat here, which is what reactions are you having to the conversation so far? Any insights or ahas? And also what questions do you have? We'd like to field some questions when you come back. You have 20 minutes for this conversation. Certainly introduce yourselves to one another. This is all part of our commitment to continuing to weave this network within and beyond the region.

00:53:04:14 - 00:54:03:09

So opening rooms now, you should be in a room with three or four other people. 20 minutes for this and we'll see you when you're back. Talk through it. We'll talk through our agenda in just a second for this afternoon. But again, to say that the theme this afternoon is really practice, practice and design. So in the event that there's anybody that's with us who was not here this morning, that's all right.

00:54:03:09 - 00:54:39:24

We'll do a little bit of catch up on the wellbeing principles and notice will take us into that and then the bulk of the time will be you all in small groups of about 5 to 6 people doing what Lotus and I actually were doing together in Charlotte, North Carolina, in December when we were working with people at the Wellbeing Summit, specifically on a track focused on media and storytelling with people who are professional storytellers, community based storytellers from Detroit, from L.A., from New Orleans, different places, talking about how we could integrate wellbeing into storytelling and media.

00:54:39:24 - 00:55:00:15

Our focus will be on food primarily and related systems. So I'll say more about that shortly. But again, we wanted to just make a little space if people want to go along for the ride for a quick grounding exercise. So if you want to do this, you can follow along with me. I'm taking a risk here to show you the rest of my messy office.

00:55:00:15 - 00:55:27:20

And so this is actually just a quick qigong practice that we use in a community I'm a part of called Respectful Confrontation, which is all about looking at how we can integrate somatic practices to regulate our nervous systems for our own selves, and also for us to be in deep conversation, deep work with each other around equity, well-being and all these things.

00:55:27:20 - 00:55:52:08

So if you want to stand, you can stand a certain way. You can turn off your camera, you can stay seated if you want to do this. Really, the first thing that we do is we find this below our belly button. It's about three fingers width down underneath our belly. And this is what in qigong practice they talk about is the lower down tien, which is this reservoir of our energy, of our chee.

00:55:52:08 - 00:56:35:06

And when we breathe into this area and replenish it, it's like replenishing our batteries. So we stand or we sit. We find this place in our belly and we just take three deep belly breaths in through our nose and out through the mouth and feeling the lower abdomen. Expand in through your nose, out through your mouth, and a third time breathing and belly expanding, feeling it soften and breathing out, and then continuing to have this breath move into your lower abdomen.

00:56:36:01 - 00:57:01:00

We take our hands here and we do these sort of shoulder rolls where we pull our shoulder blades together as we breathe in to our belly. And then when we breathe out, we bring our head down and curler back and breathe out. And this weakens up the spine, breathing and looking up, feeling your shoulder blades come together, breathe out with time.

00:57:01:00 - 00:57:38:16

Breathe in, and then breathe out. And then we give it a little twist. This time, when we turn to the right, breathe the air and stay here for a second. Breathe out. Breathing again. Feel the twist. Breathe out and come to the center. And then to the left in. Let it out. Breathe in a second time out. Back to the center, hands back down to that lower down scene and just take another deep breath and just feel how your body may want to move.

00:57:38:16 - 00:58:15:14

Rock with the energy, the blood, the lymph, everything moving through your body. It's about balance and flow. As we feel grounded and just inviting that sense of grounding, that sense of balance, that sense of flow into our afternoon and when and if you're ready, turn your cameras back on. If you would like. And we will continue on our journey as I share our agenda that Karen will say a little bit more about.

00:58:15:14 - 00:59:01:08

Again, just so you know what we're up for. So we are, as Curtis has shared, we are continuing our our deep dive into the wellbeing principles and getting practice with them. Opportunity for us to delve into them, even identify ways that we bring it in and develop a work plan. We're going to use jam board as a tool so we can be actively engaged at the same time and building this.

00:59:01:23 - 00:59:34:07

So we were always thinking about these intensives as being an opportunity to learn and hear, and certainly from Tania and Lotus about the wellbeing principle, the blueprint and all of the impact that it can have in our transformational work in our food system, but also get an opportunity to practice and practice with each other because we all have different styles and being just in the moment of the learning.

00:59:34:24 - 01:00:14:13

So that's what we're going to spend the afternoon in. All right. So what we thought we would do, we knew we had a very full morning and we may again have people who are just joining us for the afternoon. We're not tracking every single name, but we're hoping that Lotus, you could just once again say more about the wellbeing principles.

01:00:14:13 - 01:00:33:24

And I'm going to put that handout into the chat now, since people are going to take a look at this handout next. And we're small groups of principles along with all these wonderful questions, won't just help orient people to that again before we send them off, let me share my screen so that we can all be looking at the same document.

01:00:35:09 - 01:01:11:08

So this is the handout that Curtis dropped in this chat. What it does, it has all types talks about along with some questions. So Principal one starting with what matters to people wellbeing, right? This is we are driven by social connectedness, by safety, by stability, by mastery, by meaningful access to relevant resources. What is it that is driving people and how do we help figure out how people are defining it for themselves, really starting with people what it means to people and what that and what that looks like.

01:01:12:10 - 01:01:39:02

How do we not require things that are tradeoffs in order to make progress, in order to get benefits, in order to to do things? How do we start removing some of those barriers to access

to wellbeing? And how do we think not just I mean, we talked already about like how this is all interconnected, right? It's true at the individual level, too, right?

01:01:39:02 - 01:02:12:24

It's not just individuals by themselves. People live within families that live within communities. And so how do we integrate all of that and keep an eye to that, even if it doesn't if we can't do all of it at the same time? Principle two is about designing and implementing with not four. So this speaks to what Tanya was saying about defining like, how do we start from the very beginning, even before getting a lot of times the way that we're set up, it's getting input or getting having a focus group.

01:02:12:24 - 01:02:35:18

And a lot of times the decisions have already been made. How do we start even before that or even before figuring out what the problem is? Because a community might have a different idea what the problem is and or a different understanding of the problem. So how do we partner with community to frame issues? How do we make sure, again, going back to what matters to people, not what we think should matter and how do we shift?

01:02:35:18 - 01:03:02:19

And this is really about power shifting. How do we shift that to the community and also recognize that it's not one person is representative of the entire community and that there is actual complexity and intersections and how do we do that without exploiting people and making sure that we're not taking people's stories and using it and in whatever way that we want?

01:03:03:14 - 01:03:29:16

And how do we and part of that is compensating people for their stories, compensating people for the work, because they're the ones that are coming in with expertise. Principle three As about healing and regenerating, how do we understand the history that is feeding into our systems and those patterns? How do we respect the norms and values of the past?

01:03:29:16 - 01:03:59:00

Nor the values of indigenous and informal culture and formal cultural norms? And how do we push against the harms that are embedded in communities that are facing the greatest adversity? And so thinking about what it takes to heal and regenerate and how do we incorporate that into our processes because there has been so much damage from from history and the way that our systems are set up and structured to to ultimately inflict.

01:03:59:00 - 01:04:44:19

Principle four is around fostering social connections and social capital. So people live within like we were just talking about, within communities, within families. How do we help people to have those relationships? A lot of times our systems are set up to remove obstacle to to set up obstacles to families and community members helping each other. How do we make it possible for people to actually just help each other and not have people always be turning to systems and programs and services and having people their lives within services, and also recognizing that social connectedness comes in all kinds of forms and that there is no perfect or healthy relationship.

01:04:44:19 - 01:05:26:07

And so how do we recognize the complexity there and how do we grow social connectedness beyond just people who are like us to connecting people to people who are not like us or people who are in positions with influence, who and grow that. And Principle five is spanning boundaries, and Ben shared a great observation towards the end of the first, toward the end the morning around just like it's not just within food systems, it grows to economic systems like there are so many systems that are intertwined.

01:05:26:07 - 01:05:49:17

People don't live within one system, like all of us are living within multiple systems and they interact. And so how do we stand boundaries? Because we can only do this work of well-being and equitable access to well-being if we're working together and finding ways to combine an unlikely, unlikely ways which includes like things like the arts, like how do you bring that in?

01:05:49:17 - 01:06:16:17

Because arts are a huge part of healing and regenerating for communities. So Principle six Building on assets and innovation. How do we start with what works? A lot of times we just focus on what's going wrong and the problems and we analyze how do we fix those problems. But that's only half of the picture. The other half of the picture is what's going right and what's working and picking that apart.

01:06:16:17 - 01:06:55:23

Why is it working? How is it working, and how do we and communities are doing a ton already that is working? And so how do we leverage what's already working without dismantling and accidentally without replacing it with services? How do we leverage that? And and support that and not taking away taking away on accidents? And how do we recognize the innovations that are coming out from calamities, from pandemic, from the pandemic, from other places, so that we can carry some of that innovation forward?

01:06:55:23 - 01:07:20:04

So these are just some questions. I just started picking a few towards the end, knowing that we wanted some time for discussion, but some questions just to guide. These are not a comprehensive set of questions, but there are some questions that get out what's underneath these principles and what can help. And this can be a tool for when we're feeling stuck, when we are coming up against challenges.

01:07:20:22 - 01:07:54:19

This these principles can help us reframe that and help us think through what is it that I can do that could shed some more light on what it is that I'm facing and perhaps ask different questions and come up with different answers. Notice Thank you for that and I, for one, love the questions, the clarifying, the deeper dive questions that you're offering with each of those get.

01:07:54:19 - 01:08:14:01

It gives us a way to engage in a way to also see that what we're thinking in our in our minds, those questions are probably right there. So it feels that we're in the right place at the right time as we're exploring this together. So I appreciate that great leg.