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Going to press record here. You will be asked to opt in. And here we go. So this is our February intensive series on the Long Game. We are excited to have you here. Just to give you a little bit of background on Fluid Solutions, New England, we are a part of the Sustainability Institute at the University of New Hampshire and the sustainability Institute was founded in 1997.

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And if you are not familiar with the University of New Hampshire, it is the land grant institution with an agriculture mission here in the state of New Hampshire. But Food Solutions New England comes through the Sustainability Institute because of the way that sustainability is defined at new and also includes food as one of the central areas of focus.

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So as you'll see, climate, culture, biodiverse city and food all really intersect, intersect together for reaching that sustainability, and that includes really working on things and operations and research and engagement and curriculum. So we are firmly in that engagement and curriculum part today as we go into this February intensive food solutions in New England in and of itself is a multiracial network made up of different folks and organizations and businesses and groups whose approaches and strategies really vary across the region, even as we work toward a common goal of building a just and sustainable and resilient food system that works for everyone and first and is really grounded in that intersectional approach.

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And part of why we are calling you all to gather today is to really ground ourselves and thinking about what are we striving for, and belonging is going to be one of those key factors and one of those key narratives that we keep bringing up. And then we encourage you to incorporate into your work as well at AFSC and our mission really is twofold.

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It's to unite around a shared set of values and to advance the New England Food Vision goals, which can be found at Food Solutions and DOT org. And we'll put a link in the chat. You can see in that that there is an executive summary and the overarching idea of the New England Food Vision is that it will be possible for New England to produce up to 50% of its own food by 2060.

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So as a network, we're focused on really advancing that goal in all the many different ways and making sure that we're doing that in a just and equitable way as well. So that is really what is driving a lot of the work. As you'll see at first, we really work to frame our work around for

impact areas, network strengthening and movement, weaving, equity, leadership development and practice, strategic narrative and communications and visionary policy coordination.

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And under each of these are a variety of activities. But as you'll see, the areas that this network is focused on are not just building physical infrastructure such as processing plants and transportation systems, but on building a network infrastructure that focuses on relationships and building capacity for leadership and collaboration and really striving towards alignment around shared messaging and policy, which is arguably just as important as that physical infrastructure as well.

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And with that being said, if you have any questions about that any, please feel free again to reach out to myself or Curtis. You can connect with us via the Zoom chat or you can send us an email or anybody else on the team. And if you're interested in learning more, we can point you to a plethora of resources.

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And as we get started, we are going to start off with a land acknowledgment and I will push this back to Curtis to guide us through that. All right. Thank you, Shane. And again, good morning, everybody. And I did want to just say, for those of you who have attended our sessions in the past, whether it was the one two weeks ago or our winter series, the past couple of years, you will often see Karen Spiller attached to me at my zoom help.

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And that was the plan today. Karen, who's also with Food Solutions in New England with CAZ Consulting and with the Southern New England Farmers of Color Collaborative, she will be joining us. Something came up that has delayed her this morning so she will be co facilitating with me hopefully by 1130. So for the time being I will be steering us and inviting you into some reflections and some small group connecting time before Karen arrives.

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But as Shane said, we do practice land acknowledgments at Food Solutions to England and also in my home and my home of the Interaction Institute for Social Change. We like to do this for a number of different reasons to acknowledge the political struggle of indigenous peoples in asserting their sovereignty and treaty rights, which are ongoing for all people to feel more connected to place.

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So this is indeed about honoring the land and place and also to include indigenous peoples and communities and the narrative of racial justice, equity and power redistribution, which figures into the work both at the Interaction Institute for Social Change and also Food Solutions New England in terms of its vision and values. And so to get there today, Shane, if we could go to the next slide, we think about doing land acknowledgments in different ways.

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Not sure if you all know the Center for Humans and Nature, but Robyn Wall Kimmerer and a number of other Indigenous scientists, writers and non-Indigenous scientists and writers perform this. And it's a remarkable resource of writings, reflections. They recently produced this five volume kinship series and thanks. Yes, Bruce, it is. It is really wonderful, wonderful collection touches on the themes of Planet and Place and people.

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It's it's right there stacked on my bedside table. And so we wanted to honor the voices of the indigenous people who are still very much with us by sharing a couple of short videos. One features Robyn Wall Kimmerer I assume many of us may know of her at this point. She'll say a little bit more about herself and her role that plays into this theme of belonging.

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And then we'll hear in a short video from Enrique Salmon, who also is a part of the Center for Humans and Nature and featured in a number of these different volumes. So again, if you haven't checked out this series, it's it's beautiful, as are the other resources on their website. So I am going to try and talk and navigate at the same time to find Robyn.

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While Kimmerer This is actually a video that was done by the MacArthur Foundation as a result of her being given the MacArthur Genius Award well merited. So I'm going to be looking at you both Ben and Shane, to give me the heads up of the volume as good. Although I'm trained as a scientist, I am coming to understand that the greatest influence I can have is as a storyteller and as a writer.

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Sometimes people think that what I'm talking about is promoting indigenous science over Western science. But what I'm really working toward is a relationship between them. It's this powerful invitation to look at the world through multiple streams of knowledge, not just one role only show the desk. In addition, because my name is Robyn Wall Kimmerer and I'm a plant

ecologist, educator and writer, traditional ecological knowledge is both a way of knowing and a whole body of knowledge of understanding the relationships in the living world.

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This is collective knowledge that has been generated over millennia. Remembering that there was a time in our history when traditional ecological knowledge was intentionally erased through assimilation of our children. I feel a deep responsibility to the restoration Revitalization and carrying forward of our knowledge these combined crises of biodiversity loss on the edge of climate catalyst Raphe They have all come because we treat the Earth as if it were our property.

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So the covenant of reciprocity says that there is no ecological system on earth that can persist. If all we do is take, we always have to replenish. I've heard our elders say that one of the reasons that our people held on to our traditional knowledge and teachings against all odds was that one day there would come a time when all of the world was in need of this wisdom.

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I think that time is now. So we're just inviting a deep breath, taking in that goodness. The wisdom, the truth from robin. Well. Kimmerer And I'm going to now move us to this short video of King Salmon. I don't know that he is as well known by the people that I interact with on a daily basis and highly recommend his writings in that series and beyond.

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So you'll get a little taste of Enrique Simon on concentric ecology again on the Spirit of our Land, Acknowledgment. I'm Enrique Simon Amirahmadi and my people are from Chihuahua, Mexico, from the Barranca, the Cobra. Yeah. I wrote that there is no word for wild in my people's language because there's no way to express that concept that there is this separation between humans and and then the like.

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It's the outside world, you know, the natural world. We're all related. It's all part of the same thing. And it's not unusual in indigenous languages for there not to be any word for wild or wilderness, sometimes even nature. Because again, you know, for indigenous people, there's again, there's no separation related. We're all part of the same thing. And I wrote in the chapter here that the rain is us and I am the rain that exemplifies that, that idea, you know, when even it comes down to food.

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Yeah, that food is coming from my our own common ancestry. Well concentric ecology is essentially what I've just been talking about where it's I took that notion of kin as in your relatives and applied it to how my people and other indigenous people look at our larger environmental natural community as relatives, as as directly related to us and it comes in, it's very strong in our language run really, because we have names for plants, for example, that are exact same words, terms, terminology that we applied to our human aunts and uncles.

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There's a, there's a tree. Brazil. What we call it. Takumi So Takumi is also the same word We we applied to our aunts and uncles. So again, just inviting a breath to take in what Enrique Salamone shared about this idea of kin and kinship and again, going to the Center for Humans in Nature, you'll find a lot more of this highly recommended as we all try to figure out what it means to be and right relationship with our Mother Earth, with our history, with one another, whether we are indigenous or not.

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And with that we wanted to move on to an offering which typically Karen would do. And we talked ahead of time about this, acknowledging that this is Black History Month and every month is Black History Month, something that came to mind and heart. And I do want to share the picture of them so you can see them before we simply jump into reading what data and Gil's wrote.

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But Billy Brooks and Dave and Gil's were co-founders of something called the Growing a Global Heart Project. And it's really an initiative that inspires and encourages the ceremonial planting of trees for enslaved and forgotten ancestors and victims of violence. And they do that as a way of honoring and remembering, and also to help combat climate change, sort of multi solving, if you will, through their tree planting.

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And their vision is to inspire the ceremonial planting of millions of trees as an act of collective and planetary healing. David Gil's passed away in 2015 and it was during a broadcast of the Cosmic We podcast, which I highly recommend by the Reverend Barbara Holmes, who wrote the book Race in the Cosmos. It's sort of a look at race and racial identity from a quantum physics and cosmological perspective, which is beautiful.

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And so Dr. Holmes hosted Belva Rooks, who read from her husband's work. He was a poet in many ways, recognized as a mystic. And he has a poem called I Am. So before I jump into that, I did. So I wanted to just show you them so you can see dating girls and body rooks.

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And here's the poem. I am. I am old and wise as the night I am as beautiful as a bird and which lights I am the moon and the sea. I am the robin and the bee. I am the soil. And I am the tree. I'm the lion and the gazelle. I am the heaven. And I am hell.

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I'm the ring. And I'm the bell. I'm the joy. And I'm the tear. I'm the brave. And I'm the fear. I'm the blistering desert. And the freezing snow. I'm the cringing coward and the gentle hero. I'm the age and I'm the young. I'm the weak. And I'm the strong. I'm the smile. And I'm the frown. I'm the pauper.

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And I'm the crown. I'm the wrong. And I'm the right. I'm the day. And I'm the night. I am now. And I am never. I am yesterday. And I am forever. I'm the bitter and I'm the sweet. I live on the hill. And I live on the street. I'm the top and I'm the bottom. I am Martin. Hitler.

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Gandhi, Sodom. I am red, black, yellow, brown and white. I love, hate, laugh, cry and fight. All the universe is reflected in me. I am all that ever was and ever will be. When I lose, it's the lesson I win. Judging others is my sin.

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Dating girls. I left us in 2015, but the spirit certainly lives on in his wife and his beautiful work. And that reading really chosen again in the spirit of belonging, which is our theme that will approach in different ways today. We'll say a little bit more about how we do that, but not before doing one last exercise to sort of set and ground ourselves.

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And this, again, is something that we do at Food Solutions, New England believing that the work that we do is not just of the head, that this work is full bodied. So it means belonging to our full selves, engaging our hearts, engaging our guts, appreciating some of the stretching I'm seeing out there. Yes. Bringing our full bodies to this work.

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And so maybe in the spirit of what I saw happening, some of the stretching and biting, if it feels comfortable to stand or get a little bit more centered in your seat and I'm going to bite you into something we call the core exercise from the center. Excuse me. Oops. It's further from the respectful confrontation community. So we invite you just to share the stand or to sit with your spine straight, but not rigid.

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If you like to turn off your camera and do this, if it isn't already all, feel free to do that. We just invite you to pay attention to your jaw, your shoulders and your belly in such a way that they're relaxed, so straight spine, not rigid with a little flexibility. Just notice your jaw, your shoulders, your belly, and see if you can just relax those.

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Take a breath to relax them, and then focus on your core and the respectful confrontation community. We draw from the wisdom of Chinese traditional medicine and identify this spot in your lower belly. So it's about three fingers with below your bellybutton and about one third of the way into your body from the front. We identify this as your center of personal power, of wisdom, of presence, of awareness, and of deeper listening.

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So from your center, as you become aware of your center breathing into that spot in through your nose and out through your mouth to breathe into your center, from your center, become aware of your feet and perhaps your lower body. If you're sitting or sitting on the ground, continuing to breathe into your center, feel the stability of the ground, allowing your nervous system to register, to recognize that you are supported and that you're connected.

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You're connected to the earth, you're connected to the floor, you're connected to the ground. So let yourself be held by that fact in that reality and continuing to breathe into your center. Become aware of the middle of your chest or your heart center. This is where we access the power of our heart, our energetic, spiritual heart, compassion, courage and connection.

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So with this awareness from our center of our feet, on the ground of our core and of our heart, inviting you to take a slow, deep breath in through your nose and hold for a moment and then let the breath spill out of your mouth with no effort and just pay attention to what's going on in your body sensations.

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Not labeling anything as good or bad, but just what's happening in your body. Again, breathe in through your nose. Beware of your feet, your core, your heart. Hold for a second and release. And as you release, just notice any emotions you may have, maybe multiple emotions. And again, not labeling anything as good or bad, but just noticing and a third time breathing in through our nose, aware of our center, our feet, our heart.

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Hold that breath again for a few seconds and release and just be a pinch. Pay attention to any thoughts you may have. Not so much what the thoughts are, but the quality of your thoughts. And then just continue to breathe and notice how this cycle of breathing, holding and releasing affects your heart rate, the depth of your breath, your inner state, and your connection with your self.

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Now inviting you to take in another breath, again aware of your core, your feet and your heart, and just see if you can, even with eyes closed. Tune into your surroundings, your immediate surroundings, in your office, in your living room, wherever you might be, and as you breathe in to see if you can sense how your surroundings are influencing you and you might be influencing your surroundings.

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Just being curious. And then this time another breath in, aware of your core, your feet and your heart, and bring your awareness to others on this Zoom call some you may know, some of you may not, even in this electronic space. See if you can sense how others might be influencing you and you might be influencing them. It all connects.

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We invite you to take another deep breath in the attention to your core, your feet, your heart. Bring your attention back inside your body and just see what, if anything, has shifted. And when you're ready, inviting you to open your eyes, turn on your camera again. If you've turned it off and if you like, you can shake out your body sometimes, too.

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That energy is moving in different ways in our body. It can be nice to shake it and distribute it. What we find is that regular practice of this exercise for this many minutes, longer or even shorter can help us to form new habits of resilience and rejuvenation that can connect us more to ourselves and to others. Again, in this spirit of belonging.

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So we offer that as a practice for you to consider. If you don't do something like it already. And with that grounding, we'll go ahead and say a little bit more about where we're going today. So our morning we're into our grounding, which is gone a little bit longer. We will make up that time because the morning we're actually going to get into just a little bit about belonging by way of a couple of videos that Hossein Yazzie provided us.

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HOSSEINI Yazzie is from the other hand belonging Institute. He's on the West Coast. He was not able to join us this early, so he's given us some materials to work through and then to talk about in small groups. So we'll talk a little bit about blogging through the lens of targeted universalism. Invite you into a group exercise. We'll take a break somewhere around 11:20 a.m. Eastern Time this morning, and then we'll talk a little bit more about belonging through this lens of the circle of human concern, which is something that John Powell of the Othering and Belonging Institute is talking more and more about.

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And then another opportunity free to break out and be with some colleagues and both of those break out sections. We're going to be inviting you into an exercise of cultivating a sense of belonging and then we'll close out by about 1230. This is not reflect the lunch break that will happen at 130 at from 1230 until one 3130.

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We will pick up with Husain joining us and we'll start getting deeper into the political and the policy realm of advancing belonging and food systems and beyond. So to take you into a little bit more about belonging, again, we had Hossein provide us with a few different videos that we're going to do this again, sharing our screen. And here you're going to learn a little bit more if you don't know about it already of this concept of targeted universalism, which Professor John Powell at the Other and Belonging Institute has really lifted up as equity 2.0, that if we adopt an approach that there are universal values or aspirations that everyone wants for their lives, the

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idea is to recognize where that is falling short with different groups and to target interventions and supports to ensure that everybody can access those universally held aspirations and values. So you'll see some of that reflected in this video and I would love to get a few comments afterwards about what you're taking. What is the most effective and sustainable policy response to problems in our society?

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Universal approaches are widely used in order to package policies or broad appeal. Universal policies such as Social Security and minimum wage provide the same benefits on minimum protections to everyone, regardless of status and group themselves by treating everyone the same universal process can't rule out group based discrimination. Can we actually deepen inequality between groups? But this would reduce the impact providing benefits and protections to everyone.

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Resources that could be targeted to groups worse off and still flow to those who are better off. In contrast to universalism targeted approaches are commonly used. Targeted policies provide benefits or protections based on group membership status. Now the food stamp program conditions benefits on income level. The Americans with Disabilities Act requires public accessibility for disabled groups and affirmative action focuses on historically disadvantaged groups.

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Targeted approaches are vulnerable to the fact that they unfairly favor constituent groups over the public good by directing resources to marginalized groups who are already subjected to unfair stereotypes. But universal and targeted approaches are false choices. There is a third way targeted universalism. Targeted universalism means setting universal goals that can be achieved through targeted approaches. This approach targets the various needs of each group call, reminding us we are all part of the same social fabric.

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This can be accomplished by following five steps. First, set a universal goal. For example, 100% proficiency in eighth grade math. Second measure how the overall population fares relative to the universal goal. In this example, we may discover that only 80% of IT graders competition in eighth grade math. Third measure the performance of population segments relative to the universal claim.

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So although 80% of all eighth graders are proficient, we might find that only 70% next to this competition. Fourth, understand how structures and other factors support groups progress toward the universal for next students classroom instruction materials and lessons designed for English speakers. Many learning including math proficiency, finally implement targeted strategies so that each and every group can achieve the universal goal based upon their needs and circumstances.

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This may take the form of a South Pacific match with Baldwin next students and another group that require a completely different strategy to achieve the same universal both targeted universalism reject state granted universal which may be indifferent to the reality that different groups are situated differently relative to the institutions and resources of society. By aspiring towards shared universal goals.

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Targeting the first list empowers targeted strategies capable of achieving those goals by moving us beyond concerns over disparities along and toward our highest aspirations. So that gives you a sense of the point of departure for the Othering and Belonging Institute. When they talk about what belonging, what is key to belonging. And it really begins with this idea that there are these universal targets that tell us whether somebody belongs or is other.

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It can be experienced in very personal ways. It can be experienced in very political economic ways as well. So we're going to be getting deeper into that conversation. It will whet appetites a little bit more with another short video later that Hussein had suggested around the circle of human concern as it relates to public and private spaces and corporate spaces, which was very provocative, but wanted to give you all a chance not just to listen, but to meet each other.

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And so to that end, wanted to invite you into an exercise where you will practice a little bit of resonating with one another. We find that our own work at FSD, as well as at the Interaction Institute when we're working around advancing equity this important way in which we relate to each other has a lot to say about the work that we're able to do.

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And part of that is really to develop a deep relational trust as deep as we can get. That comes from a kind of interpersonal resonance which is very energetic, which is very much about how we understand and see one another. So we're going to shortly set you up into a bunch of groups of three and four where you have about 30 minutes with each other to share a little bit more about yourselves and to tell a story.

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So I'll show you exactly how we're going to go about doing this. So we're going to suggest that during this time we be as present as possible with one another, be accountable to ourselves

and one another to bring as much of ourselves as we feel like we can and want to bring to this conversation that we're inviting people to assume good intent.

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But in count for impact, sometimes our best intense can sometimes land negatively. And to understand that that may be so and to account for those negative impacts to lead with curiosity in these conversations, to be just fundamentally respectful of diverse, lived and learned experiences, and to practice grace and gratitude, which is one that Karen is always quick to put on our list.

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So with these community working agreements in mind, we're going to invite you in your groups of 3 to 4 to take turns sharing and receiving resonance. What we mean by that is you all have a chance to tell a story while someone else or your partners feedback what resonated with them. So we invite you to make sure they have a timekeeper.

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We're going to do about 5 minutes per storyteller, 2 minutes for people to share resonance in return. The way this works, for example, is that let's see if Karen Nordstrom, who I see on my screen and Cathy works so I can see my screen and I we're in a trio. Kathy would, let's say, go first and what she would be invited to do is to tell a story about when she was faced with a challenge and met that challenge while holding on to her values.

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So 5 minutes for telling a story about a time when you faced a challenge, met the challenge and held on to your values. So time at roughly 5 minutes for Kathy to tell that story. At the end, Karen Nordstrom and I, as her trio mates, would take 2 minutes to share. Back with Kathy, the moments in her story where and when we felt most connected to that story, what was happening to us, what came on line, you know, in terms of our resonant humanity.

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And we might reflect that back by saying, Hey, Kathy, I was right there with you when you said this, or I really resonated with you when you shared this, or I really felt it when you said this. These are some of the examples of how we practice this resonance. Each person will have 5 minutes to tell a story.

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2 minutes to do the resonance and then switch. So we're assuming this will take about 24 minutes or so. If you are in a trio, there may be some quads. So we'll go up to half an hour to make sure that everybody has that time. So here's the exercise. If they're any burning questions, please do share them in the chat.

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The reason we're doing this is that this is often the way we bring our network team together when it's in person and engage in this kind of experience. It's a really a way of establishing a baseline connectivity and understanding you're surprise. You'll be surprised how much can happen in just seven or 8 minutes. So, Shane, I see there is a thank you for sharing that in the chat.

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So everybody has access to that. You'll have access to that in the chat as you go into your breakout groups. 30 minutes set up for this. We'll come back take a few comments and I think by that point, Karen Spiller will be with us. All right, everybody, welcome back. Welcome back. Welcome back. So if Karen were here and she will be here soon, she would say, Now I need to hear voices.

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I need to hear voices. You guys had a chance to be together in the small groups and hear each other's voices. And. Oh, there's my colleague, Miriam. Hey, Miriam. And yeah, I would just love to hear from a few voices, though not by chat. Certainly feel free to share and share, but we'd love to hear your voices, your melodious sharing.

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What came of that time with a couple of colleagues resonating, sharing stories about overcoming challenges, holding on to your values. What was it like? Anybody? Yes. Kate, please. I just I have to share this because I remember being organized out of an organization. Granted, they were going through budget issues and I was ready to go. So it was not a necessarily a bad thing.

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But I remember the polite parting words of the executive director who I had helped hire and had advocated for, who said I was too creative. And so I was really touched when Miriam resonated back to my story and attributed that characteristic to me. That was just I'm going to resonate on that probably for a couple of days here.

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Beautiful, beautiful. So so thanks for sharing, Kate, and hearing that there was a such a characteristic right of you or a value that had been in some sense maligned and in this case, somebody saw it as a real strength and that really made a difference. You said you were seen and held with that recognition for real positive resonance.

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What else What else came up? What was that like? I mean, maybe maybe I'll do this every day. It was like, Yeah, this again. I doubted Libby. I just thought it was so, so powerful, realizing just the commonalities in the things that we're up against. Like, all our stories were different, but each story definitely made sense to me.

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Like, I. I'd felt that before as a human. And so I really loved that aspect of it, just hearing everybody's humanity in their struggles and realizing that it's kind of similar. Very powerful. Thanks, Libby. So hearing common humanity, common, the struggles, different, different struggles. But this idea of relating to struggle, anything else that came up, that came up, that came up, I think I'm not sure this was our intended outcome of our group, but thinking back, I think all of us, just like Libby said about commonality, you know, the same common challenges we face.

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But I think all of us in our group, we want to make a difference. So how we whatever challenges given to us, how are we going to make it so that we can improve the situation, make it better? So each of us from our own background, we kind of came up with some ideas how we go back. And so I think that was really encouraging and gives me hope.

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And this wonderful Susan, thank you. And for those of you who don't know, Susan is a part of our Network Leadership Institute at AFSCME and Amazing Leader. Thank you. Nice to see you, Susan. And hearing that the resonance around common aspiration, right, of wanting to see something else is connected, but also gives you hope, right, that that resonance could actually create hope.

00:42:09:09 - 00:42:37:02

Let's go autumn and then Jason, I just wanted to share that I appreciated the opportunity to even do that exercise. I kind of shared with my group that as a culture and sometimes as a nation, it can be very much me in me. And I think there I've seen where people will say, if I'm

sharing a story like, I don't want to hear about how you have a similar story, I just want it to be about me.

00:42:37:02 - 00:43:18:22

And so I feel like there is an element of like empathy and compassion and connection. There that we miss out on when we're not able to resonate with other people. So I just wanted to say I appreciated the space to do that. Thank you, Autumn. Thank you for sharing that. Jason Yeah, I just wanted to say Musonda and Knapp both told these stories that while I was listening to them, they're telling you stories of being able to access courage in these moments and be able to access this like maturity and decision making process that I just found myself really admiring them and kind of like part of as I went through their story was like,

00:43:20:17 - 00:43:36:12

it's wishing and hoping that I would have somebody like them with me if I ever had to make a decision like that in my life or was confronted with those same things. And I came away from it really admiring both of them, but also thinking about the fact that all these other stories are being told. And I just want to like, do this all the time now.

00:43:36:12 - 00:44:03:04

I just want to like, hear little stories of people's challenges in their lives because it was really wonderful in that they both displayed like really just wonderful humanity and maturity. Beautiful, beautiful. Thanks, Jason. Thanks for all that you've you've shared, those who have shared and and certainly we know that a lot happens in those groups generally when we introduce this exercise.

00:44:03:18 - 00:44:30:14

And I wanted to just reference for those of you who weren't with us two weeks ago, with our friends from the Full Frame initiative, which does amazing work around wellbeing, not wellness, wellbeing and wellbeing. Understood as a structural social phenomenon. It's not just an individualistic thing. And what they say repeatedly is that we are all wired for wellbeing.

00:44:31:01 - 00:45:09:00

We all naturally seek out well with wellbeing and we all to some degree have to do workarounds to get there and there are some who have to do many, many more workarounds, right, given the inequities, giving, given oppression and the like. So the same goes true with belonging, right? Belonging is this natural thing that we like to feel seen and heard, respected and know that there is something or a group that to which we belong and we don't always have that kind of access and it can be very inequitable, distributed.

00:45:09:00 - 00:45:42:18

So we don't want to lose sight of that and we will get there. And this morning again is really about getting this into our nervous systems. How important belonging can be is the opportunity agenda. We'll share a link for their work, talks about that often in conversations about race, racism, injustice. It's good to focus first on what we all hold in common, and that is what John Powell was speaking to with respect to targeted universalism, and then show that there are some that are falling short and act on our compassion to make sure that that is not so.

00:45:43:20 - 00:46:23:14

So we'll say more about that in another round. Let's go ahead and take a break. Well, welcome back, everybody. We are going to forge ahead with the next part of our our morning's agenda. And I wanted to welcome in my colleague, my co facilitator, my comrade, my co michigan person, Aaron Spiller. For those of you who don't know her well, Karen, you want to just take it from there and say a little introduce yourself.

00:46:24:09 - 00:47:05:18

Well, I absolutely, Chris, thank you. Thank you. Thank you. And I am thank you, Curtis, for the introduction of all of that. Koko Co and I am Karen Spiller and I am one of those who is deeply connected with food solutions doing good. And so when we're thinking about ways serve our community, Curtis and I, I thought that an intense of around belonging and well we did wellbeing two weeks ago and belonging would be a wonderful opportunity for us to get ready for the 21 day.

00:47:05:18 - 00:47:34:22

Rachael equity habit building challenge and I am the C, I'm Thomas Haase, Professor of Sustainable Food Systems at University of New Hampshire. And this morning I am I right now I am on campus in Durham. Paul College of Business and Economics was hosting its first Diversity Equity and Inclusion conference and I was invited to be a part of the Community Impact Section.

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So here I had a chance to bring in the 21 day challenge for those who have not yet taken. And it's one of those things that that as we do it nationally, I was able to bring it into the campus and it shows up in a variety of ways of peer led dialogs, of library doing, curating of of different resources.

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We have students contributing to the challenge with their research, creating factoids. Did you know and I think most importantly, we have the dining hall, which is really intentionally lifting up 21 days by having equity in food, showing up as the locally sourced menu as well as equity aligned vendors. So today was an opportunity to speak about the racial equity food system work they do with Food Solutions, New England, and we put in here at the university level.

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So I'm really excited to be with you all as we continue this journey of well-being two weeks ago and belonging today as we continue to build our school, I will on and I always say creating something different. So it's an honor and a blessing to be with you. Looking forward to the the rest of the day. Thanks, Karen.

00:49:05:17 - 00:49:31:01

So we're going to continue our our our journey now. I'm going to go ahead and just cue up this video, a second video that Hossein Hijazi from the Othering and Belonging Institute thought would be good for us to watch collectively. Before his arrival with us this afternoon. So the first one that we watched was focused on this idea of targeted universalism.

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So equity 2.0 framed up as not just simply holding up something as universalist with failing to understand the disparities and differences and not something that just focuses on targeted solutions without recognizing that there is something universal that we may all aspire to. But bringing those two together as being an important strategy for advancing belonging in all kinds of systems, again, we will get into more of the political policy realm of this with Hossein this afternoon.

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But this video raises up to this theme of the circle of human concern. And I had a chance to see John Powell give this presentation in person. He's just such a brilliant thinker about so many things and kind of breaking down not just what is public space and private space, but what is privatized private space with corporations creeping into the picture and what that does for all of us and our sense of whether we belong or not, and especially for those who continuously fall through the cracks.

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So you'll see a little bit more about that in this video. Then all of these videos can be found on the Othering and Belonging Institute website at the University of California, Berkeley. So we'll show this. And Karen is going to entertain some of your reactions, questions, comments. Here

we go with a circle of human concern narrated by Professor John Powell, who lands within the circle of democracy.

00:51:13:03 - 00:51:38:22

In a democracy, belonging is the most important endowment we share with one another. Only those will fully belong select who belongs and participate. Define the rights of members and which needs must be met by the community. This happens in public space, which is a space of collective action, government activity and open places where everyone is welcome, such as parks, libraries and roads, where the marketplace of ideas.

00:51:39:12 - 00:52:27:24

It also includes public services such as the police departments, schools and universities. On the other hand, we live much of our lives within private spaces or to our protections from government interference and surveillance. Private space, including our homes, Places of worship is a space of personal liberty, retreat and personal conscience. But the distinction between public and private mask meaningful differences between private actors in our society and corporations are smuggled themselves into the private sphere and claim the same rights as ordinary people, such as freedom of speech, lobbying and campaign contributions by closing themselves within private space, concentrate wealth and influence in ways that distort our democracy and harm our environment.

00:52:27:24 - 00:52:51:16

They argue that any laws or regulations to help people and to curb their behavior muscle threaten small businesses and private citizens of an individual liberty or space should not be mistaken for private space. This alone co-working space threatens both public and private space. Within the space, corporations gather and manipulate information about us and limit our ability to organize and control this.

00:52:51:18 - 00:53:16:02

The corporate sphere expands, private space, shrinks, public spaces, diminished, and real people outside the circle of concern. This happens. People fall into a fourth sphere, nonpublic non private space for the most marginal in our society. Live eBooks enjoy neither the rights of public space nor the benefits of private space. Historically, women and slaves were denied access to public rights.

00:53:16:02 - 00:53:43:13

They couldn't vote, run for office, serve on juries, or in many cases own property. Nor did they have the private space to retreat to a break from surveillance or harassment. Before the Americans with Disabilities Act, if with disabilities, they had limited access to public space and

private space. Today, this nonpublic private space includes undocumented immigrants, ex-offenders, homeless and extremely poor and many more.

00:53:44:06 - 00:54:13:18

These people only lack access to public or private space, but too often we don't see them as part of we the people, as inside our circle of human concern. You see them as the other, those who do not belong, even as we insist corporations are people who do belong in our society. We often discuss two spheres, public and private are in fact therefore public private, nonpublic non private and corporate.

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We must insist that people are people belongs at the circle of concern, not corporations who belongs public, private, nonpublic, non private, corporate, lots of space, all designed for some and not for others. What what came up or came in, as you were hearing this is sure you can raise your hand, come off mute. Just wanted a moment of maybe a moment of reflection quietly in your head and then share with the group.

00:55:34:13 - 00:56:40:18

What does that make you think of in your work? So, Curtis, I know I'm just coming into our group. Are we a quiet group? There you are. Go. No, no, I don't. Yes, that plays. Yes. Hi. All right. So am the question I have revolving around my mind is, is this the phrase nonpublic non private? And I'm I'm challenging myself to convert that into a positive expression because it's a space that's created by design.

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So to space in order to do something as opposed to negating public spaces and negating private space, what is it actually trying to do? So I come up with exploiting space. I mean, I understand that we have to connect it to public and private space because that that's sort of the nomenclature we're using. But I'm trying to come up with there's something in me that wants to name the design.

00:57:15:24 - 00:57:48:21

I want to name the design in the agency of oppression and exploitation and so on. You know, dismissing it, dismissing death. Thank you for offering that. And just to point out in the chat here, Libby offering this comment, is it you know, is it is the intent or the design intent intentional and accessible, you know, intentionally inaccessible or intentional inaccessibility?

00:57:50:13 - 00:58:38:01

Immense. And that's how the federal government and local governments work. I think Jason had. Did you have your hand up earlier? I did, but it was just to volunteer some some silence breaking. I'm definitely comfortable just listening if others want to share. Yes. Libby Well, it really resonates for me and gives me something to think about because I work for a local city government and I manage a small neighborhood park that has a nature center and wildlife habitat and riparian habitat and wetlands.

00:58:38:09 - 00:59:08:21

And it's it's kind of important to think about, even though it is a public space, who is it being managed for, Right? Who who gets the privilege of accessing this these wildlands, the Oh, heck yeah. Casting anyway so that in the chat and I think that is particularly managed with the intention to be accessible to some people and not others.

00:59:08:21 - 00:59:40:23

And I think, you know, yeah, I'm just grappling with that like how, how do you make it, how to make what we call public more accessible and benefit more people, and also to consider the wildlife that use the park as a like as an as an entity or a group of entities that we have to have to have a lens for because it's a space that's public and it's also a space that's maintained for wildlife.

00:59:41:07 - 01:00:12:19

So I want to use that lens on it as well. Thank you, Libby. Kathryn, thank you so much. And when Libby was speaking, it's something that she said really brought something to mind, which was in terms of the accessibility of public spaces, I often think about what is the quality as well. So while there may be accessibility, the quality, there's such inequity in quality and so many of our public spaces.

01:00:13:05 - 01:00:37:19

And it's I think what we think of those structural drivers of health and structural drivers of wellbeing, it's just embedded in so many of our communities. It's we just see I mean, even if you just drive through some cities and then you go into sort of the more affluent urban suburban areas, you just see the difference in the playgrounds.

01:00:37:19 - 01:01:22:11

I'm just using that as an example, but difference in walkable spaces, you know, safety issues, is there proper lighting? And there's a profound inequity in between many cities and many of the more more affluent areas. And it's really it's really upsetting because it just seems really unfair that just because of where you live, you should have lesser. And I think it gets back to the I

think it was in the chat and maybe it was let me just add this, that it really is by or I'm not sure who said in the chat, but really it is by design.

01:01:22:21 - 01:01:31:01

And I think that's really concerning as well. Yes, absolutely.

01:01:35:09 - 01:01:38:06

Other thoughts?

01:01:43:09 - 01:02:14:10

Looks like Susan has her hand up. Susan, please. Sorry I got kicked off of this Internet, so I don't know what was being viewed, but the zoning, deciphering what's being said, I don't know. How many of you have seen this 17 minute video is called Segregation by design, by what's his name? Robert. Was it Robert or not? Richard.

01:02:14:10 - 01:02:52:05

Richard Roth Rothstein on this. And it just addresses exactly that. You know, who is intentionally intentional in accessibility. I think that's what Libby was asking about it. And the sad part I'm not sure it's a sad part. The more like reality is these people who are living in these for online is that they are they don't even realize their entitlement to environmental amenities are denied.

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So sometimes it's, you know, just kind of peeling off, making more transparent. I think that is very important because when we have it, when we have anything with systematic imposing, we always use this approach that, you know, isolate everyone so that nobody has the whole picture, what goes on. So it's kind of a divide and conquer attitude. So I hope I'm in line of what's been said in the video.

01:03:23:12 - 01:03:48:09

So that's what I'm guessing now. Susan, thank you. Certainly when you brought in segregating by design, segregation by design, it is speaking to it is speaking to what we saw and what we're you're hearing that came in for people. Okay.

01:03:51:03 - 01:05:01:11

So it was important for you know, we always like to bring different ways of experiencing these these new wings. And so the video was a way, just like the video was earlier today, as a way to

begin the thinking and reflection. And then we'll continue to have conversation around, again, these intentionally designed ways of othering. And certainly when we're doing that, we want to move towards belonging as the color, the antidote to something different, that wherever we see that othering, there is a belonging way of addressing it that moves it to the community in which we are seeking to develop, seeking to co-create and live in.

01:05:01:11 - 01:05:01:15

So.

01:05:04:03 - 01:05:33:00

Curtis Yes, so I know there were a couple of other people that had their hands up and we wanted to give people one more opportunity to be in the small groups. And since Deb introduced this, this word design is very appropriate given what we'd like to do next. So we in our work at Food Solutions New England are very intentional about design and thinking about how we design everything from how we have conversations to decision making to organizations, to networks.

01:05:33:00 - 01:06:05:16

And you know, there is nothing that is value less. And to think about then the values that we lead with in our design and and how that leads to belonging or othering, right. For certain groups. And so two of the resources we wanted to let you know about, if you don't know about them already, that we've been bringing into our food solutions New England Network Leadership Institute are the Facilitation series from Emergent Strategy, Adrian Marie Brown and colleagues.

01:06:05:16 - 01:06:48:00

So I think most people must know emergent strategy is the book and there have been other books that have come since and I think will continue to come. Our Network Leadership Institute cohort each received a copy of this book Holding Change the Way of Emergent Strategy, Facilitation and Mediation, which is really meant to bring a whole systems and equitable approach to doing facilitation design and and having conversations and then certainly liberating structures which you can go to Deliberating Structures website has some wonderful group processes that are meant to help liberate us from these stifling structures that don't allow creativity.

01:06:48:00 - 01:07:18:19

That word came up earlier belonging, connection, thriving, mutual thriving. So we actually wanted to pull from one of those liberating structures for our next exercise that Karen is going to introduce. And I think actually Carolyn groups should be more 3 to 4 given the time that we

have left and probably just 5 minutes per storyteller. Okay. So you see the screen is as seen, heard, respected.

01:07:19:05 - 01:07:58:02

And so this is a way of really thinking of building empathy and compassion, where it does this way of storytelling and telling our story. And we want to think about it as a time when you felt seen and respected and what was happening when you felt seen and heard and respected. We find that this a way for us actually to pull that memory forward.

01:07:58:02 - 01:08:29:14

It certainly could be that memory that is fueling us in the times that we feel othered. But it is an opportunity for us to spend time with others sharing that and as it's designed here, we have we're going to have 3 to 4 people and 5 minutes. And you should tell your story, the others in the group intently listen intently.

01:08:29:14 - 01:09:14:14

Listen. And it says here, feel free to ask questions that help to draw out more. And also be aware that sometimes our questions might get the person into a direction that is off their story. So be really, if you're leaning in and listening deeply, you'll know when to and when is the good time? You'll feel it. So we want to give you an opportunity to spend that time in small groups of sharing a story.

01:09:14:14 - 01:09:48:06

And this is when you felt, felt seen or heard and respected. You felt like you belonged. Whether to feel like and share that in the groups. All right. Welcome back, everybody. So, Karen, I definitely wanted to hear what that experience was like. I mean, a similar a similar kind of exercise or this one, you know, squarely focused just on a challenge you overcame.

01:09:48:06 - 01:10:21:07

But thinking about the time when you felt seen or heard and respected and really emphasizing that that feeling and what contributed to that. So wanted to see what came up in the course of that exercise, what you're sitting with and. Then we're going to move to a break. Bruce, please. So I had a really hard time actually finding an experience that I did feel, seen or heard and respected.

01:10:21:07 - 01:10:45:21

So I talked a lot about more times where I didn't feel fit, heard it, respected it, just wanted to share. I hope that other people were able to find places, but now it was easier to find the

stories of not than it was the times I have felt. So. Yeah, yeah, yeah. Thanks for sharing that, Bruce. How was it then for you to share that?

01:10:47:09 - 01:11:10:06

I mean, it was fine. There they were, both stories that are kind of in the past and have moved past and moved on from, but I don't know. I just, I don't think I got into the headspace of being able to find even like, micro. So I'd had a little more time to brain think. I probably would have gotten there.

01:11:10:24 - 01:11:49:06

Mm hmm. Thanks. First things for stepping in and sharing with others. Who is I like. What did you take from that experience? Kathy? You know, one of the things the story that came to my mind was, was one where in the end, I solidly felt seen and heard. But I'm not sure that in the end I felt like I felt a sense of belonging.

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And so, you know, I love how that this is part of the conversation. It's not just about getting to those snapshots of moments where you're you are navigating the seen and heard, but it's also about, you know, then there's that next step of of of calling in and and developing the trust and baking in the belonging piece. So thank you.

01:12:28:13 - 01:13:08:05

Thanks Kathy Baking in the belonging yeah really thinking what is it what is boring for each of us and what supports that aerial. One of the themes that came up in our conversation was about openness to collaboration, whether that was like with people we were working with or in the context of therapy. But it was that opportunity, like the idea that you want to keep and hope to keep working together and the flexibility that often goes with that, a willingness to adapt.

01:13:08:05 - 01:13:48:13

Yeah, yeah. Beautiful, beautiful. And again, a reason why we engage in exercises like this with our network team, the sessions New England, with our steering committee, with different work teams, our Race Equity challenge, prompt writing team that it's you know, it's, it's it's deep work that we do together and so continuing to deepen the trust resonance and the sense of belonging yeah Musonda I was in another amazing group.

01:13:48:13 - 01:14:19:04

I felt like this was not a for groups because, you know, sometimes it can be sketch, but this was really was really kind of cool to be with Ana and Ryan and I think you said what does belonging

look like? It does look different for each of us and for our group. I hope I'm getting this correct. It was creating with others in mind, you know, So when events are being done, you're creating with other people in mind, which makes them feel special validation and empowerment.

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And that's kind of what our has a good summation. But I got that wrong. Just shut up. I mean, beautiful. Thanks for sharing, Rashida. And yes, you've been blessed. I mean, it's not a surprise. You come to an f us and you convene a great group. So, Kimberly, creativity also came up for our group. I was with Monica and he said, and he said something that culture fertilizes culture.

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And I wrote down and how to how important it is to keep in mind the this the spaces that we have and like how to foster creativity and not just foster it, but actually and encourage it, make space for it, make it feel welcome. And that sense of belonging for creativity and how a lot of our the structures of our systems actually kind of tend to like push that to the outskirts.

01:15:22:09 - 01:15:55:23

But and just think I'm going to like think about that phrase culture fertilizing culture for a while. I think Beautiful. Thank you. Well, we'll continue these conversations after we take a break. And to turn it over to Karen, just to wrap us for this morning, say a little bit more about our our break and then what we'll be doing this afternoon.

01:15:56:17 - 01:16:31:11

Thanks, Curtis. I really appreciate the the the awareness or acknowledging that sometimes it is hard to identify where we have been heard and where we felt we've been seen. So I appreciate offering in the very beginning. So thank you for that. So we will take a break. Nourishment is always important, so We hope that you have something, something to show you during our time.

01:16:31:24 - 01:17:17:14

Curtis I'm not sure about what time we're coming back, but I would say that we're excited to have seen you join us. So we've been doing some pre preamble with videos from Othering and Belonging will actually have him with us on this afternoon. And just going deeper in those ways of understanding and certainly, you know what it looks like and feels like when we are othered but we really are getting into what it looks like and feels like for belonging so we can build skill and be able to incorporate that with that through fertilized it as a culture as well.

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Just share and we will again. And we like to give you opportunities to be in, in small groups so you can hear and talk sometimes and talking it out is very helpful. And certainly we know that in terms of learning and hearing others voices and others perspectives, a lived experience really does deepen our understanding. So we've carved those into the afternoon as well.

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It's so we are looking forward to you coming back. Curtis. What are we looking at? Yeah, 130 Eastern time. What is that, 1030 Pacific? 1130 Mountain and 1230 Central. We will be back hosting will be joining us. We'll be hearing more about structures and policies, the history of othering in a lot of us structures and how we can, you know, join the movement to make this a different story.

01:18:20:07 - 01:19:01:22

So, yeah, please do come back. Bring some friends who sounds wonderful. We'll see you at 130 Eastern or the equivalent. We'll back everyone. And we know that some are joining us this afternoon. So the afternoon of belonging, belonging. So hope that you are able to enjoy nourishment and respite in whatever way called you in hope you were able to do that.

01:19:03:10 - 01:19:38:14

And before we get started, because it's I'm thinking about you were probably like most of us trying to get a few things done or started in the period of time. And, and it always feels like you are rushing into the next. I feel that happens a lot, especially when we're dedicating a whole day to learning and being a community together.

01:19:38:14 - 01:20:29:19

So I'd like to invite us to just take a couple of minutes as we're coming in. Some of you are off camera now. I hope that means you're there, but I want to invite you to do whatever feels right for you right now because we're going to transition in. And certainly it may be off camera on camera, closing your eyes or just breathing or maybe getting that cup of tea that you didn't get to during our lunch break or giving your loved one a hug or giving yourself a hug or whatever it is.

01:20:29:19 - 01:23:51:01

Let's give ourselves this little gift. So if you like to shut your camera off if you want, and I'll call you as all back end and about 2 minutes, 2 minutes. They're starting now. Hey, it's welcome back. Welcome back. So again, we're going to the agenda for this afternoon, going to spend time on understanding what othering a belonging is.

01:23:51:18 - 01:24:39:07

We're going to do the breakouts, allowing for deeper reflection on the principles and practices shared by housing and final questions and comments. So we really like to dedicate opportunity for, again, for the learning, but also some reflection and in the groups. So you're actually in community with others, as you were reflecting and digesting and thinking about how what you're hearing connects to your work, your life and how you may use it.

01:24:39:07 - 01:25:20:06

That is our our flow today. We're certainly excited for the opportunity of being with hosting and of other and belonging Institute. Curtis We want to get us started. An introduction. Sure. Thanks, Karen, and good afternoon, everybody. Excuse me, who's on the west and on the east and the Central Time zones. And I guess it's still late for the rest, including or mid-morning for our guest is saying I as a who I do want to take a moment to introduce.

01:25:20:20 - 01:25:48:06

And I wanted to also point out that we have with us are our Coco guides from two weeks ago Lotus. You I see you there and Tanya Tucker is here as well from the full frame initiative, who took us into a wonderful discussion about well-being and and its different domains and as it applies to equity and justice. And I'm seeing Tanya and Hassan next to each other.

01:25:48:06 - 01:26:16:23

Your boxes are next to each other. So I am now officially connecting you. All you are must connect. It's just like wonder twin powers activate between Obeah and FFI. So we will we will make sure that that happens through the course of today. Bridging these conversations about well being and belonging, but then hopefully also bringing Oba and FFI together more formally.

01:26:16:23 - 01:26:42:21

Given the wonderful work you do in the world, I did want to give also just a little bit of the backstory to how we got here with Othering and Belonging Institute. A number of years ago, a few of us went the last conference that John Powell now at UC Berkeley, convened while he was still at Ohio State with the KIRWIN Institute.

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And it was during that time a conference called Transforming Race that a number of us were just blown away by the depth, the love, the rigor, just the beauty of the conversation in that room. I remember Van Jones was there and Professor Powell gave beautiful talk about just what we saw in the video about public and private spaces and these other spaces that Dev was trying to help us for.

01:27:13:24 - 01:27:56:10

How do we name these, how do we name these other spaces relative to public and private? And if you forwarded or a year after that, 2013 was when there was a rallying cry that Karen and others helped to instigate at a regional food summit when Food Solutions New England was still doing its annual in-person food summits. And this one was held in Maine where a group came together and said, You know, we cannot talk about sustainable food systems unless we put justice and equity at the center, the original food system vision from FEMA at that point in its draft form did highlight human rights.

01:27:57:04 - 01:28:43:02

It did not explicitly name racial equity. And through the course of 2013, the network team used it as a guide for keeping own conversations about racial justice and equity. John Paolo's book *Racing to Justice*. So that became a foundational tome and touch point for us, and it has led us over the years to have other touch points with what is now the Other and Blogging Institute, including with LCD el-Sheikh, with whom we were in touch, and who then said you must have, you know, was saying, my colleague was saying with you LCD, some of you may remember we were in conversation with a few years ago when the report was released about the racialization and

01:28:43:02 - 01:29:16:17

corporatization of the food system. And so we just kept can continue to weave connections and get passed along to really lovely human beings. And so I wanted to formally say thank in the presence of everybody I know saying, for your work and for being here, you truly bring such, such gifts that are needed in these times. And I will pull a little bit directly from your bio before Karen invites you into saying a bit more to say that.

01:29:16:23 - 01:29:52:14

We've seen AOC is a policy analyst with the Global Justice Program at the Othering and Belonging Institute at the University of California in Berkeley He holds a Ph.D. in society and environment, which includes geography, American studies, ethnic studies from the Department of Environmental Science Policy Management at UC Berkeley. He was recently a postdoctoral fellow with the Center for the Humanities at Tufts University here in our region, and a visiting assistant professor in American Studies Program at Williams College, also here in our region and the state of Massachusetts.

01:29:53:05 - 01:30:28:06

Across his research, teaching and program strategy, where he centers the political economy and racial politics of U.S. and global agrifood systems and environmental change and their relationship to anti-racist, anti-colonial and revolutionary socialist struggles from the 20th

century on into the present. Such work is driven by his passion for research driven community building and organizational transformation and domains such as higher education and on issues of racial, economic and environmental justice.

01:30:29:00 - 01:31:10:02

There's so much more than you can see in terms of his work, his publications, his interests, and we'll make sure to put that into the chart so that you can read more. But even better, you get to know him live, or at least in this version of live through Zoom. So again, I saying welcome. And Karen, you wanted to do a little transition into our conversation and presentation.

01:31:10:02 - 01:31:34:14

Did we lose Karen? I'm looking for Karen. Karen answer. It looks like we lost Karen. Oh, my goodness. Okay. All right. Well, thank you so I will see if we can get Karen back and I'll go ahead and turn it over to your side to say a little bit more about obvi it's work and go ahead and get us into the ring.

01:31:34:14 - 01:32:05:01

And blogging. Thank you so much, Curtis, for the introduction. Hi, everyone. My name is Hassan AC again. Yeah. Thank you so much for the invitation today Curtis, Karen and everyone at at Food Solutions, New England who's created the space for such important conversations and collaborations. As Curtis mentioned, I'm currently in California, but I spent the past several years in Massachusetts and I've appreciated from up close and afar the work you all do.

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And so it's really nice to also be reminded of a lot of the really deep and long standing connections between us and othering and belonging and stretch, you know? And so like I said and suggested, I kind of be here in a space with you all that was to sort of further cultivate a lot of those, those connections that had really informed our work and in tandem with each other.

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Right. So we've learned just as much as you as you are learning from us. And so thank you as well for that. And and of course, thank you all who are here today. You know, I know there are many ways from which we come to this work. And I know I'm here to help inform the ways with which we work with each other.

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And so the way that you take these conversations back with you. And so I hope that the time we spend together during these next couple of hours is meaningful. And as co-created that we

can have space for discussions that really kind of tailor to where you all are coming from and what you hope to get from this. And and similarly I'll call on Curtis and Karen and others to really share their their insight and expertise and experience around us, around this topic, around belonging and food systems.

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So I do have a brief presentation and might not take up the full 40 minutes. You know, I'm thinking that we can also dedicate some of that time that might be left to the to the Q&A or discussion sections. But really, I do want to do exactly what Curtis said is lay the ground for for what we're doing today and kind of offer some of the tools that Adobe affords us in this work.

01:33:38:12 - 01:34:11:19

So actually, I'm trying to share screen right now. Curtis set up quite outside our screen privileges, okay. Saying are you there? Can you help with that? Yes. Give me a one second. And Karen, it looks like you're back with us. You should be good to go by saying yes, since it's by phone. Okay. Internet on campus, it's really one.

01:34:11:19 - 01:34:34:18

It should be four. Sorry. All right. We were about to do the presentation. Yeah. It's nice to see you back, Karen. And also very familiar experience. I feel like the only word that I taught there was Internet, so I sort of have a feeling of. Of unstable connection there. But. But as I was saying, I'm going to share some slides too, to get us going with this.

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So. So yeah, in order to really kind of get us into things again as, as Curtis's introduction included, you know, I received my Ph.D. in society and environments. I work at Othering and Belonging Institute of how these other positions to bring these sorts of matters to bear on an organization, building on community organizing, on community building and higher education and so on.

01:34:59:13 - 01:35:24:04

And and what I really, again, want to emphasize here is that across my work, this is within beyond Othering and Belonging Institute, I researched race capitalism and U.S. and global food systems and center again how these things are always sites, contestation and struggle and the types of contestation and struggle that I that I focus on are really anti-racist, anti-colonial and revolutionary socialist struggle.

01:35:24:04 - 01:35:47:19

And so I'm going to make this point again and again that there's so much possibility with our work with how we relate to each other by way of our focus on food systems. And so so yeah, that's, that's really one thing that's really inspired and driven my work throughout because that's sort of been the lesson throughout time, is that food systems have always a place of struggle for questions of big and small.

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So so when I say, you know, sites of struggle, I mean struggle not just when it comes to food systems, activities like growing, processing, distributing and consuming food, but also struggle when it comes to foundational matters of, say, ownership of labor, of racial injustice or inequity matters that we can really deeply interrogate and intervene. And through food systems, advocacy and activities.

01:36:16:15 - 01:36:56:00

So with that, you know, I have I know that there's a sort of larger purpose to to these to these two sets of meetings. And so within this next couple hours, I sort of identified a kind of subset of questions with them that I hope that we can that we can focus on. Right. So in first and short, the purpose of today or a purpose of today is to bring such broad based matters of ownership of labor, race, etc., to bear on how we understand and approach our work as researchers, as educators, as food systems organizers and workers, as community advocates, as members of local government, or at least adjacent to local governments.

01:36:56:21 - 01:37:18:23

And in this light, the second purpose is to discuss othering and belonging, institute frameworks and tools as ways that we can actually hold on to and address those larger dynamics. Right? There's so much power and potential invoked and contained within concepts like belonging which resonate with us, you know, long before we even more an institute writer can, we can kind of articulate it in this way.

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So you had a chance to review and discuss all by pieces on the circle of human concern and on targeted universalism. And so what I'll do is I'll reiterate these and I'll bring them to bear on how we understand those those larger issues in US society right from the past on, it's the presents and again, how people have understood food systems as key sets of interventions.

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So in terms of the approach, right, you know, how do we get to these deeper questions and in order to get us there, especially once we get to discussion, I want to first start off with what othering feels like or is experienced as you know, what belonging feels like or is experienced as.

Of course, in one way there's so many ways in which we know and understand belonging and othering.

01:38:07:11 - 01:38:32:16

So this is just to introduce a couple of ways to get at that. And and Sanjay, a couple of ways as to why these questions lead us to thinking about those bigger questions about about ownership, about the very structures within which we inhabit. Right. But the distribution of wealth and resources and so on. You know that food systems where it gets us to and then of course, we'll have discussions and opportunities for breakout in a couple of ways.

01:38:32:16 - 01:38:56:13

So as we get into that, I actually want to start off with kind of a recent piece that came out that that gets us talking about economic precarity today and one way in which we might understand the experience of other So so as as mentions, right. In order to get us to those places, I want to start us off with whatever it feels like or is experienced does.

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And so one quick measure is the experience of financial precarity, right? When money is a more frequent source of concern than were family or health issues. Right. And I bring this up because this article just came out of the study just came out January 31st, 2023. And according to this study and report, this is a lending club. It said that 64% of Americans are living paycheck to paycheck, which is wild.

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You know, any like I see any group of people and I'm like, okay, I can understand that 64% of us, regardless where we come from, what we do, etc., etc., that that this is a sort of family experience and this includes more than half of those with incomes above \$100,000 a year. Right. And of course, the overwhelming majority of those who make less than that.

01:39:47:07 - 01:40:12:18

Right. So so what I want to highlight is this kind of generalized of precarity, rather expansive precarity in this way. And it's interesting, right? It's almost like every time or every time there's a study like this or every week that there's a sort of of the findings of these studies were given tips on how to save almost more than articles on why local, regional and national economies itself should reorganized and service of everyday people.

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Right. So here, right, here's how to keep your budget in check or to save money. This is one that I've seen kind of taken down pretty quickly. Right. The Wall Street Journal saying maybe you should skip breakfast and so on, like this kind of ideas out there, like, wait, how does this how does this resonate with folks in a kind of meaningful way?

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And so so you know what I would I want to kind of highlight here on the right, and it's that this is one such experience, but rather not only feeling a sorry feeling not only excluded from society or disinvested in society, but also perhaps preyed upon by dominant institutions, things that actually kind of keep us living paycheck to paycheck.

01:40:55:19 - 01:41:23:07

So lenders, employers, health care systems and so on. Right. That there's a kind of mistrust that's cultivated through this experience. And that and that this fund lines us to the next far right, that these sorts of experiences lend themselves to other perhaps experiences like the fusion of education, of othering. We try to outcompete our classmates, coworkers and neighbors so that we're not last we're not sort of out of the loop.

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We're kind of position worse off than others. We feel protective of what we have, even against those people who love and need us, right? People come to us in need and we feel like, okay, can we even manage this in our time and our resources, etc. And we avoid doing things that might be good for us because perhaps we don't necessarily have time or money for it.

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You know, I'm not quite ready to give a breakfast, I'll say that. But it is a sort of question that we are presented with pretty often right? And so by focusing on financial precarity, you know, we can actually take our accounts of other and deeper. Right. And this gets to the question of of why here today. Right. We can get a sense of the structural, foundational and historical nature of it.

01:42:09:05 - 01:42:31:13

And in terms of the kind of lens and analysis and and histories that I bring to the work, we can get a sense of how race in particular, how structurally, foundationally and historically organized such processes of othering. And so I want to get into that that question right. Those sort of foundational questions by getting into the matter of net worth and assets.

01:42:32:16 - 01:43:08:19

So net worth, I mentioned net worth because it's probably the most important measure of overall financial health. It matters more than because higher earnings as this as previous stats made clear, you know, unfortunately don't always translate into high end to financial security. And so these stats are from the Federal Reserve Board that in 2022, white families had the highest level of both mean and median wealth, says \$983,000 and \$188,000 respectively.

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And at the other end of the spectrum, black families median and mean net worth is less than 15% that of white friends and at 147,020 4000 respectively. Right. So we're already starting to get a sense of, okay, you know, we might all share this experience, 64% of us living paycheck to paycheck. But what are the actual kind of foundational kind of conditions through which we can write out these these experiences of precarity?

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You know, toward that end, nearly one in five black families have zero or negative networks. This is twice the rate of white families. So, again, you know, we could see how these questions of security, of financial security, of precarity, of wealth and assets are always inflected through racial or racial difference. And so considering the meaning of assets, you can see on the right hand side of the slide, right, real estate properties, vehicles, businesses, we can continue looking at the racial makeup of these specifics in several ways.

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And I want to just focus on a couple that really get us to why we're here. I bring up homeownership, right, because we're talking about questions of land and real estate and property rights. So according to the U.S. Census Bureau, for home ownership rates by race, that 2022 homeownership rate for white households reporting a single race was highest at 75%.

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The rate for Hispanic households was 48% ownership, and the rate for black households as low as top 45% ownership. And one thing I want to highlight, because again, the sort of a way that in which I approach this or that we approach, I said Obama is okay, what are the kind of policies and practices that perpetuate these dynamics or perhaps don't quite destabilize them or change them fundamentally?

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And so on the right hand side of the slide here, you can see that this is a pretty persistent gap over the past 50 years in particular, even after changes to policy itself that tried to to to effect really targeted racial justice inflected to change. So and you know, from this we can discern a really clear theme here.

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So specifically the black white gap in homeownership rates was the same in 2020 as it was in 1970. And this is just two years after the passage of the Fair Housing Act of 1968, which starts explicitly and racial discrimination in the housing market. And so to me is sort of this is a reminder of not just the need for such concerted efforts to actually fundamentally change title, you know, in this country, but also to really push them as far as possible.

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Because clearly there's something a sort of mismatch here that's that that we haven't quite addressed just yet. And so getting to the question now of another type of land ownership or another type of real estate instead of sort of real estate interest is farmland ownership. I mean, that's and so, you know, now we're starting to get to the question of what our work and focus on food system supports here.

01:46:10:17 - 01:46:41:14

Right? Because here too, we get a sense of the structural, foundational and historical experience of othering and a sense of how race in particular has historically inflected such processes and dynamics so these these stats and charts are quotes from actually the farm bill work that we've done at the Othering and Belonging Institute. Before we talk about this key piece of agricultural and food policy and then really situated within the actual conditions of the U.S. right now.

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And so one thing that we highlight is these couple surveys that were put out over the past few decades, there hasn't been one in the past decade or so, but this is the ten year ownership and Transition of Agricultural Land Survey, which is a sort of rare survey that doesn't measure who farms land, but rather who owns the land that's being farmed.

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And so so this study, right, a study of agricultural land owners and it's conducted by the USDA, the Economic Research Service and a couple of other sort of parts of the USDA. And the survey provides data about land ownership, income, etc., basically net worth when it comes to farmlands. And so in 2014, the survey found that 97% of principal landlords are white and that 2% are Hispanic, and the rest another a small sliver of black 1 to 2%.

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15 years prior, the only other survey of its kind was the 1999 Agricultural Economics and Land Ownership Survey. There's like efforts to kind of get these surveys going as data collection, recording and accounting is such a key part of this work as well, right? Like imagine if these statistics didn't exist or weren't collected as such. So this, this the survey found that of all private U.S. agricultural lands, white people accounted for 96% of owners, 97% of all agricultural value.

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This is on the order of \$1.1 trillion and 98% of all acreage. This is nearly 900 million acres of farmland. So conversely, black, Native American, Asian-American, Latino and other people accounted for only four of the owners 3% of all agricultural value, 2.8% of acreage of all agricultural lands. So I bring these up because this focus on assets not only gives us a sense of say, what othering is or feels like, but also what some the kind of institutional, political and economic foundations of it are.

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Right. It gets us to understanding how some people have been historically situated that they're more able or less able to ride out these experiences of economic precarity. Right. Say a medical bill comes or a family bill or family member comes to want immediate, right? How much are we able to shift in accommodate accordingly? How much do we have sort of assets, the material foundation to rely on and in order to meet those needs day to day?

01:49:21:09 - 01:49:45:09

Right. And so so again, you know, this focus on assets gives us a sense of what othering is and is kind of foundational historical really material dimensions of our and it gets us to the core of how we are understands othering and the various mechanisms that constitute it. Right. So among them here on the left of the slide, we have this circle of othering.

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So to see the various dynamics at play and we can kind of get a sense of how this informs the drastic disparities that are just recounted. Right. So the processes of violence, segregation, of opportunity, of opportunity, hoarding, citizenship, you know, all of these the rich access to lands and capital have been historically foreclosed for so many people and in fact, historically stolen from so many people.

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Right. Including indigenous people whose dispossession has been foundational to this distribution of private land ownership, that self right. And I want to share quote from you know, this is this is me being like, okay, how do we how do we really kind of commence the

work of Othering and belonging Institute and, you know, these notions about sharing and belonging to how people have understood these concepts and practices and need for a sort of really deep take on belonging, like over the years prior to when in excess of our institutions and the various places that we were.

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So here I want to share a quote from Frantz Fanon, who was a maybe a sort of familiar name to some of you all, but he was a West Indian political philosopher who was from the French colony of Martinique, and his work has become influential in the fields of postcolonial studies, Marxism of critical theory and his words and organizing among anti-colonial activists has really spoken truth to anti-colonial and anti-racist struggles before, during and after his time.

01:51:21:05 - 01:51:44:07

And so it's this one point in particular that I want to speak to, because for me, this what we mean by belonging in this context, right? So for a colonized people, the most essential value because the most concrete is first and foremost the land and the land, which brings them bread and above all, dignity. And so for me, this is like another kind of accounting of belonging, right?

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One that one that accounts for really that deep, deep sense and experience of othering through which society is organized at events. And so, you know, this is the potential power of fostering belonging through food systems work in particular because this honestly, this is like what I really love and appreciate about our work is because it always gets us back to questions of land and really important and profound ways, you know, whether that's the exact part with which we work, but it's always a part that's connected to our work.

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And in fact, you know, when we're talking about regional, sustainable, equitable autonomy like food systems, right, it necessarily gets us to that question. And so, again, you know, doing so through a deep understanding and what it takes to get us there. And so so toward these ends, I want to take us to Obama's definition of belonging. Right. This is this is Frantz Fanon.

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That's right. A certain genealogy of this. We're going to take us to how we present moments in our present conditions are articulating this. So so I read the definition at length here. So belonging as Obama defines it in a meaningful way, it means meaningfully participating in the design of political, social, cultural and economic structures that shape one's life.

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And this is the right to both contribute and make demands upon society, upon political institutions, on economic institutions. And so on. Right. So this is what's meant by the language of co-creation, right? Not simply a sort of voice in the process, but rather meaningfully deciding and defining what the process is, who it's accountable to, what conditions it's accountable to, and so on.

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And so at its core, then structural belonging and again, this is the language of API, but one that we all hold in various ways. Structural belonging holds a radically inclusive vision because it requires mutual power, access and opportunity among all groups and individuals within whatever that container might be, the society, an organization, a club right across all scales.

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And I'll sort of get onto that in just a moment, but this is really what the what what these frameworks kind of compel us to really take seriously. And so so with this, we get a sense of not only how concerted and comprehensive our approach must be, but also some of the tools through which we can advance such work.

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Right? And so this is the other and this is the other one of the components that you covered this morning was that of targeted universalism, you know, which all invites us to think about in a couple of ways as they relate to food systems. So so I know you all had a chance to view the Obama video on targeted universalism and had a chance to discuss it and its relevance to your work.

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And, you know, I so wish I could have been there for those conversations. I was just rising out of bed at that time. Curtis mentioned the time of loss, but thankfully I've been a part of these processes sort of throughout these discussions throughout, and so I'm really happy. It's a catalyst for the latter part of this address with you all.

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And on and after this event as well, of course. So so here I want to reiterate targeted universalism and really simple terms. Right. And it sounds terms and then clarify its significance for us in light of these profoundly deep issues of othering that these concepts are for us. So in short, targeted universalism framework only the goals are universal, but the implementation and its processes are targeted.

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It's different from targeted policies, and that targeted policies start with targeted goals. Can Conversely, targeted Universalism seeks to raise all groups to a common aspiration point, even though it may take different paths or efforts to achieve that goal. Right. So again, the kind of key point here as universalist aspirations that we can collectively determine together and recognize is what sites of intervention, what sites of kind of co-creation really help us toward that.

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Right. And something a kind of emphasized here is sometimes know the whole world isn't available to us in our everyday, right? Sometimes we only have a small pocket with which to work. Right. And so so that's a kind of key part of it that I want to emphasize, is that this is the sort of targeted component that really gets us to think about turning what we have into what we need, turning what's around us into what we can make best for us.

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So so here in this slide, I want to emphasize the quick why and how I've targeted universalism, especially as it relates to efforts to advance belonging and and through good systems. So again, the why, Right. It's accounting, counting of structures, those that have produced deep, truly deep inequities that I've been counting on accounting for thus far. And that's an accounting of the universal outcomes.

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And so so this means specifically, you know, first inclusion and inclusiveness across all domains of food systems health, food access, labor environments, culture, right? All these sorts of parts of food systems work that we that we do in order to really balance regional sustainable food systems. And again, consider the definition of belonging here, right. Meaningfully participating in the design of political, social, cultural and economic structures that shape one's life and certainly food systems as a way to account for all those elements of one's life.

01:57:34:23 - 01:58:07:19

And, you know, really through and through. And second, right, this question of this matter that's on the still on the bottom left hand right addressing universal outcomes are advocating for outcomes that address these foundational conditions for inequities. And they're making these foundational issues that really inflects a lot of these other dynamics right access to health care. So difficult, again, because of these foundational decision issues, access to local, culturally relevant food is difficult again because of these sorts of foundational issues.

01:58:08:05 - 01:58:26:23

And I know in our work, right in my work and I know in our various we're kind of constantly coming up against. Right. It's like these walls, right, are potentially in some ways more pronounced than others. And so a colleague of mine there was a recent study that was located in Scotland right now, working with a couple of research institutes there.

01:58:26:23 - 01:58:48:20

And they were saying, you know, what's coming? Why is the effort toward diversified agro ecological farming methods? Why is it hitting such a wall here when there's so much buy in from so many people, so many institutions and so on? And the takeaway at the end of the day was private property ownership will always incentivize certain farms of relating to the land and working the land.

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So that's always going to be taught for those ends, right? And agroecology, etc., hasn't been incentivized as much diversified food system under US, federal food system haven't been incentivized as such. So that's what I mean by like, how do we account for those barriers even in the work that we do in the kind of small pocket of systems work with us that we work across.

01:59:13:16 - 01:59:38:10

So then here is on the right hand side, that sort of gets us to the matter of scale. Again, like I said, we don't all have access to every part of the food system. Our food systems where structural change and targeted universalism accepts that, that acknowledges that and helps us work with that. So in this way and right to you, targeted universalism is a blueprint for doing such work at different scales, right?

01:59:38:13 - 02:00:06:15

Without losing sight of those core processes, such as core dynamics and histories of othering. A strategy to seek universal outcomes that first recognizes that such work is place based, necessarily engaging local community members in all the various ways, but that they inhabit a various space and a particular space, right as tenants, as debtors, as neighbors, as workers, as students as consumers.

02:00:07:02 - 02:00:32:11

So how do we understand all these axes of difference that we all inhabit as ways in which we can really address these kind of larger issues and build capacity to address these larger issues? You know, I know that there's been so much work, especially since the beginning of the pandemic, about like tenants unions. How do tenants themselves come together and build

collective power so that they could actually have a little bit more say and stability over the direction that their lives take?

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Right. And that's such a small scale intervention in a certain way, really play space, the community based and so on. And so again, the second part of scales right here is that such work is based on, again, what's available, working at the scales at which we're in necessarily engaging local institutions and organizations as those groups through which community life is defined, organized and transforms.

02:00:57:21 - 02:01:23:11

And again, ultimately doing so without losing sight of the sort of universal outcomes that we must seek to address, and that such issues around systems offer some window to. So here, you know, again, these universal outcomes are certainly ones that are kind of articulated at various scales among communities in ways that try to counter all the people that have been are and the communities adjacent to and outright excluded from.

02:01:23:11 - 02:01:43:24

Right. This is the sort of task at hand here, but some that have really become prominent, especially over recent years, that have that really is a kind of growing consensus around them as as almost North stars for some of this work is what does universal health care plan, what does universal health, housing, what sort of changes must these universal outcomes demand?

02:01:45:03 - 02:02:07:02

Collectivization of private of property ownership and so on? Right. And the point here is really being bold. And our universalist aspirations, recognizing all the people that have come before us and around us that are similarly as Poles and their universalist aspirations and having the courage and clarity to advocate for such things with what's available to us every day.

02:02:07:12 - 02:02:33:12

Right. And organizing ourselves in targeted ways toward such ends. So here it's almost like, you know, part of what what's so empowering about this word is not just our own individual struggles, but recognizing how connected they are. And it's and those kinds of injustices and connections. That is almost the most empowering part. That's where it like, at least for me, right?

02:02:33:12 - 02:03:16:01

It it sort of reminds me of that purpose. Even when gains feel so small and in a stand, a small corner of the work that I do. But so so, you know, again, I'll actually I'll put on a chart right here the the we have a frequently asked questions part of the in the so we have a frequently asked questions for targeted universalism which goes into some of these mechanics goes into some of these, you know overarching questions and and there's one in particular you don't necessarily need to open up suddenly but just kind of book market for your for yourself.

02:03:16:09 - 02:03:43:10

But but there's one part that I want to direct our attention to, and it's about, you know, what do you mean by situate in this? It's a question about 4/4 of the way down. This is the question here. What do you mean by situate in this and focusing on structures and institutions rather than people and groups? Right. Because here I'm starting I started with, you know, these sorts of inequities or disparities along axes of race, ethnicity, so on.

02:03:44:01 - 02:04:18:11

But the universal goals aren't saying are explicitly naming those, right. That's not the sort of leading edge of this work, in part because the ways those inequities have really shaped life for all of us and because consensus building is such an important part of this work. And so with this question here, you know, we answer that that that for it's that a step in a targeted universalism process calls for an analysis for the reasons for disparities in outcomes observed again analysis of the reasons for the disparities and and outcomes that we observe.

02:04:19:03 - 02:04:42:02

And so analysis, consensus building, measuring outcomes, etc. This is all part of work along the way. And so so again, just kind of keep that for the side. We can dive into a more view if you wish. But really these I hope this is a sort of been a useful at least introduction to it in this part of the day together.

02:04:43:01 - 02:05:08:15

So again, you know, there are so many rich examples of fostering belonging through such movements, through such frameworks, whether they occur under such name or not. And this is past and present and scales, big and small, and that I hope we can draw from and get into, you know, and I'm of course familiar with some more than others and I'm sure Curtis, Karen and so many of us here can speak at length about them and have been a part of them.

02:05:08:15 - 02:05:28:23

And really this is the stuff that this is I think the that's the beauty of such a space and that I hope we can share these strategies and stands and visions together. Right. And that my role

here can be like, okay, how do we actually kind of hold these together in a way that helps us see that we're all really trying to achieve some of that things?

02:05:30:10 - 02:06:07:08

And so, you know, I'm sure we'll get into some of that in the discussions and breakouts. But for now, I'll and here and and again show my gratitude for being in the space with you all and again for the invitation. So thank you so much. Thank you so much for saying I mean, hopefully I'll just get the sense of just the richness that the same brings to this and has colleagues and really thinking about this in very nuanced, historical truly as structural and systemic ways.

02:06:08:08 - 02:06:43:20

Karen, do you want to facilitate some of the Q&A at this point? I'm not sure about your connectivity. Yes, I am here. Great. Okay. Chiesa, casa Chiesa, you have your hand raised. I yeah, I was going to ask a question. Please. How long is targeted universalism been around? Like, when did that concept star forming? It's a great question.

02:06:44:13 - 02:07:07:14

So, you know, I first shared from the and the beginning right these conversations with John Paul and other sort of key members of the Othering and Belonging Institute, the institute itself. And so I'd say, you know, I don't know how long prior to his founding it goes back at least I'm aware, 2011. Right. So we've had over a decade of this.

02:07:07:14 - 02:07:28:06

And and and, you know, the various ways that we come to this is okay, how do we understand how this might be a new concept in this way? But really, we've embedded this this practice in our work. So it's not long before and it's an outside of this work. To answer your question, I guess 2011 is the exact number that I would get around it.

02:07:29:08 - 02:07:48:22

Yeah. Yeah. I just want it. Yeah, I'm, I always look at like, the origin and meaning, you know, like where it comes from. But I do. So I appreciate like, I'm intrigued by it. Some are and would dive deep into this because I do I can see it working but I want to understand more about the mechanics and see.

02:07:48:24 - 02:08:13:06

I like where it fits because I know for me, if it's in those spaces where we're there to serve, like, like in certain institutional spaces for certain people, it will work really well if they're really

there to light. Hey, we're here to help the community, even though we're part of this institution, you know, you're like, I can see that helping.

02:08:13:17 - 02:08:52:01

Yeah, yeah, yeah, yeah. Absolutely. You know, one thing and we and we constantly have I so appreciate these questions and reflection because we constantly have conversations internally about you, right. Where and how it's most applicable, when it's most effective and so on. And, and I think your, your point here put such a fine point on like, okay, it might make sense when there's an already constituted body that, you know, wants to perhaps invite more people and or perhaps change decision making structures or accountability structures within it.

02:08:52:10 - 02:09:21:24

But sometimes, you know, what relevance or what role might you play with people that have been historically excluded from such and such, such whatever governing or decision making bodies and so on? Right? Such is that so to be explicit, right. Like if I'm doing community organizing among, say, tenants or other folks who have been part of the, the prison industrial complex or whatever sort of dimension of society, you know, targeting universalism might not be the leading edge of of the way with which I approach people.

02:09:22:11 - 02:09:47:06

Conversely. Right. We have to recognize that that's a necessary component of how we engage in approach, collaborate with those decision making entities that do inform our day to day lives. Right? So there's multiple there's a kind of, again, really place based accounting of this that accounts for difference in ways that's pretty nuanced and really dependent on context. Yeah.

02:09:47:06 - 02:10:15:24

Does that sort of resonate at all with you or perhaps others? And I know, Tiffany, you have your hand up as far. I have a different question. Yeah. Well, thank you so much for your presentation. I've been following this work a while and I'm wondering if it in my head it does, but I'm not sure. Maybe it's two different uses, but how do you see this tying in with racial equity results based accountability method?

02:10:16:09 - 02:10:47:08

So in that method you start with your racial equity goal rather than a universal goal. And I'm wondering, is that just a step ahead or are these just two different processes? I was kind of blending them together, but I'm I'm not so sure now. So I was wondering what your thoughts were. Yeah. I so appreciate this. And you know, again, this is this is something through which that the the actual enactment and its use of targeted universalism kind of helps us to find the contours of it.

02:10:47:10 - 02:11:13:22

Right. And how it differentiates itself from, like you said, race equity results, accountability methods. And part of that is, you know, one one way of describing it is almost like a communications or narrative building method, right. That a lot of these racial equity results based accountability methods get such blowback, in part because what's missing is an accounting for how we all come to benefit from such work.

02:11:13:22 - 02:11:50:21

Right. And I can go into the specifics around food systems, how the types of structural inequities have really transformed life for us all. And and so that's that's one thing that I that I think is most profound about this. Right. And the examples that we're going to later talk about how many organizations, institutions, social movements, etc., have been so successful leading with these universalist goals and aspirations while still accounting for, again, racial inequity as the necessary kind of response are necessary constitutive components of its design.

02:11:50:21 - 02:12:11:08

And then that. Right. Does that kind of answer your question a little bit to give a little bit of clarity as to as to when and how it might differ if I think so, I'm still going to need to reflect on it for a while. Think about it. But because I think you could maybe do a both and in some.

02:12:11:08 - 02:12:35:01

And so I'm trying to see how I might be able to weave these two together. And I think the key there was the storytelling. When I'm doing my internal work with my organization, I this is going to sound wrong, but I don't think I have to say it any other way. But I don't care about blowback when we're doing this internal work and we like when we're looking at setting our own goals, like we're we're devoted to ending poverty and racism.

02:12:35:01 - 02:13:00:03

So it's like but I'm trying to help my readers start with some racial equity goals and integrate them better. And so I think the universal goal being at a higher level makes sense for us to then pinpoint where we want our racial equity goals to live. So absolutely, I'll give, you know, going back to appreciate that, you know, going back to even that kind of narrative building work at the beginning of where it started, right.

02:13:00:03 - 02:13:25:07

Like we start off with the supposedly universal kind of accounting. We all experience precarity. That's all not experience for clarity. But what happens when we do exactly that, focusing on

racial inequity kind of in its making, right? And then how can do we flip that back onto again universalist aspirations. So it's exactly both and right now, as you said, it sees a thumbs up so that so yeah sure.

02:13:25:07 - 02:13:48:07

I agree with what I'm saying. Yeah but but yeah absolutely that it is about ads and it's there's a kind of like co-creation right, of how these two dynamics inform each other. And so so yeah, again, thank you for your insights and I do hope to hear more about that, about the work and experience that you've had. And then Susan, thank you for for sharing all this data and everything.

02:13:48:09 - 02:14:16:24

I'm just wondering, this is a really daunting amount of data and complexity is really I'm blown away, but I'm just wondering, this is great. Where where is this initiative? Should I say this is data? I know you going back and forth between collecting as well as you know, about narratives, you know, community level and everything, but how much was it?

02:14:17:02 - 02:14:58:05

Was it really story based on experience or is it based on interpretation of data? I'm just I know I'm not I had I'm not sure I conveyed my question accurately, but I guess as best as I can for now, for lack of a Yeah, it makes me think like is perhaps the way if I'm understanding this question correctly, like do we always need to start from this fact of data collection of accounting for inequity in order to sort of articulate and move towards these?

02:14:58:05 - 02:15:32:24

Yeah, well, no, I think you have enough data and have a formed hypotheses or whatever initiative is going by. What I'm saying is all these stories in data, how much of it is really reflecting in community level or the targeted community level? And yeah, that's a fantastic question and you know, me and my commitments are always to what people are saying at the community level, how communities themselves are defining what their needs are, right?

02:15:32:24 - 02:15:57:01

So it's like the examples of othering and belonging in the food system that I know we'll get to in a little bit more detail. All the examples that I pull from are from the big visions that are not borne of, you know, experts who come down and say this is what these need to look like, but rather deep we felt experiences of what's needed in order to feel like one belongs and society.

02:15:57:01 - 02:16:20:18

Right. And so, you know, I'll go on to examples of like health care should be something afforded to everybody, right. Without barriers, without exclusions and so on. And you don't need a ton of data to show that a ton of, you know, institutions to come in and say, hey, this is what's needed. People themselves say that we ourselves, you know, whether we're in these institutions or organizations, are not to recognize those sorts of needs.

02:16:20:18 - 02:16:45:00

Right. And so so, yeah, absolutely. You know, in the ways that I kind of the parts of you that I would emphasize are are really those that are most accountable to and borne of social movements themselves. Right. And those are the examples that are going to and really I'm happy to speak about at length. Does that kind of give a sense of I think I think you knew my question better than myself.

02:16:45:00 - 02:17:08:14

Thank you. And thank you. You know, my answer was much more articulated than my my question. But thank you. You answered my question. Thank you. Thank you so much for the question. And I mean, again, this is light, conversational, right? This is like I would only have been able to articulate it in that way if because of the way that you had sort of presented the question and our thinking in real time and the way that we're thinking in real time together.

02:17:08:14 - 02:17:32:03

So thank you for that. And honor also kind of personally helps me feel comfortable saying that that's the part of this work that we're really like emphasizing. So. So again, thank you for the question and invitation. Well, everyone, thank you, Susan, for that question. And say so much for getting us deeply into this. And we would love to have an opportunity.

02:17:32:03 - 02:18:11:01

We'd like to give you break time together. And so we have we're going do 15 minutes rain, 4 to 5 people so that you can reflect which experiences of othering that that have been mentioned so far Speak to you in your place of work, home, your day to day life and which struggles for belonging cover today. Speak to you, your work, your home, your day to day and if you can, It's always that opportunity.

02:18:11:01 - 02:18:45:08

What what is inspiring you? What what could you offer as inspiration? As we're continuing this this learning on belonging So 15 minutes 4 to 5. Be sure that you know terms of how you do you know you're moving into a group, you're moving into a group that you want to lean in and be curious space for every voice to be engaged speak from.

02:18:45:08 - 02:19:26:19

I statement from your own experience and what other one? Confidentiality. Hold that. So just a few reminders of what our cultural and community agreements are when we're in space spaces that we're building in relationship like this. There are they all are. They all are. All right. We want to spend just five, 10 minutes, no more than that just fielding any comments or questions or connections that came out of that small group time.

02:19:26:19 - 02:20:06:05

And then we'll take we'll take a break party break before we do our last segment of the day. But anything percolating beans questions has Jason. Well thanks again sent for that presentation. Something that I'm really carrying away from this was the the the graphic that you had that showed like a belonging in a space and the description that like the ability to place demands upon the group as a central component of and as a person of privilege.

02:20:06:05 - 02:20:33:20

It was like just naturally centered and then belonging, you know, mechanically by our society. I it's so easy to kind of misplace that and just how powerful that specific idea around belonging is. And, and, and I think of like cancer, the consequence of othering being like a punishment levied upon those who are, who place demands upon the group by other members of the group.

02:20:33:21 - 02:21:11:16

And so just mechanically, that's something I'm just carrying away from from your presentation I think is pretty powerful and, and something that I often miss when I try to imagine creating safe spaces. And thank you so much for those reflections. Jason And yeah, I think sort of name the dynamics exactly. And I think that it almost gets us to the other, to the other side of things is, okay, sorts of institutions or networks of care are people creating outside of these dominant ones that that can then be themselves uplifted.

02:21:11:16 - 02:21:37:02

So a lot of the language of say, you know, mutual aid has become popularized over the past few years because of the ways that people through the pandemic experienced really exclusion from institutions that would otherwise, you know, are tasked with with caring for people as a whole. And so and actually those those informal networks of support can, in fact, be the most resilient ones.

02:21:37:11 - 02:22:07:11

Right. There was there was a recent study that came out about the wildfires in Northern California and how the people and parts of the community that fared best were actually the ones that had these informal networks of community care that, you know, existed outside of, say, FEMA or other types of other established organizations. So to say, it's a sort of it's a it's an interesting and I think you absolutely that I've been out on that was with my with by it and it happens as it has.

02:22:07:13 - 02:22:45:01

Yeah thank you. Thanks Jason and thanks for saying I'm looking at Tanya and and Lotus as I'm hearing that last comment in particular saying and thinking about the domains of well-being. And I'm curious, I'll just say and maybe for Hussain's sake and others who are not able to be with us two Fridays ago, what we talked about well-being is being defined fundamentally by these five things we put in the chart social connectedness, safety, stability, mastery of meaningful access to relevant resources.

02:22:45:01 - 02:23:18:03

Right. And those being needing to be sort of socially, not just left to your own devices to sort of figure it out. And so definitely hearing that weaving across these two sessions, particularly in what just transpired in that exchange, hearing that more explicitly. But I don't know Tanya or Lotus, not to put you on the spot if there's anything that's percolating where you are in terms of thinking about that connection between well-being, belonging.

02:23:18:03 - 02:24:02:12

Yeah. Thank you, Curtis, and thanks, Suzanne, for your presentation. And it has me thinking about I mean, obviously there's very clear connection between othering and belonging and how define those five domains, right? That one domain is around social and our sense of belonging and seeing how the other and belonging to defines belonging is making me think that like, well, there's a piece of belonging using your definition that cuts across all of those domains, right?

02:24:02:12 - 02:24:58:20

Not just sort of stuck in that social connectivity ness piece. So it has me thinking about, you know, how we could marry some of that more expansive thinking about what belonging really is and the ways othering affects us all. And then one of the things that came up in our small group discussion for me was this focus on getting away from sort of the individual solution and response to responsibility and really focusing on the systems and the structures which very much aligned with how we think about what gets in the way of people's innate drive for wellbeing and just to see the like stark contrast of those different kind of media blurbs, right?

02:24:58:20 - 02:25:41:21

And the response always be, well, you know, here's how you can save more money. And like know that that's not really the issue we're talking about. So that that also seems like a really good connection for the work. Thank you so much. Time for your comments. And you know, I'm thinking about about your point here alongside J Sense and in relation to the discussion of wellbeing that, you you kind of crystallized in the chat, Curtis and you know, if we were to just hold on to wellbeing in those terms right, and those kinds of perhaps exclusionary spaces that, that Jason you you mentioned or gesture toward.

02:25:41:21 - 02:26:11:16

Right. Those are all possible within such Right. One can feel wellbeing within a space or community or city or township whatever at whatever scale and whatever institution I but that doesn't necessitate that everybody feel wellbeing everywhere, right? And I'm sure this is places where the conversation went. But but this is where where precisely what you mentioned, Tonya, where belonging kind of cuts across that because the way that we describe that an object is a world in which we all belong, right?

02:26:12:05 - 02:26:30:19

So we know that certainly in these sorts of fundamental inequities, plenty of people feel like they belong. Plenty of people feel like a sort of sense of well-being and stability and so on. But how do we actually kind of connect these larger structures to the sort of uneven experience of that? How do we account for that and this work?

02:26:30:19 - 02:26:57:09

And so so this this conversation makes perfect sense to me. And I hope that these connections are sort of just as sort of important and exciting for you all to notice here. No, no. So one things I'm thinking about with the well, mental wellbeing and then also thinking about a particular example that was coming up in the group.

02:26:58:07 - 02:27:19:02

I mean, we usually think of these as like these are universal. How we meet our needs in these areas is individual and very. And it was making me thinking, think about targeted universalism. We were talking like we all, we all deserve to be able to meet our needs for wellbeing and it looks different for each of us and how we need to get there is different.

02:27:20:09 - 02:27:47:22

So maybe think about I was also in our in our small group. Monica had shared some work that she was doing in western Massachusetts, having to do with housing and like people not picking up her baking just a little bit too much to get on the wait list. And I didn't share this in that

group, but I was thinking about it like, you know, if we about it as like a universal goal, like everyone deserves housing and would we have limits?

02:27:48:08 - 02:28:09:22

And then as you were talking, I was saying about like informal networks, I was thinking, well, it's not that everyone deserves like housing. That's like we all need housing. Like what if it were supporting informal networks to get picked so that people could have shelter in some way? And like how it what would be other pathways that are not through services.

02:28:09:22 - 02:28:39:15

And so I thinking it just like I don't know sparked that for me and is very connected to a way that we think also about like wellbeing doesn't always have to come through services and really shouldn't. And so and I was making those connections and it really oh really great stuff to think about. I so appreciate this. Lotus Thank you so much for this is, you know like a lot of these sort of targeted universalist interventions are saying okay, what is a program like Supplemental Nutrition Assistance Program look like?

02:28:39:15 - 02:29:00:01

That's not tested, that doesn't have all these conditions. Like you can receive certain other benefits, you can have a certain number of children or so on, right. All these sort of exclusionary, punitive approaches to which services are actually afforded. Right. Because Yeah, so, so that's just to say that this is a sort of overarching goal of this work.

02:29:00:01 - 02:29:21:18

And I think it's something that really connects us in a lot of in a lot of our work. And so so thank you so much for so we will maybe just put pushed pause for a ten minute break coming back at five after the hour. Hussein has some more to present to us and last moment for you all to metabolize ask questions.

02:29:22:06 - 02:30:00:02

So five after the hour, 305 Eastern and the equivalent wherever you are, we'll pick it up for a last stretch. I was saying, do you want to go ahead and share your screen and take us back into Should saying, you know, one of the questions that that had been presented was, was othering through the food system. And I think one way that I want to just offer some some insight into that, because it offers some insight into how people have responded.

02:30:00:02 - 02:30:41:15

And and again, this is where that kind of point of returning to social movements gets us to. So so actually, I want to share just a couple of slides around this just a moment. All right. Here we go. So so mostly I want to touch just discuss like the realm of the domain of work that I is as in food policy, right.

02:30:41:15 - 02:31:12:06

And so so, you know, I sort of listed a number of facts of disparities. Right. But didn't really go into their making. Right. And So and so in accounts of their making is what affords us a sense of how to intervene or the extent of intervention. That's right. So I just want to give an example here in terms of how the US food systems policy has facilitated the kinds of precarity that we accounted for.

02:31:13:03 - 02:31:51:11

And so just a quick sense of what the Farm Bill is, this premier piece of legislation of food systems policy in the U.S., that's a multiyear omnibus bill and it has a number of provisions and funding programs, and it supports agriculture production, nutrition programs that you touched on a second ago, conservation programs, rural development and so on. And what I want to point to here, again, this kind of structural analysis of othering is how food U.S. food systems policy and including the farm bill itself itself as a vehicle for the racialized distribution of wealth, lands and right.

02:31:52:00 - 02:32:17:07

It's not just sort of bad actors to bad apples or, you know, kind of individual people or corporations to target, but rather a sense of how this is built. Right. And so seeing a lot of interest groups come together and shape the farm bill itself, it's this big, unwieldy thing. And then of the some of the programs that kind of take the lion's share of funding, our nutrition programs, crop insurance and commodities.

02:32:18:02 - 02:32:48:12

And I'll say I'll say what they I mean by these sorts of things. But the main kind of dynamic that I wanted to point to here, right, this piece of farm Bill legislation that was established food food systems, legislation that was established during the farm crises of the twenties and thirties in the wake and amidst the Great Depression, right a moment of pronounced precarity that the farm bill had a certain role early on and that this role had changed over the years in ways that led us exactly to where those stats are.

02:32:48:13 - 02:33:07:14

And I tried out for them. Right. So in short, this kind of transformation that we can account for and this transformation was through the through political consensus right, this isn't just one

party taking the reins of this, but this is rather just this sort of, again, structural piece where we all sort of go by and and that's throughout the years.

02:33:08:12 - 02:33:52:24

So the main transformation over the years is the 1933 farm bill, the very first farm bill and the 1996 farm bill, which is this period of great welfare reform or all these sorts of support programs for for farmers, for consumers and everybody. This was all drastically reformed under that through the Clinton administration. But what had happened was early on in the thirties these programs, these federal support programs looked like the subsidization of production and consumption, helping farmers with price for a price support programs, keeping vast grain reserves so that the price would never be too depressed, paying farmers to idle their land so that they wouldn't end date the market with with too many goods

02:33:52:24 - 02:34:21:17

and services and too many goods that this all changed over the years to the subsidization of agribusiness province, to the to the sort of supporting of corporations such that corporations and private interests were the ones that benefited from how U.S. food policy came to actually support or not support farmers. And so the specific dynamic at play here and again this will kind of get us to like how people have understood the depth of the problem.

02:34:21:17 - 02:34:56:22

Right. The specific dynamics at play here was, on the one hand, the dismantling of price controls and supports, which drove prices down, allowed corporate buyers to come in and profit off of really heavily subsidized commodities prices that were artificially inflated because the government was paying the difference. Right. And that corporations were able to tend to secure such profits and secure their power over producers, not producers, by buying artificially cheap commodities from farmers with the government footing the bill.

02:34:57:23 - 02:35:48:06

And the second of dynamic at play across these 60 years from this kind of early moments of really profound New Deal era supports to to the 1996 reform programs was a lot of deregulation that took place in the food system outside the food system. But of particular interest here is, how these processes of deregulation left farmers really vulnerable to market fluctuations, what type of precarity and economic inconsistency that we up with, you know, the type of market fluctuations, speculation, price volatility, the profit motives of corporate buyers and on so even farmers themselves and fair Well, but the point I want to make here is that alongside this federal are alongside this of federal farm support

02:35:48:06 - 02:36:24:14

programs and an increasing corporatization of food systems. Right. And sort of dominance of private interests that farmers of color faced greatest hardship relative to white farmers, and that we could even think of this and kind of in other terms. Right. And in the sense that or a sort of need with this number here, I mean, with this number here that us black farmers lost \$326 billion worth of acreage during the 20th century as a result of these types of diminished support programs.

02:36:24:24 - 02:36:49:21

And this is actually a study that came out of UMass Boston just last year, Dr. Danny Francis, who spent an extensive on how a lot of the supports that were afforded to white farmers and other other such farmers that were wealthier, that had consolidated landholdings, weren't afforded to people of color to ride out these waves of instability, of economic fluctuations and so on.

02:36:50:15 - 02:37:15:01

So that's where we get this great land loss over the century. And so we can understand this and really explicit terms. Every period of economic hardship has been a period where white property ownership and net worth has been consolidated through depressions, recessions, trade wars, corporation or corporate control and so on, and that the farm bill, through its selective application of how farmers are supported, facilitated that process.

02:37:16:23 - 02:37:41:00

And so so what I want to get to what that looks like in present day and how this affects us. All right. Again, this sort of universal accounting of what we can aspire toward is the specific types of ways that the farm bill facilitated this work. And I hope that this is still, you know, and interesting in this way, it's this is so profoundly important.

02:37:41:00 - 02:38:18:07

This is that a lot of this supports that farmers did have from commodity support programs to crop insurance. Basically the extent of federal farm support for farmers was to support the wealthiest, the largest and most industrial oriented agricultural corporations. So even broken down per capita, broken down on a sort of sum total basis, any sort of way that you put it that a lot of these farm support programs did this work by supporting historically the people who held the best farmland and the most farmlands.

02:38:19:11 - 02:38:52:19

And so it's hard to answer exactly why we all lose out from these dynamics. Again, these sort of racial inequities is that all nearly all federally funded farm support programs are sort out towards such ends. So from research funding to crop subsidies to conservation programs,

federal supports are heavily weighted to support large scale production of commodity crops. We corn, soybeans and other things oriented toward global markets and not necessarily toward the communities within which these production operations exist.

02:38:52:19 - 02:39:39:06

Right. So an industrial profit oriented system. And so why does that affect this? All right. Because efforts to because it point to the need for of efforts to open up capital and this farm safety net to a wide range of farmers and farm practices that have historically been excluded and diminished. So sustainable and organic farms, there's so much pressure state to expand federal support programs to include organic farms, diversified and agro ecological farming, which we know our communities, our environments, our climate can benefit from programs to support specialty crop farms like vegetables, fruits and so on, programs to support underserved farmers, including military veterans, women, legal immigrants, farmers and so on.

02:39:39:13 - 02:40:04:17

All of these programs to expand these these these properties, federal support programs which have historically benefited the few against at the expense of us. All right. So this is the sort of legacies that we're dealing that, sure, we can understand that one way through racial inequity, but another way through what are the conditions required to create the food systems that we need for sustainable communities and sustainable planet and so on?

02:40:05:22 - 02:40:23:22

So that's the that's the bit there. And, you know, I can go into it doesn't feel necessary to go into sort of more detail in terms of the food and agriculture policy piece right there. But I just wanted to give a sense of how racial inequity lends itself to really structural conditions that are a disservice to us. All right.

02:40:23:22 - 02:40:47:13

And so this almost begs the point of like, why we need to have universalist aspirations with this. Again, deep accounting. So those are the only slides I wanted to show for there. I'm really happy to really discuss things in any direction. We want to take things including how people have pushed back and done things. Otherwise. But yeah, Curtis I'll sort of hand it back off to you.

02:40:49:05 - 02:41:23:22

I'm not sure. Yeah, Why don't we, knowing where we are in the afternoon, at least on the East Coast time, my might, might help to send us back into one final round of groups just to make a little more sense of what's been shared. I mean, so much here in terms of history, the incidence

of what has contributed to such a sense of othering in food systems, which are obviously linked to other systems as well.

02:41:23:22 - 02:41:54:19

And so I'm going to go ahead and drop the question into the chart here. Thanks, Tiffany, for being here with us today. And for all of you who've been with us for so much of the day. So this is a suggested question for you all to check in on in groups of, let's say, 4 to 5. Shane, if you're there, just to get those set up and even to do this for, say, 15 minutes and see what we come back with in terms of final insights questions.

02:41:54:19 - 02:42:20:10

So with these further examples of othering and belonging historically in the present day, what what concrete steps are coming up for you that we can take as individuals, community members and food system workers and advocates to advance belonging and food and related systems. And that can include whatever you may already be engaged in. So don't feel free. Don't feel shy to trumpet your work if it's aligned with us.

02:42:20:10 - 02:42:58:08

This is what we want to do is link align work, good work that's in this direction. So Shane, are you able to open that for us? Yes, I open them right now. All right. So about 15 minutes, we'll come back, debrief and then close. All right. Welcome back. One last time, at least for today. Karen is in the midst of transitioning to a different location because her phone, as she had to move the phone because of the connectivity issues, you know, just another day in a pandemic.

02:42:58:08 - 02:43:21:17

And so she'll be back with us a minute. So, you know, the rhythm, what we wanted to do is just open it up to see if there were insights, AHA's, connections, things that, you know, are starting to take ground for you. It's helpful. Don't assume that just externalizing that wouldn't be helpful to others. So anything that's starting to move.

02:43:21:17 - 02:43:45:15

Makes sense. Make meaning to you. We love to hear that, including if you were with us two weeks ago in today and how it all seems to be coming together, but doesn't have to be that. And then we'll see if there are any last questions for Hussein saying will leave us with a few thoughts and then we just have a couple of announcements and we'll be done by 4 p.m. at the very, very latest, if not before.

02:43:45:15 - 02:44:18:24

So any, any, any anything you want to share? Musonda So I heard I was being called out the last time I had some audio issues and could not even talk or hear. So I'm not sure if I was supposed to share the comment, but I think it can roll into what we just talked about in this group. So what I said at the last group was about how belonging and other you, it's so ethereal and it's so complex and it's really hard to like where does it even begin?

02:44:18:24 - 02:44:35:17

But It has to begin with understanding it ourselves in order to be able to pour out into others. And if we don't have a sense of what belonging is on a, you know, interpersonal level, we cannot do it on a grander scale. And so it we we just have to figure it out there. But it just always seems so big.

02:44:35:17 - 02:45:06:04

And I think I was just saying how all of it just seems so in the air, like these concepts that seem can be so hard to grasp at times. And then what Janice and Oh my goodness. I think I, I can't recall. Ms. Right is the last name we were talking about belonging at the level of the cafeteria.

02:45:06:04 - 02:45:31:12

Workers don't get to go the farms to be able to taste the food or to be able to experience the food, but the principal does. And so the principal at a high level only is at a high level. So why would they go to the tasting versus allowing those who are serving and planning the meals, being able to go to the farms, to be able to test the food for those that have gone to cafeteria in their area.

02:45:31:19 - 02:46:03:01

And I kind of I hope this doesn't get me in trouble, but I just opposed it for a conference that was held in December that really has an opportunity to further the work that I do with the network that I'm a part of. And I said, well, my leader got an opportunity to go, but I didn't. And it would have been a great opportunity for me to be able to be there to understand more of the work fully with having to share the work with other people to this broader network.

02:46:03:08 - 02:46:42:07

And so I think sometimes the dynamics of how we position things, even in just our country, it's always the top gets everything and the people who are actually doing the work just sits behind and gets the leftovers a little bit more, that's for sure. I'm a Shonda. Okay? Yeah. Thank you. Thank you so much, Rashad. And I want to share my appreciation, especially for the first part two, where, you know, you shared the lived experiences through which we understand what othering and belonging truly feels like.

02:46:42:07 - 02:47:04:01

And that's almost more effect of a North Star at times than perhaps take it Theory of concepts and these big ethereal concepts can help us make sense of and guide those feelings to be in solidarity with one another and to actually build capacity with one another, to effect such change by things. But it always does start with our experience.

02:47:04:01 - 02:47:40:02

Certainly our Kate It is adding to it, Husain just said, and Musonda and beating the same job of storytelling making it real because the the abstract ness of these things, until you can tell a story explaining what othering looks like, people can relate to that. But when you just talk about it in the abstract, I find people don't they just their brains shut off and they start thinking about what they're making for dinner.

02:47:40:02 - 02:48:16:15

So becoming better storytellers and better listeners so we can tell stories better, but make sure we tell stories that are ours to tell. Thank Susan. I think this is great. We have all the data that actually uncovering how the system is. This is a systemic organ of somewhat this is intentional for the profit or, you know, for those with the privilege and everything.

02:48:17:00 - 02:48:47:10

So we all know for everyone's benefit we need a new system. New system is not there yet. And in order to make a difference in a transformative move or collective movement, we're going to have to find a way to take that. Everyone says sharing the stories and then put the stories aligned so that training people who are experienced people and they can take a role in moving.

02:48:47:10 - 02:49:18:05

And I think that is really important. So we with the old privilege to have access to this information, do something about it. We can just help them as a only as a convener, not as imposing our ideas on them. I think that is I think there was kind of a some summation of what we talked about. And I think that's something I raised, you know, that resonates with me.

02:49:18:05 - 02:49:57:20

That certainly resonates with me to see them helping them as conveners first and foremost. Anybody out there have a burning question why we still have a thing with us that you would like to pose or a comment still if you haven't had a chance? Vanessa I'd love to hear concrete examples of like how organizations make change. I know you talked about organizational change, so I'm one of those people that ethereal is tough for me and I'm implementer and I want to hear like case studies in good examples of things.

02:49:57:20 - 02:50:41:04

You have any of that? That's a great question. And I do have examples. There are some there are some examples that I can provide through that are available on the OPA website around targeted universalism. Like there's a couple examples around providing eyeglasses for students, right? A sort of universal goal of establishing that all students have eyeglasses, but personally the ones that resonate the most to me and that speak to where our conversation has been, where it's like we come in not as people who certain ideas and practices, but rather can be in and help facilitate people to determine what they want their institutions, their surroundings, their communities to look like.

02:50:41:04 - 02:51:06:03

So the examples that I have don't necessarily come from explicitly targeted universalism language and frameworks, but are precisely that the types of work that we're talking about. So the first that I'll give is and is actually a timely one. So today is this first one is about the Black Panther Party of the 1960s and seventies, and today is actually Huey Newton's birthday.

02:51:06:03 - 02:51:42:00

So so this is the Black Panther Party. Black leftist organization actually had a series of survival programs that were universal in scope, not limited to only its not limited to only black black adults and youth, but rather expanded so the community as a whole. So this included the free breakfast program, which we all know about or may have come across, but this was also accompanied by a free ambulance program, free medical clinics, a program offering rides for alternatively, people do errands, a school aimed at providing libertarian, rigorous curriculum for children.

02:51:42:04 - 02:52:05:16

And so a lot of the same types of historical form and and equity and forms kind of programs that really work for everybody in this way and this. And, you know, storytelling was such an important of this, too, right? Because this was these were spaces not just to provide services, right, but to build a shared analysis of the conditions people are facing.

02:52:05:16 - 02:52:33:06

All right. So this again, speaks to the point of storytelling, of convening and so on. In addition to creating space for people's needs to be met and for them to meet their own needs and important ways. So, you know, although, say, the Black Panther Party didn't use terms like food security or food systems or targeted universalism, we might see how exactly they understood the connectedness that as an important side of such work.

02:52:33:06 - 02:53:02:19

Another example that again, that's actually in this of the same era too. So this was in 1970. There was a group called the Young Lords, a New York based Puerto Rican political group, which took inspiration from the Black Panther Party. And they that year occupy at Lincoln Hospital in the South Bronx. And that was known this hospital was known locally as like the butcher shop, because people, you know, you'd expect to go to a hospital to be cared for and to heal.

02:53:02:19 - 02:53:34:20

But this is actually a place where people came down with illness when people were left of their own sorts of. Thank you so much. I mean, for the training. Yeah. So this was a place where people were left worse off. And so actually so a way in which people kind of enacted a universalist mission that was targeted in this way, specific to their conditions in that community, was actually taking over the hospital as such, was barricading themselves inside facility, demanding safer and more accessible health care for the community.

02:53:34:20 - 02:54:03:04

The entire community demands that the hospital, administration and local government concede it to, right? So they led with universalist aspirations that were specific to their circumstances, that understood the challenges and the coming of these circumstances. And and again, this goes to a point about like what what it looks like when the sorts of care that we receive as non restrictive, non punitive, non exclusionary.

02:54:03:04 - 02:54:26:22

They were advocating for this long before, you know, or perhaps, you know, we ascribe certain terms or frameworks to it. Right. And so there's so much richness that's there. There's a wonderful documentary on their work. But these are these are some of the examples to your question, Vanessa, that kind of grounds me and understand the long life of this work and material and place based ways.

02:54:26:24 - 02:55:01:17

And yeah, thank you so much for the question. So I wanted to just check in. Karen, are you in a position to close us? Do you want me to keep on going? I know you're lifting to the car. Maybe not yet in position. I'm in the car and I have a little bit of power. Okay, So I just, you know, it's been.

02:55:01:17 - 02:55:35:20

I appreciate you bringing in the Black Panthers because that was something that I celebrate. I'm celebrating birthdays and and any any dates in history for Black History Month. And I try to try

to choose different, different people each year. But I just came back to Huey again because of the Universal School breakfast and all the things that that were coming ahead of time for of us.

02:55:36:08 - 02:56:30:17

I mean, they were thinking about this, being able to have health and health care, having food, the wellness and and being safe. I mean, they actually as we know it, they began that that party, so to speak, so that they could keep the neighborhoods safe from police brutality. So when we talk sometimes her talking earlier today there's a lot of power the people that when we are shared values, shared commitment and solution Arie Curtis and I talk about that a lot in that way that we can make what looks like or feels like a a a deficit, a barrier into an opportunity is the power of the people.

02:56:32:04 - 02:57:06:07

So I just wanted to share that. So, Curtis, we're we're coming up to the close. The close. This is our second session and this was it was designed to support us, get us ready for the challenge. This was something that in terms of belonging and well-being and defining it and making it because that gets returned and understand it looks different from each of us.

02:57:06:14 - 02:57:45:04

But if each of us has access to it to create it, how what an amazing place this would be with all all of us, with our agency, health, quality of life, prosperity and belonging and well-being and always thinking about the love and intersectionality interdependence of that. So I'm really excited. Posing Thank you so much for today, Tanya and Lotus for two days, two weeks ago.

02:57:46:02 - 02:58:22:18

I mean, I can't think of a better way to get ready for the challenge. Curtis I mean, I'm just really feeling that this is this is this is what we we envisioned. And you all being with us on this journey and it's recorded. The two sessions are recorded. Thank you, Shane, that you can reflect back to them. For me, I often reflect back and read and listen over and over again because I'm going to hear and see something I might not have seen that other day because I'm different every day.

02:58:22:18 - 02:58:57:10

I'm growing every day. So we've recorded it. So it's there for you to be able to reflect. But the challenge, you know, is April 3rd, 23rd. Please sign out that the QR code is scannable and it takes you right to signing up. So You can do that and you will begin to get the you know, the prompts will come every day and the Fridays of challenge you will have another opportunity coming together with people who are taking the challenge, engage in the challenge across the country and internationally as well.

02:58:57:10 - 02:59:37:04

And in Canada. So we really invite you to join us. Again. The theme is wellbeing and belonging. So you're going to see that threaded through and in ways practice in ways of making it visible and tangible and transferable and usable, touching, feeling, all of that. We're in the process of working on developing and co-creating those for for you, for us, for a continued journey to gather.

02:59:37:04 - 03:00:17:15

So I Curtis, I may I share a quote. I was thinking about birthdays. I was thinking about birthdays. And yes, I one of my favorites is is Frederick Douglass and he was a former slave, actually was able to get to Boston, Massachusetts, New Bedford in the fishing fishing community, and then up to Boston, where he was an author and abolitionist.

03:00:17:15 - 03:00:54:11

He was an activist, and he was able to go into places and have conversations, build relationships in ways that many were not leaning and listening with curiosity, but always with the the fierce commitment to equity and health wellness for all, especially people of color. So his birthday is Valentine's Day and one of the quotes I love of his is there's no struggle with struggle.

03:00:54:11 - 03:01:17:10

There's no progress. Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing the ground. They want rain without thunder and lightning. They want the ocean without the roar of its many waters. The struggle may be a moral one, or it may be a physical one, but it may be both moral and physical.

03:01:17:17 - 03:02:04:02

But it must be a struggle. Power concedes nothing without demand. It never did and it never will. So it may not be what we wake up and everything is, is the way we would love it. But in community, in collaboration, we can move mountains, create something different and really live into, again, the quality of life, the prosperity that we all the well-being and belonging that we all need and deserve.

03:02:04:02 - 03:02:41:16

So thank you so much for spending this time with us, and we will be in touch soon may the rest of your weekend as you go into it, be nourishing and fuel. You know, you continue to to make networks and weave and weave and weave much gratitude. Thanks to everyone for being here. Thank you. Stay in touch. Stay in touch with each other.

03:02:41:16 - 03:02:48:22

Stay safe. Thank you. Thank you so much. Thank you. Bye bye.