

CEFS CORE In-Between Reading & Discussion GUIDE



THIS GUIDE WAS CREATED WITH THE PARTICIPATION
AND SUPPORT OF RESOURCES AND TRAINING FROM
OUR CORE PARTNERS AT DR WORKS.

Dismantlingracism.org



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Section I Setting the Stage



INTRO

The goal of these sessions is to create a community of practice around the intersection between racial equity and food justice and to provide a platform to apply our shared language and analysis learned in our initial racial equity in the food systems trainings.

The purpose of these sessions is to provide context and give us practical examples of how to incorporate the thread of racial equity throughout our organizations and food systems work. An additional purpose of the in-betweens is to create a collective space that allows us to practice utilizing our shared language and to raise up examples of equity in action as models of how our efforts may be applied as it relates to our food systems work.

WHAT ARE "IN-BETWEENS"

In-betweens were created as a follow-up to our racial equity trainings. Participants of our introductory training asked for ways to continue practicing our shared language developed from the intro training. So we started meeting monthly to have a group reading and discussion session as a way to create a community of learners and practitioners working towards racial equity. Starter resources are typically sent out to participants a week prior to the session date. The conversation is facilitated and follows the shared template. This guide is a work in progress as new topics are added regularly. The general outline for the template is below

1. Starter Resources
2. Review Shared Agreements
3. Intro/Check-in Questions
4. Guided or Pair Discussion/Discussion Questions
5. Closing and Key Takeaways

We have attempted to arrange the sessions in an order that gradually digs deeper into the racial equity analysis and understanding. Additionally, we allow for a variety of entry points in what can be a challenging conversation. Prompts or "starter resources" in the form of readings, videos, musical tracks, etc. are provided to participants at least one week in advance of the session. These prompts are used to spark discussion and interaction on issues that affect our work to create a more racially equitable food system. Providing a variety of mediums is important in addressing different learning and information processing styles.

This guide is designed as a “grab and go”, for you to pick up and use with your own crew of practitioners or as a template to create your own guide based on resources and learning styles most relevant to you, your community and your region.

FACILITATOR REQUIREMENTS

Although facilitators should not feel obliged to be an “expert” on any given topic specifically, we strongly recommend skilled facilitation for each of these sessions. A few suggestions for qualities to look for in facilitators for this process are:

- Knowledgeable about the concepts of power and privilege with a strong racial equity lens as well as structural racism and how it operates on all three levels (see **Three Expressions of Racism** handout on page 25 of the appendix)
- Ability to thoroughly and effectively self-reflect on the following questions:
 - Why do you lead for racial equity?
 - How do you lead for racial equity?
- Ability to mediate conflict effectively while encouraging rigorous debate and discussion (see **Active Listening**, pg. 26 and **Leading a Breathing Meditation** handout, page 27 in the appendix)
- Ability to be an effective manager of time and attention to ensure all voices are recognized and heard
- Ability to determine when shifts in conversation or the need to go “off script” in favor of “teachable moments”
- Ability to “read” the group to determine when breaks, caucuses, humor, silence, etc. are needed
- Ability to listen actively and engage with curiosity (see **Active Listening** handout on page 26 of the appendix)

You can find additional *Facilitation Tips* on page 24 of the Appendix. Feel free to share additional qualities for effective facilitation you find important and relevant below.

ABOUT

In-Between TOPICS:

Global, national or local events may arise that your group would benefit from discussing and/or individuals from your group may request topics of their own. In addressing a recent event or choosing your own topic, narrowing the focus will aid you in bringing some cohesion to the conversation as will choosing specific readings, even while the guide questions will allow for the sharing of a broad spectrum of opinions and reactions.

STARTER RESOURCES:

Though there are a growing number of food and racial equity resources available today, here are a few places you may find readings specifically related to food systems and agriculture as well as resources we have found useful for more general materials on racial equity. The appendix also includes a comprehensive list of **2016 resources** (found on page 39 of the appendix) used in some of our past In-Between sessions.

- Food First's publications on food and race: <https://foodfirst.org/publication-type/backgrounder/>
- WK Kellogg Foundation's Racial Equity Resource Guide (a searchable collection of journals, magazines, articles, books, videos): <http://www.racialequityresourceguide.org/>
- TEDtalks on race: <https://www.ted.com/topics/race>
- News from Colorlines: <https://www.colorlines.com/>
- Amplifying the voices of Queer and Trans People of Color: blog <http://www.blackgirldangerous.org/> or podcast <https://soundcloud.com/user-437512590>
- Michigan State University's Annotated Bibliography on Structural Racism Present in the US Food System: http://foodsystems.msu.edu/uploads/files/structural_racism_food_system_annotated_bib_REVISED.pdf

INTRO/CHECK-IN QUESTIONS

This step is designed to be sort of an icebreaker that allows conversation to begin and for everyone to be established as participants in the conversation. This will also be a place to review shared agreements. Keep this brief, model a short reflection. If there is audio/video (a song or brief clip) then, you may want to play it here and ask as a check-in question:

- What is resonating, in any given way, with you about this reading/event?

GUIDED or PAIR DISCUSSIONS:

You should decide which dynamic works better for your group. We have provided a few general discussion prompts below. We have also provided more session-specific prompts in the In-Between Session Guide, but you can come up with your own discussions prompts. Here are a few general prompts:

1. What are our own experiences that relate to this theme/topic, particularly with regard to race/food system? How are we affected? How do we affect others?
2. How have you responded?
3. How have you worked to interrupt patterns that marginalize people?
4. Are there examples from the article (or starter resource), either in interventions or in ways that perpetuate the cycle of racism and/or inequity?

The following more guided questions may be better suited for paired discussions. Once participants have chosen a partner have them begin discussion for 3 minutes. Identify a position by the author and how it is crafted and ask for reactions and responses. Here are a few examples:

- Have individuals choose a reaction or an experience they have had that places them in alignment with the author or positions them differently from the author.
- Give a specific example and allow participants to respond to these questions:
 - How does the author make validate or make you think newly about your own positioning and why?
 - What is the significance of broadening how you understand this event?
 - What new language might you have to discuss varying positions (see **Terminology** handout in the appendix on page 46)? What do you need to be able to discuss varying positions? Why does that matter?

OR

- Pick a passage from the reading or a section of video that has implications on the food system. Popcorn a short list of these implications/connections.
- Pairs choose one of these connections and share ways the concept might have implications on the big picture of food systems at large? On their daily work? What lessons can we apply from one to the other and in what ways might food systems work offer opportunities for asking more questions?

OR

- Have individuals choose a quote from the piece and share in pairs or small groups. Why did this resonate? How has how you have felt in your body during

this event reflected in why this quote resonated? How do the quotes chosen in your small group reflect on each other? What support can we share?

After small group discussions, we recommend bringing everyone back to the larger group for a group debrief. Please encourage people to remember the agreement to use “I” statements, so the point of the debrief is not to speak for or share the stories of others, but to bring forward key takeaways to the larger group. Some recommended questions to ask are:

- What came up for you?
- What did you notice?
- What did you talk about that can inform us as a larger community and/or movement?
- What does this have to do with effective leadership for racial equity?
- What are ways we can help each other move through traumatic events and/or address barriers to our work?

DEBRIEF, CLOSING AND KEY TAKEAWAYS:

This is a good opportunity for participants to dig deeper and think about the question: How is this article relative to the race equity work of your organization? And this point in the session may be a good place that uncovers which direction the discussion may need to go next, adding some guidance for choosing the next topic. We also like to close with one last go-around, having participants respond briefly to a question such as:

- What do I know now that I didn't before the start of this session?
- OR
- What do I plan on doing differently as a result of this reading and discussion?

Our final closing typically takes the form of an inspirational quote, song or poem (see **Other Creative Expressions: Poetry and Music** links on page 28 of the appendix).

SHARED AGREEMENTS

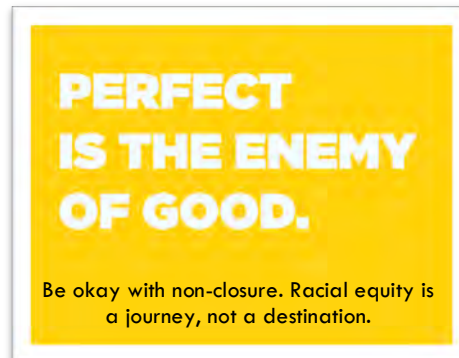
Agreements are used as a tool to further our action towards creating a more racially equitable practice by incorporating a four of the 7 principles for *Taking Action for Racial Justice* (please see the page 48 of the appendix). We will continually reference the *Taking Action for Racial Justice* principles document, offered to us by our partners and friends at dR Works, throughout this guide. Those specific principles are:

- Use organizing mind
- Speak to serve, empower, engage those on the margins
- Think and act collectively
- Be accountable to people and to principles

AGREEMENTS (feel free to add additional agreements determined by your group)



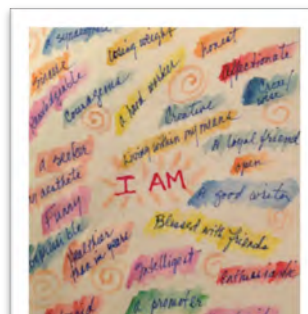
Be open to the realities and experiences of others



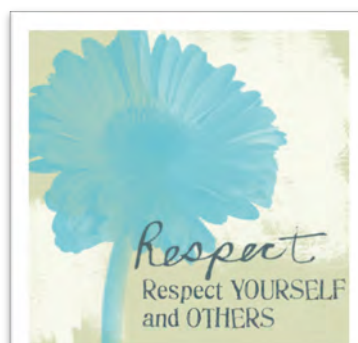
Be present



Make efforts to de-center the dominant culture and center the realities and needs of marginalized people and communities



Use "I" statements



Assume good intentions, while keeping in mind that good intentions can sometimes have negative impacts and unintended consequences

Section II The Sessions



session one

TOPIC: THE POWER OF STORIES

Starter Resource (send out to participants at least one week prior to the session):

Watch TedTalk: [Chimamanda Ngozi Adichie: The danger of a single story](#)

*full transcript of the talk is on page 56 of the appendix)

Review Shared Agreements (see page 9)

Intro: Read the following quote about Chimamanda Ngozi Adichie's TedTalk

"Our lives, our cultures, are composed of many overlapping stories. Novelist Chimamanda Adichie tells the story of how she found her authentic cultural voice — and warns that if we hear only a single story about another person or country, we risk a critical misunderstanding."



Check-in Questions (go-around)

Ask participants to please share a one word reaction or phrase to Adichie's TedTalk

Pair Discussion (give participants 3 minutes each to answer each question)

1. What struck you about what she said?
2. What struck you about how she said it?

Large Group Discussion Questions - choose 2 or 3 of these large group discussion questions for a 20 minute large group discussion.

1. How does her talk inform our understanding of institutional and cultural racism (review Terminology Worksheet in Appendix for definitions)?
2. Adichie connects the power of a single story to power itself, i.e. how stories are told, who tells them, when they are told, how often are told; power is the ability not just to tell the story of another person but to make it the definitive story of another person or people. She says, "start the story with the arrows of the

Native Americans or the failure of the African states and not with the arrival of conquerors or empires and you have a totally different story". Can you give an example of a story within our food system that has been used as THE story of our food system? Who was left out of that story? Why?

3. Play clip starting at 8:30 mark about immigration (or read from transcript in Appendix). Whose story do we tend to hear/privilege in our food systems work/your organization?
4. How does her talk inform our approach to shifting the food systems narrative in order to have a more inclusive story of food and foodways that shatters the single story about agriculture and food? Please share strategies.
5. Play opening to 1:43 mark (or read transcript from Appendix) How do we deal with exceptionalism and the desire of many white people to be absolved of belonging to the white group as a way to separate themselves from racism/racist practices? What's the difference, if any, between the danger of a single story and the power of shared identity to inform who we are?

Debrief

- o What do I know now that I didn't before the start of this session?
- o What do I plan on doing differently as a result of this reading and discussion?

Closing and Key Takeaways

- o Stories matter, as does who tells them and why
 - o Practice telling a more inclusive story. Go the extra mile to determine whose stories are not included and acknowledge them.

Stories are stories
her embraced or denied.
In telling the story of
agriculture consider
telling the story
of the land,
the indigenous peoples
who inhabited that
particular land,
their practices
and culture as a new
starting point.

ADDITIONAL RESOURCE:
FOOD + JUSTICE = Democracy:
Ladonna Redmond:

¹Chimamanda Ngozi Adichie: born 15 September 1977) is a Nigerian novelist, nonfiction writer and short story writer. She has been called "the most prominent" of a "procession of

SESSION TWO

TOPIC: WE ARE THE SYSTEM & THE SYSTEM IS IN US

Starter Resource (send out at least one week prior to the session)

Read: Kirwan Institute's [2014 Implicit Bias Review](#) (pages 16-21 – see Appendix)

Review Shared Agreements (see page 9)

Intro

Read author's quote: On page 19, the author states: ***"Extensive research has uncovered a pro-white/anti-Black bias in most Americans, regardless of their own racial group."***

Check-In Question

 (go around)

Name a story you saw or read in the media this past week or recently that seemed skewed towards stereotyping a particular person or group.

Pair Discussion/Discussion Questions

Ask participants to think about the origins of bias mentioned in the Implicit Bias Review (see below).

Origins of bias include

Early life experiences

The media

News coverage

Cultural/historical narratives

"The social science research demonstrates that one does not have to be a racist with a capital R, or one who intentionally discriminates on the basis of race, to harbor implicit racial biases."

--Prof. Cynthia Lee, 2013, p. 1577

Based on these origins, have participants choose a partner from a different racial identity group (if possible, or other identity group) and discuss the following questions (2 minutes each, per question):

1. How have you experienced implicit bias, particularly with regard to race (your own race or that of others) and how have you responded?
2. How have we worked to shift our own implicit bias?
3. What does implicit bias connected to race mean for the racial equity work of your organization or institution?

Large Group Discussion (choose 2 of the following questions to discuss in the large group for about 20 minutes)

1. What is the value of a conscious and deliberate process that clearly explains why we are doing this racial equity work (i.e. the value of being conscious and deliberative knowing the power of implicit bias in ourselves and others)
2. Choose one of the characteristics of Implicit Bias mentioned on page 17 (see below) and discuss how understanding that characteristic can help in addressing bias.
 - Pervasive and robust
 - Mental construct
 - Do not align with declared beliefs
 - Favor our own in-group
 - Have real world affects on behavior
 - Are malleable
3. What is the significance of avoiding a strategy that suggests “you’re bad” and “we’re here to fix you,” which is the frame for so many programs and what many people assume is the stance when we use the words “racial equity”. What is some alternative language that can be used to counter statements like these?
4. Evaluate the importance of creating multi-racial conversations and spaces and the complexities of that given the tension of different felt urgency among the different people and groups in those spaces (i.e. some appreciate the conversation while others are tired and want to see action).

Debrief

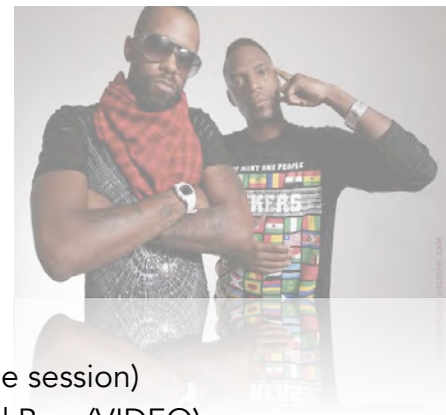
- What do I know now that I didn’t before the start of this session?
- What do I plan on doing differently as a result of this reading and discussion?

Closing and Key Takeaways

- Everyone is susceptible to implicit biases
- People will talk implicit bias when they won’t talk about racism or privilege
- Biases cause us to have opinions on others based on race, ethnicity, age or/or appearance
- Implicit bias involves scientifically proven mental associations but have real world consequences
- Because these biases are constructed, they can be learned as well as unlearned

SESSION THREE

TOPIC: THE ART OF RACIAL EQUITY



Starter Resource (send out at least one week prior to the session)

Listen and Watch: [Learning Growing Changing](#) by Dead Prez (VIDEO)

*[Rise of the Black Messiah](#) by Indigo Girls (VIDEO) *See page 34 and 36 in appendix for lyrics

Review Shared Agreements (see page 9)

Intro

Music and other forms of creative expression can often communicate a story in a unique way that inspires and informs and can be an alternate entry point to difficult conversations across different identities, particularly for young people.

Check-In Question

 (go around)

Share a song (you don't have to sing it) poem or book that has inspired the work you do.

Group Listen and Discussion

Listen to each track and discuss the following questions in-between each one. Note the tone in the delivery of the artists, the symbolism and the story conveyed through the lyrics.

- Share your visceral responses to this track. What does this song/lyrics make you feel?
- What experiences associated to your path of learning, growing in you work does this song bring up for you?

Closing and Debrief

Specifically, the song "Learning, Growing, Changing" by Dead Prez, used in this session focuses on processes of learning, growing and transformation which can be used as essential tools in moving forward in racial equity work. This song is a positive way of sharing concepts and reinforces some of our agreements on page 9 such as:

- *Be Brave, Take Risks* - It is ok to make mistakes, it is part of the process
- *Feel the Fear and Do It Anyway* - Keep going even when things get tough, that where learning happens
- Humility
- The value of curiosity and asking constructive questions, as a means of growth

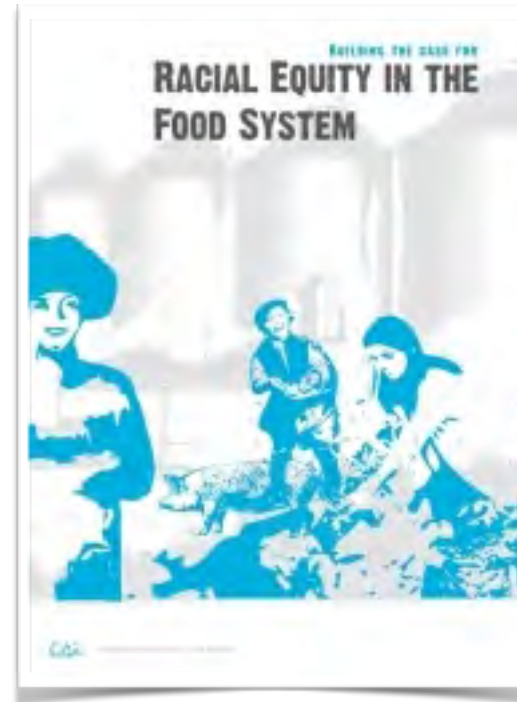
SESSION FOUR

TOPIC: MAKING THE CASE FOR RACIAL EQUITY

Starter Resource (send out at least one week prior to the session)

Read: Starter Resource: [Building the Case for Racial Equity in the Food System](#)

Anthony Giancattarino, Simran Noor, Center for Social Inclusion



Review Shared Agreements (see page 9)

Intro

The article covers the relationship of structural racism to hunger and lack of access to food. In particular, on page 7, the author states:

"While interpersonal racial discrimination is often intentional, with structural racial inequity, intent to discriminate is not required. Structural racial inequity is more often a cumulative result of how multiple institutions and policies intersect, rather than the result of an individual or an organization's action."

Check-In Question (go around)

Share one thing that struck you from the reading.

Pair Discussion

Name a way that you've seen race show up in any system (criminal justice, judicial, employment, health, etc.). Have participants pair up to discuss for 3 minutes each.

Group Discussion

The pair discussion will begin to touch on how race has impacted systems overtime. The author names several policy examples that have historically had negative impacts on communities of color overtime (see below)., a specific food/health/agricultural policy that has had disparaging impacts on communities of color (current or historical).

- Federal housing policy promoted suburbanization and created inequity for communities of color living in the inner city and/or in rural areas, including the loss of farmland

- Inequities in resourcing schools, which affects the quality of food available for free and reduced lunch programs
- Massive land theft beginning with colonization, the Treaty of Guadalupe-Hidalgo, heirs property policies, and USDA discrimination

Spend 20 minutes discussing how the policies examples (housing, education, etc.) mentioned by the authors have impacted the food system. Encourage participants to think critically in order to make the connections to our food system.

Closing and Key Takeaways

Intent vs Impact.

Policies, practices and procedures may have been created with good intentions but have had detrimental impacts on people and communities most directly affected by food systems disparities. Here are a few mentioned in today's article:

"The food system works for some, but fails too many of us. Yet, we already have a glimpse of the possibility of a just and healthy food system. To get there, we must use a critical race lens to diagnose what is wrong with our current system, assess entry points for change, and determine ways that we can work together to build a better system for all of us..."

- privatization of seeds
- redlining
- low wages and costs of farm labor
- exclusion from Social Security
- inability to afford good food

Close with a response to this question:

- Look at the policies, practices and procedures within your organization. Name policy or practice within your organization that you can work on to make it more racially equitable.

SESSION FIVE

TOPIC: WHY racial EQUITY matters in OUR FOOD SYSTEM

Starter Resource (send out at least one week prior to the session)

Read: Why Equity Matters in NYC and in Our Food System

By PolicyLink – slides 1, 2, 6, 14 and 15 (See Appendix)

Review Shared Agreements (see page 9)

Intro

Data can be a useful tool in demonstrating how inequity impacts different communities. It can also highlight where pockets of disparity exist in order to make the case for racial equity. Data is powerful on it's own but becomes an even more powerful tool for racial equity when it is paired with stories and lived experiences.

Check-In Question (go around)

Did any of the data shared in the starter resource surprise or shock you?

Paired Discussion Questions

Asking questions rooted in equity can help us get to data and responses that can better support our racial equity work. Try using the language of equity. The power point talks about changing the way we think and talk, using more equitable language. Start with the conventional question and see if your discussion partner can come up with a more equitable way to frame that question.

Have participants pair up. Have one participant read the conventional question and the other try to reframe it to more of an equitable question as a means of strategizing how we collect data that is more reflective of racial equity principles (3 minutes each per question). Have participants take turns reading each question.

- a) **(READ) Conventional question:** How can we promote healthy eating?
- b) **(SAMPLE RESONSE) Equity question:** How can we target dangerous conditions and reorganize policies to ensure access and opportunity for those most impacted by inequities?

- a) **(READ) Conventional question:** How can we reduce disparities in the distribution of disease and illness?

- b) **(SAMPLE RESPONSE)** Equity question: How can we eliminate inequities in the distribution of resources and power that shape health outcomes?
- a) **(READ) Conventional question:** What social programs and services are needed to address health disparities?
- b) **(SAMPLE RESPONSE) Equity Question:** What types of institutional and social changes are necessary to tackle health inequities?
- a) **(READ) Conventional Question:** How can individuals protect themselves against health disparities?
- b) **(SAMPLE RESPONSE) Equity Question:** What kinds of community organizing and alliance building are necessary to protect communities?

Group Discussion

1. How important is using data in your work?
2. If you work directly with marginalized communities, what data is needed to support and build capacity and resources for the work they do?

Closing and Key Takeaways

The starter resource lists the following considerations for how we practice community engagement along with suggested principles for community engagement. These are good to note and continue to reference throughout your work going forward:

Be willing to slow down the process

Acknowledge power dynamics

Address issues of race, culture and class

Be intentional about inclusion, accessibility and transparency

Outreach is NOT engagement

SESSION SIX

TOPIC: WHITE FRAGILITY

Starter Resources (send out at least one week in advance)

Read:

- White Fragility article, popular: <https://goodmenproject.com/featured-content/white-fragility-why-its-so-hard-to-talk-to-white-people-about-racism-twlm/>
- White Fragility article, academic: <http://libjournal.uncg.edu/ijcp/article/viewFile/249/116>
- Three Things to Consider When Choosing Between Calling Someone Out or Calling Them In: <http://everydayfeminism.com/2015/03/calling-in-and-calling-out/>
- **Calling In: A Quick Guide on How and When: <http://everydayfeminism.com/2015/01/guide-to-calling-in/>

**Note: The articles on Calling In could be the singular focus of an In-Between.

Facilitator Requirements: familiarity and comfort with the concepts of white privilege, white supremacy culture, internalized white supremacy, and the construction of race as a hierarchy with white at the top as well as some practice and/or commitment to calling people into awareness (rather than righteous judgment and/or calling out of those who "don't get it")

Review Shared Agreements (see page 9)

Intro/Check-in Questions

- what is a behavior or practice that you currently use that has proven to be useful in developing authentic and meaningful relationships across lines of race or other constructed difference?

Pair Discussion (in race specific pairs, if appropriate)

Choose one of the two options below

- 1) Robin DiAngelo offers a list of challenges that trigger racial stress (and racism) for white people.
 - Choose one that you have experienced in yourself (white participants) and/or one that you have witnessed or been on the receiving end of (People of Color participants).
 - Give a specific example and talk about:

- How did this trigger show up?
- Why did it show up?
- What did I feel in my body when it showed up?
- What did I (or the person acting out of the trigger) do?
- What was the result (on those receiving the trigger behavior)?
- What are some other options available in terms of how to respond?
- What support is needed to develop other options?

OR

- 2) Robin DiAngelo offers a list of patterns that block white people from understanding how racism operates and leads to white fragility.
 - Choose one that you embody and/or see and/or experience on a regular basis.
 - Give a specific example and talk about: how does this pattern show up?
 - What is the impact on the lived experience of white people in the organization or community? on People of Color?
 - What is the impact on the mission and values of the organization or community?
 - What would be an alternative to this pattern?
 - What support is needed to transform the pattern?

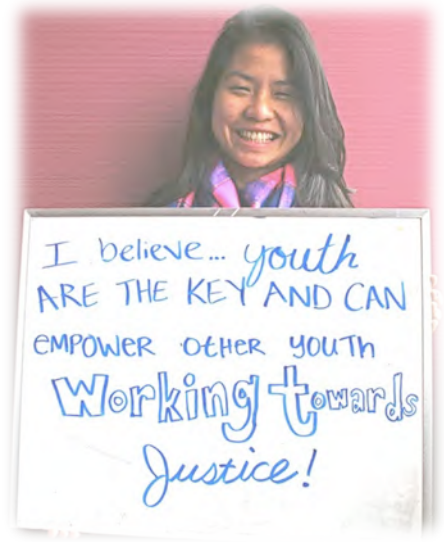
Large Group Discussion and Debrief

- What came up for you? What did you notice?
- What did you talk about that can inform us as a larger community and/or movement?
- What does this have to do with effective leadership?
- How can we help each other move through and/or address white fragility?

Closing and Key Takeaways

- White fragility is a deliberate and intentional manifestation of racism (i.e. it is designed to keep racism in place)
- White fragility does not serve POC and white fragility does not serve white people
- White fragility contributes to the purpose of racism, which is to keep people divided from each other and themselves
- Communities and organizations, as well as the leaders and members of communities and organizations, need to develop deliberate and intentional practices to combat white fragility and encourage/support key relationship building skills, including but not limited to comfort with discomfort, with not knowing, with making mistakes, and taking responsibility for our thoughts, speech, and actions

Section III Appendix



FACILITATION TIPS

**from Community Voices Leadership Development Curriculum*



Here are some simple suggestions of things you can concentrate on during the sessions that will help the group to become active and involved. When participants are motivated to be involved, they feel more a part of the group. You will often find specific directions in the sessions which will help you carry out these suggestions:

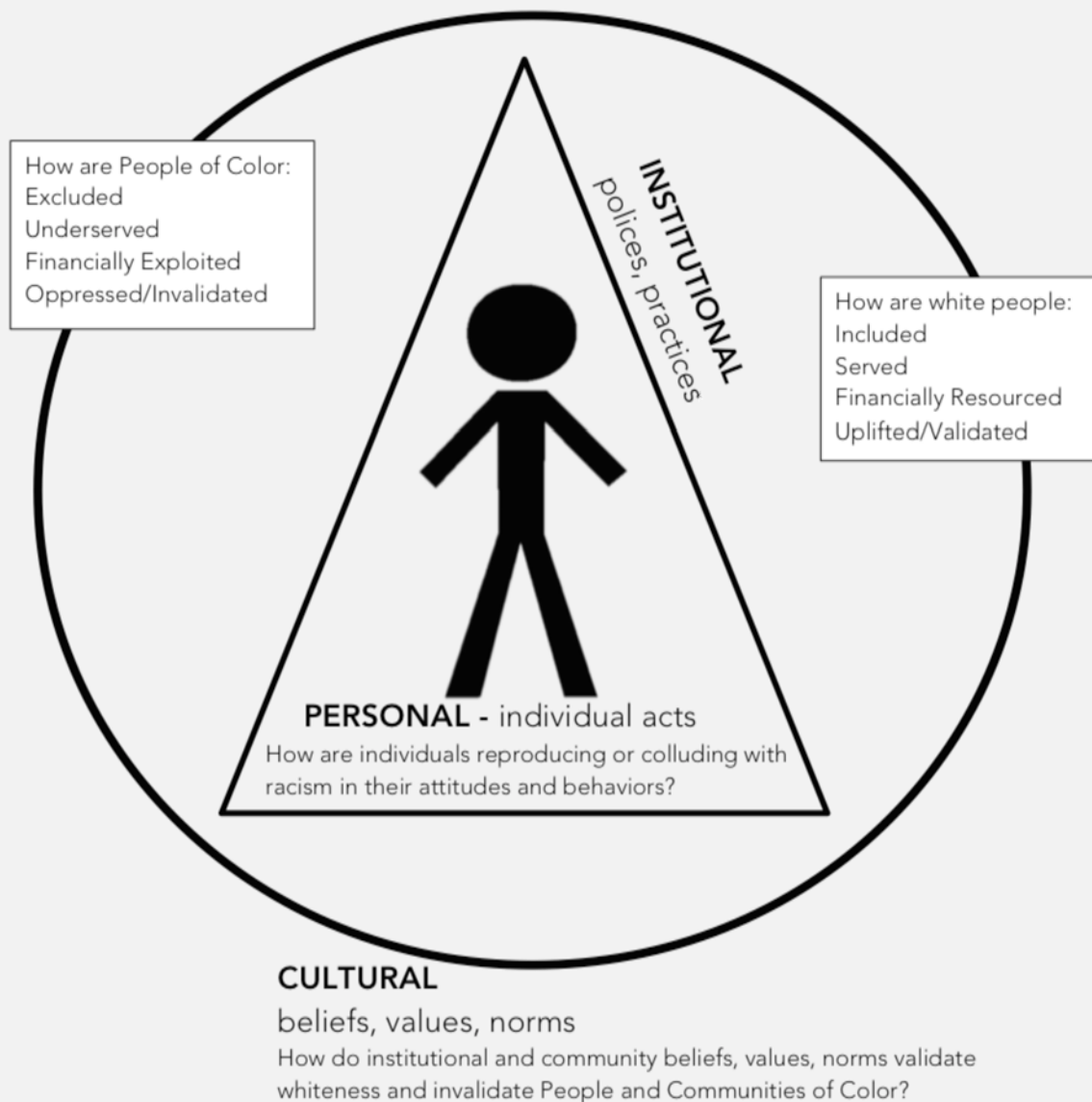
- ▶ Encourage participants to ask questions and offer ideas
- ▶ Think of ways that the participants can apply the information and skills they are learning
- ▶ Give the participants a chance to practice the skills
- ▶ Relate the skills and ideas to the participant's lives and experiences
- ▶ Summarize key points and major concepts for the participants
- ▶ Check the participants' progress to determine they are understanding and following along throughout the sessions not just at the end of the session
- ▶ Use simple, clear language so participants can understand what you say. Go over new or difficult words and unfamiliar terms

APPENDIX

Three Expressions of Racism (courtesy dR Works)

www.dismantlingracism.org

THREE EXPRESSIONS of RACISM . Using this chart, identify how institutional policies and practices reinforce individual acts and how cultural beliefs and norms reinforce institutional policies and practices. Consider how institutional policies and practices and cultural norms encourage you and your organization to participate and/or collude.



Active Listening (courtesy dR Works)



Artwork by Rini Templeton

active listening

When you are the one listening:

1. Listen with undivided, supportive and focused attention. Anything your partner says is OK. Avoid asking questions; allow your partner to decide what needs to be clarified and what doesn't. Do not interrupt with your own comments or stories.
2. Do keep the speaker focused on the question at hand in the limited time allowed; if you think it would help to repeat the prompt, you can. Don't be afraid to allow silence, though, which is often when the speaker is figuring out what they want to say.
3. Do whatever you normally do when you are listening to someone with focused attention, unless you discover it is distracting to the person talking. Some people like to make eye contact, some like to say 'yeah' and give encouragement that way, some like to nod or lightly touch the other person. Do whatever is appropriate for you.

When it is your turn to talk:

1. Use all the time you're allowed whether you think you need it or not.
2. Say whatever you want about the topic. It's your experience and you deserve to be listened to.
3. If you feel awkward, or don't know what to say next, that's OK. Just laugh or explain that you don't know what to say. Check out how you're feeling and talk about that.

LEADING A BREATHING MEDITATION

- Encourage people to find a relaxed, comfortable position with feet on the floor and back upright, but not too tight. Encourage people to rest their hands wherever they're comfortable. You might ask them to notice their tongue and place it lightly on the roof of the mouth or wherever it's comfortable. Invite them to close their eyes or bring a soft gaze to the eyes.
- Invite people to relax the body, while noticing its shape and weight. Invite people to become curious about the body—the sensations it experiences, the touch, the connection with the floor or the chair.
- Remind people to just breathe. Suggest they tune into the breath. Feel the natural flow of breath—in, out, not long, not short, just natural. Ask people to notice where they feel the breath in the body.
- At this point, you have any number of options, including:
 - invite people to collect any tension, worry, or anxiety that they are bringing from outside; collect it and tie it in a bundle, connect the bundle to a balloon and let it float into a corner of the room where it will be waiting for them at the end of the day if they still want it
 - invite people to remember that in our culture, breathing is a revolutionary act as too often those in power do not want us to breathe
 - invite people to set an intention for their time in the workshop and bring that intention back to the breath throughout the day as needed
 - invite people to notice how their mind may start to wander or start thinking about other things. Let them know this is not a problem, it's very natural. All they have to do is just notice that the mind has wandered, say "thinking" or "wandering" in their heads softly and then gently redirect attention back to the breathing.
 - create your own invitation
- Stay with the breath and encourage everyone to stay with the breath and breathing for three to five to seven minutes. Allow time for quiet and intentional breathing in silence.
- As you get ready to close the meditation, invite people to take 3 deep breaths (or 5, whatever makes sense for you). Using your own breath as a model, when you are done, invite people to open their eyes or bring their gaze back into focus and welcome people back into the space together.

Resources:

- Mindful Breathing: http://ggia.berkeley.edu/practice/mindful_breathing
- Science Shows Meditation Benefits Children's Brains And Behavior: <https://www.forbes.com/sites/alicegwalton/2016/10/18/the-many-benefits-of-meditation-for-children/#b5d80c7dbe33>
- Walking Meditation: https://ggia.berkeley.edu/practice/walking_meditation#

OTHER CREATIVE EXPRESSIONS:

POETRY

Our Poem

By CEFS Level II Racial Equity Training
Participants

sometimes I need refuge in color

love my caucus love my freedom
my feet flat on the ground

feeling home in cosmic, intellectual
opening I always have something to
learn

action needed: words alone will
isolate

I need to engage more
institutionally take time to ground in
equity

expanding my ability to apply
principles - relationship allows me to
learn, fail, and learn more

beautiful: people who do this work

name it,
face it,
own it

accountability, reflection,
group mind – know thyself

feeling unsettled have hope in
growth

together racial equity moves us
forward
together,
we can make a change

Yes
by William Stafford

It could happen any time, tornado,
Earthquake, Armageddon. It could
happen.
Or sunshine, love, salvation.

It could, you know. That's why we
wake
And look out – no guarantees
in this life.

But some bonuses, like morning,
like right now, like noon,
like evening.

Famous
by Naomi Shihab Nye

The river is famous to the fish.

The loud voice is famous to silence,
which knew it would inherit the earth
before anybody said so.

The cat sleeping on the fence is famous to
the birds
watching him from the birdhouse.

The tear is famous, briefly, to the cheek.

The idea you carry close to your bosom
is famous to your bosom.

The boot is famous to the earth,
more famous than the dress shoe,
which is famous only to floors.

The bent photograph is famous to the one
who carries it
and not at all famous to the one who is
pictured.

I want to be famous to shuffling men
who smile while crossing streets,
sticky children in grocery lines,
famous as the one who smiled back.

I want to be famous in the way a pulley is
famous,
or a buttonhole, not because it did
anything spectacular,
but because it never forgot what it could
do.

To be of use
by Marge Piercy

The people I love the best
jump into work head first
without dallying in the shallows
and swim off with sure strokes almost out of sight.
They seem to become natives of that element,
the black sleek heads of seals
bouncing like half-submerged balls.

I love people who harness themselves, an ox to a heavy cart,
who pull like water buffalo, with massive patience,
who strain in the mud and the muck to move things forward,
who do what has to be done, again and again.

I want to be with people who submerge
in the task, who go into the fields to harvest
and work in a row and pass the bags along,
who are not parlor generals and field deserters
but move in a common rhythm
when the food must come in or the fire be put out.

The work of the world is common as mud.
Botched, it smears the hands, crumbles to dust.
But the thing worth doing well done
has a shape that satisfies, clean and evident.
Greek amphoras for wine or oil,
Hopi vases that held corn, are put in museums
but you know they were made to be used.
The pitcher cries for water to carry
and a person for work that is real.

creative EXPRESSIONS:

MUSIC, audio, VISUALS

Big Brother, From "Talking Book",
Lyrics and Music by Stevie Wonder
Youtube: [Live performance, Madrid Spain; 1995](#)

Lyrics

Your name is big brother
You say that you're watching me on the tele,
Seeing me go nowhere,
Your name is big brother,
You say that you're tired of me protesting,
Children dying everyday,
My name is nobody
But I can't wait to see your face inside my door ooh
Your name is big brother
You say that you got me all in your notebook,
Writing it down everyday,
Your name is I'll see ya,
I'll change if you vote me in as a pres,
The President of your soul
I live in the ghetto,
You just come to visit me 'round election time
Da da da da da da,
Da da da da da, do do do, do do
Do do do do do do, do do
I live in the ghetto,
Someday I will move on my feet to the other side,
My name is secluded, we live in a house the size of a matchbox,
Roaches live with us, wall to wall
You've killed all our leaders,
I don't even have to do nothin' to you,
You'll cause your own country to fall
Songwriters: Stevie Wonder
Big Brother lyrics © EMI Music Publishing, Sony/ATV Music Publishing LLC
[Artist: Stevie Wonder](#)
[Album: Talking Book](#)
[Released: 1972](#)
[Genre: Classic soul](#)
"I Wish I Knew How It Feels to Be Free"

Written by Billy Taylor, performed by Nina Simone
Youtube: [Live Performance Paris, France, 1968](#)

Lyrics

I wish I knew how
It would feel to be free
I wish I could break
All the chains holding me
I wish I could say
All the things that I should say
Say 'em loud say 'em clear
For the whole round world to hear
I wish I could share
All the love that's in my heart
Remove all the bars
That keep us apart
I wish you could know
What it means to be me
Then you'd see and agree
That every man should be free

I wish I could give
All I'm longin' to give
I wish I could live
Like I'm longin' to live
I wish I could do
All the things that I can do
And though I'm way over due
I'd be starting a new

Well I wish I could be
Like a bird in the sky
How sweet it would be
If I found I could fly
Oh I'd soar to the sun
And look down at the sea
Than I'd sing cos I know - yea
Then I'd sing cos I know - yea
Then I'd sing cos I know
I'd know how it feels
Oh I know how it feels to be free

"Ain't Got No"

Music by Nina Simone

Youtube: [Live Performance, Harlem Music Festival, 1969](#) (captions in Spanish)

Lyrics:

ain't got no home, ain't got no shoes
Ain't got no money, ain't got no class
Ain't got no skirts, ain't got no sweater
Ain't got no perfume, ain't got no bed
Ain't got no man
Ain't got no mother, ain't got no culture
Ain't got no friends, ain't got no schoolin'
Ain't got no love, ain't got no name
Ain't got no ticket, ain't got no token
Ain't got no god
Hey, what have I got?
Why am I alive , anyway?
Yeah, what have I got
Nobody can take away?
Got my hair, got my head
Got my brains, got my ears
Got my eyes, got my nose
Got my mouth, I got my smile
I got my tongue, got my chin
Got my neck, got my boobies
Got my heart, got my soul
Got my back, I got my sex
I got my arms, got my hands
Got my fingers, got my legs
Got my feet, got my toes
Got my liver, got my blood
I've got life, I've got my freedom
I've got life
I've got the life
And I'm going to keep it
I've got the life

Songwriters: Galt Mac Dermot / Gerome Ragni / James Rado
Ain't Got No - I Got Life lyrics © Sony/ATV Music Publishing LLC

The Rise of the Black Messiah (Lyrics)

by Amy Ray, The Indigo Girls

They called you the rise of the Black Messiah
like so many boys before you
And they'll be more, more to follow
threatening and hard to swallow
I'm sitting underneath the hanging tree
-me and the ghost of the KKK
Poor man's gallows in the middle of the wood
-saddest tree that ever stood

My friend you tell of slavery's end
but have you heard of mass incarceration
That ol Jim Crow just keeps getting born
with a new hanging rope
for the black man's scourge
Hey Ol Man River what do you know
of that plantation they call Angola?
The devil spawned a prison there-
the saddest farm that ever lived
Your great granddaddy he worked that land
with shackles on his feet and hands
He built them levees he chopped that cane
he died in the mud in his chains
Now you stand where he once stood -
shackles on you all the same

But he's gonna rise, yeah he's gonna rise
and all them lynchers are gonna be damned
When outta that mud walks a brand new man

call you The Rise of the Black Messiah
and said they'd do any damn thing they could to keep ya-
You and your brothers from spreading the word-
the gospel of freedom and the black man's worth.

40 years in solitary, consider the man

that they just can't bury
I got this letter in my hand,
saying tell this story when you can
He's gonna rise, he's gonna rise
and all them lynchers are gonna be damned
When outta that hole walks a brand new man

Learning Growing Changing

Lyrics By Dead Prez

[Intro]

We could grow
We could develop
As we know, the heaven is not a place
And happiness lives in the heart
Long as the world keep turning
I do years, we keep on learning
Ya heard?

[Hook]

Keep on learning, and soaking up game
We gon make mistakes, we gon go through some things
Keep on growing, keep on soaking up game
If something ain't working, don't be afraid to change

[Verse 1]

Nobody know it all, as soon as you think you do – that's when you fall
We gotta do more than survive, we must evolve
Things change just when you think you seen it all
We trip, we stumble but we get back and strike
Each day, all the way, one step at a time
Don't wanna let my ego and pride make me blind
The elders say "when you stop growing – that's when you die"
The one who gets the knowledge is the one who asked "why?"
Through the course of life, you gon taste some humble pie
But I love it – it makes me appreciate the things that I take for granted
Gaining insight and understanding
Each one, teach one, we got to pass it on
Keep doing the knowledge, building and had in all
We're fake that need assumption
That nobody knows everything but everybody knows something

[Hook]

[Verse 2]

The more you know, the more you know – you don't know
And if you don't know there's more you can know then you won't grow
What you don't know can hurt you, discipline is a virtue
You gotta ask the right questions
It helps you go into cycles and cyphers and spirals
Information is viral, it infects you
It's contagious and have you going through stages
Like deny, you don't believe that, no, we didn't do that
Then reality set in, there's no disputing the facts
Yo I'm sorry if I woke you up, but when I open up
It's like I'm smoking but I'm high off the people, watch me soak it up
Huey said the best education is observation and participation
Study how the people be relating
Different points of views turn bad news to good news
See, it's kinda like some shoes cause they gotta make you move
Treat it like organic food, make it something you can chew
Information you can use, make it something you can do

[Hook]

[Interlude]

Aye man, it's okay to say you don't know
That's when you let go your ego
You're free from all illusion, dig?
Can't make moves in confusion
Don't look for conflict, man
Always look for the solution
And my pop said "humility is a sign of wisdom"
But to really soak it in, now that's a different kind of listening
See men sharpen men, and every day is another lesson
And it's not fair you only learn man, it's a blessing
And as the Buddha says, "nothing lasts forever"
You gotta manage your expectations
The less we pray, the less we suffer
And this way we awaken
Right understanding
Right thought
Right speech
Right action

Right livelihood
Right effort
Right mindfulness
Right focus
Keep soaking
Soak it up

[Hook]

A Compilation of Shared Racial Equity Resources via CORE Listserv

Equitable Policy	<p>How Economic Equity Helps Us All</p> <p><i>"In fact, when the nation targets support where it is needed most—when we create the circumstances that allow those who have been left behind to participate and contribute fully—everyone wins. The corollary is also true: When we ignore the challenges faced by the most vulnerable among us, those challenges, magnified many times over, become a drag on economic growth, prosperity, and national well-being."</i></p> <p>Full Stanford Social Innovation Review article here: https://ssir.org/articles/entry/the_curb_cut_effect?platform=hootsuite</p>
Economic Equity	<p>'Who Owns Southern Food' by John T. Edge and Tunde Wey http://www.oxfordamerican.org/magazine/item/870-who-owns-southern-food</p> <p>Jun 3, 2016 - In late March, Eater published a Hillary Dixler essay, "How Gullah Cuisine Has Transformed Charleston Dining." ... I took small offense, declaring myself a citizen of the world who revels in okra slime, just as I recognize the West African roots of Southern food. Since then, Tunde ...</p> <p>Food First/ The Institute for Food and Development Policy Backgrounder written by Elsadig Elsheikh, Global Justice Program Director at Haas Institute for a Fair and Inclusive Society at UC Berkeley, as a part of our <i>Dismantling Racism in the Food System</i> series: Race and Corporate Power in the US Food System: Examining the Farm Bill</p> <p>DemocracyNow Feature on Standing Rock Dakota Access Pipeline <i>North Dakota, more than a thousand indigenous activists from different tribes have converged at the Sacred Stone Spirit Camp, where protesters are blocking construction of the proposed \$3.8 billion Dakota Access pipeline. Protesters say the pipeline would threaten to contaminate the Missouri River, which provides water not only for the Standing Rock Sioux Tribe, but for millions of people downstream. For more, we are joined by Winona LaDuke, Native American activist and executive director of the group Honor the Earth. She lives and works on the White Earth Reservation in northern Minnesota.</i> http://m.democracynow.org/stories/16546 (approx. 11mins)</p> <p>Slate article: Food Deserts Aren't the Problem <i>"The difference between 'surviving and thriving'".</i> http://www.slate.com/articles/life/food/2014/02/food_deserts_and_fresh_food_access_aren_t_the_problem_poverty_not_obesity.html</p> <p>FoodFirst Dismantling Racism Series <i>"In nearly every aspect—socially, economically, politically, and environmentally—the US food system is characterized by widespread inequity. This inequity, however, is not inevitable, but is orchestrated and perpetuated by structural racialization and corporate power."</i> You can read the Backgrounder and download it in full here: http://foodfirst.org/publication/race-and-corporate-power-in-the-us-food-system-examining-the-farm-bill/</p>
Equitable Access & Procurement	<p>Good Food For All Five Primers to Equitable Procurement Strategies:</p> <p><i>"Many groups, coalitions, governments and schools across the country are interested in the Good Food Purchasing Program, and I hope these primers can help fuel the conversations on the ground. We recently celebrated Oakland Unified School District adopting the policy! Conversations about GFPP have been popping up across the country: Denver, Austin, Minneapolis/St. Paul, NYC, Madison, Chicago... and more! If you know</i></p>

	<p>any interest in GFPP, please share these one-pagers and encourage them to reach out to the center and to Christina Spach at Food Chain Workers Alliance (christina@foodchainworkers.org). "</p> <p>The 5 primers are available for you to download and share, here.</p> <p>Please also make sure you read the Background Info document. This lists the purpose and intent behind the project, as well as the many folks who contributed to the development of these primers.</p>
Education, Analysis & Research	<p>dR Works Resource Page http://www.dismantlingracism.org/links-to-resources.html</p> <hr/> <p>American Association of Colleges and Universities: Truth, Racial Healing and Transformation edition. http://www.aacu.org/liberaleducation</p> <p><i>AAC&U has joined with more than a hundred diverse organizations and individuals as partners in the W.K. Kellogg Foundation's Truth, Racial Healing & Transformation enterprise. With particular attention to the role of higher education, this special issue provides an overview of this wide-ranging effort to heal racial divides in communities across the country.</i></p> <hr/> <p>CNN Post-Election clip Van Jones' analysis on "whitelash" CNN Anchor Van Jones shares his post-election 2016 analysis of how the impending demographic shift impacted the presidential election of 2016.</p> <hr/> <p>Kirwan Institute Implicit Bias Review Article on Implicit Bias by the Kirwan Institute (pages 12-38). In addition, we ask you to take an implicit bias test related to race. This test has been created by the Implicit Bias Project. We will have an opportunity to discuss the experience of taking the test and seeing our results.</p> <hr/> <p>Food First Dismantling Racism in the Food System Series with Policy Briefs Multi-part, multi-authored series on 'Dismantling Racism in the Food System', that you may want to check out. Each brief backgrounder is downloadable as a pdf; some are available in languages other than English. Notes: (1) I think they may accept/invite future backgrounders from new authors, so if you're interested please contact them. They write "Food First invites contributions on this topic from authors engaged in research and community action to dismantle racism in the food system. Different aspects of the topic can include land, labor, finance, food access, nutrition, food justice and food sovereignty organizations." (2) The links below go to specific backgrounders; however there are many more at this general list: https://foodfirst.org/publication-type/backgrounder/ (3) And policy briefs and academic publications, among other publication types... <i>In this series we seek to uncover the structural foundations of racism in the food system and highlight the ways people, communities, organizations and social movements are dismantling the attitudes, institutions and structures that hold racism in place. Food First is convinced that to end hunger and malnutrition we must end injustices in the food system. Dismantling the injustices of racism in the food system, in the food movement, in our organizations and among ourselves is fundamental to transforming the food system and our society.</i> FOOD—SYSTEMS—RACISM: FROM MISTREATMENT TO TRANSFORMATION. By Eric Holt-Giménez and Breeze Harper, Winter/Spring 2016. Race and Corporate Power in the US Food System: Examining the Farm Bill, Elsadig Elsheikh, 06.06.2016</p>

[The Roots of Black Agrarianism](#). Gail Myers and Owusu Bandele. 08.25.2016

The Kirwan Institute for the Study of Race and Ethnicity has released the fourth edition of its annual *State of the Science Implicit Bias Review*. Expanding on previous *Reviews*, the report highlights current trends in the field of race and cognition; more specifically, the connection between implicit bias and outcome disparities in a variety of domains.

<http://kirwaninstitute.osu.edu/wp-content/uploads/2016/07/implicit-bias-2016.pdf>

Slate.com Article by Dr. Michelle Alexander

"I have struggled to find words to express what I thought and felt as I watched the videos of Alton Sterling and Philando Castile being killed by the police. Last night, I wanted to say something that hasn't been said a hundred times before. It finally dawned on me that there is nothing to say that hasn't been said before. As I was preparing to write about the oldness of all of this, and share some wisdom passed down from struggles of earlier eras, I heard on the news that 11 officers had been shot in Dallas, several killed from sniper fire. My fingers froze on the keys. I could not bring myself to recycle old truths. Something more is required. But what?"

Here's Michele Alexander's Slate article in its entirety. Feel free to share

others. http://www.salon.com/2016/07/08/criminalizing_the_hustle_policing_poor_peoples_survival_strategies_from_erin_garner_to_alton_sterling/

PolicyLink's National Equity Atlas

The [National Equity Atlas](#), a powerful online data and policy tool that helps local advocates track, measure and make the case for equitable growth. This webinar is designed for organizations that are working to advance racial and economic equity across many policy domains.

Refusal as a Research Method

Interesting article....

"Complex in the thought process and in the quest for integrity." – Dr. John O'Sullivan

<http://discardstudies.com/2016/03/21/refusal-as-research-method-in-discard-studies/>

Via Race Forward:

"Stories have power. They offer transportive experiences that move people, help them see they are part of a community, and can strengthen belief in a big idea."

[Visual storytelling](#) in particular—whether it's a photo series, an online video, a long-form documentary, or virtual reality—capture our attention, generate empathy, and move us to take action.

Our goal: to strengthen your ability to connect the art of storytelling to the act of social change.

Learn more in a new Ford Foundation blog post "[How to be a better storyteller: Five questions social change makers need to ask](#)," written by Culture Lab Director Tracy Van Slyke and Race Forward Executive Director Rinku Sen.

Visual mediums can be particularly powerful in shifting and shaping narratives that advance social justice.

Through visual stories—a series of photos, online video, long-form documentary, or even an illustrated fictional journey—changemakers can communicate for impact and lay out a compelling vision that leads to real change.

We have new digital storytelling tools at our disposal—now we need to understand what it will take to use this new media and technology to tell stories that are truly transformational.

And download these exciting new resources:

- [Build Your Own Creative Team: A Matchmaking Tool](#)
For advocates and media makers to explore and understand each other's motivations and goals; support "getting to know you" conversations; and help design specific projects and partnerships.
- [Know Your Audience: A Visualization Tool](#)
Knowing your audiences—who they are, their passions, fears, and influences—helps determine your story strategy and creative process. This simple interactive tool helps you visualize core and reach audience personas and apply those insights to create a powerful story for social change.
- [Choose Your Creative Path: A Story Format Wheel](#)
Designed to help you easily learn about, compare, and choose among seven visual storytelling formats from mobile videos to virtual reality.
- [Harnessing Documentaries for Social Change](#)
This resource guide offers changemakers a compendium of strategies and tactics to build campaigns, engage audiences, and work with media makers around visual stories.

These resources were co-developed over two years by Culture Lab and Race Forward for the dozens of campaigners, communicators, media-makers, and creative strategists from the fields of racial and gender justice, economic and immigrant rights, a fair democracy, and more who have been part of our Visual Storytelling for Social Change pilot program. And now we are excited to share them with you.

[Download the Resources](#)

Media/Storytelling and Intellectual Freedom

TedTalk
by [Chimamanda Ngozi Adichie: The Danger of a Single Story](#).

Children's Author Faith Ringgold on Storytelling

One of my favorite children's illustrators and storytellers. I thought this article is fitting in that we talk about the role of story sharing and use of different mediums to convey messaging and shift narratives in our food work.

Interesting article below:

http://www.artnews.com/2016/03/01/the-storyteller-faith-ringgold/?utm_medium=email&utm_campaign=ARTnews+Headlines+03-01-16+2&utm_content=ARTnews+Headlines+03-01-16+2&utm_cid=e1581d66dc95ffd4deb6b6803da5fa9e&utm_source=Email+marketing+software&utm_term=The+Storyteller+Faith+Ringgold

	<p>The 3rd edition of the annotated bibliography "Structural Racism Present in the US Food System" Now available at the MSU Center for Regional Food System's website – see the link below. This edition has more than 20 new entries as well as the digital object identifier (doi) for most of the peer-reviewed publications. Support for this publication comes in part from the W.K. Kellogg Foundation.</p> <p>http://foodsystems.msu.edu/uploads/files/structural_racism_food_system_annotated_bib_3rd_edition_.pdf</p> <p><i>"I am excited to share with you the second backgrounder installment of our chapters on Black Agrarianism, Resistance. The Food First publication, Land Justice: Re-imagining Land, Food, and the Commons, will be released February 2017! I hope you enjoy reading it as much as we enjoyed writing it (I co-authored the chapter with several folk including Savi Horne, Executive Director of the North Carolina Association of Black Lawyers Land Loss Prevention Project). We plan to secure funding in order to write a larger anthology on Black Agrarianism/Land Tenure in the United States. Create a beautiful day."</i> – via Dr. Ricardo Salvador, Union of Concerned Scientists</p> <p>https://foodfirst.org/publication/black-agrarianism-resistance/</p> <p>https://foodfirst.org/new-book-project-on-land-justice-in-the-united-states/</p>
Visibilizing History	<p>Michael Twitty podcast: Addressing Racial Inequity in the Southern Kitchen nice listen</p> <p>https://soundcloud.com/munchies/17-michael-twitty-addressing</p> <p>https://www.washingtonpost.com/lifestyle/food/his-paula-deen-takedown-went-viral-but-this-food-scholar-has-more-on-his-mind/2016/02/12/f83900f8-d031-11e5-88cd-753e80cd29ad_story.html?postshare=2331455628199062&tid=ss_tw</p> <p>Michael Twitty CFSA Conference address https://www.youtube.com/watch?v=pGgnbvIU17Q</p> <p>Reconciliation, Healing & Belonging</p> <ul style="list-style-type: none"> • comfort food - slow cook something familiar. that reminds you of people and family you love - http://www.soulfoodandsoutherncooking.com/african-american-recipes.html • remember the breaths that Michelle and Tema led us through at our dR works training, planting our feet firmly on the ground below us. • Read or listen to something that makes you smile, reflect, dance or cry. This poem by Adrienne Rich was shared with me by Tema: <p><i>My heart is moved by all I cannot save so much has been destroyed I have to cast my lot with those who, age after age, perversely, and with no extraordinary power, reconstitute the world</i></p>

Path to Reconciliation	<p>Michelle Alexander – The Need for a Moral Spiritual Awakening</p> <p><i>"Solving the crises we face isn't simply a matter of having the right facts, graphs, policy analyses, or funding. And I no longer believe we can "win" justice simply by filing lawsuits, flexing our political muscles or boosting voter turnout. Yes, we absolutely must do that work, but none of it — not even working for some form of political revolution — will ever be enough on its own. Without a moral or spiritual awakening, we will remain forever trapped in political games fueled by fear, greed and the hunger for power."</i> -Michelle Alexander</p> <p>Full read here: https://radicaldiscipleship.net/2016/09/18/something-much-greater-at-stake/</p> <hr/> <p>WKKF Truth, Racial Healing and Transformation Summit Resource Guides</p> <p>http://www.racialequityresourceguide.org/TRHTSummit?utm_source=ActiveCampaign&utm_medium=email&utm_content=Welcome+to+the+TRHT+Summit%21&utm_campaign=TRHT+Monday+-+12%2F5%2F16</p>
2016 In-Between Readings and Resources	<p><u>November 2016</u></p> <p>links related to our Oct racial bias discussion:</p> <p>MTV's 7 day bias cleanse (yes, not "totally" a joke) based on Kirwan Institute's work: http://www.lookdifferent.org/what-can-i-do/bias-cleanse</p> <p>Here are the Clark Doll test videos (many more if you google): a girl like me: https://www.youtube.com/watch?v=z0BxFRu_SOW CNN 2010: https://www.youtube.com/watch?v=DYCz1ppTjiM</p> <p>CJ Suitt's "Would I be Shot" podcast: http://wunc.org/post/episode-10-would-i-be-shot#stream/0</p> <p>resource list of children's books by and about POC: https://foodwaysproject.com/2015/08/01/25-childrens-books-featuring-poc-characters-that-you-can-sink-your-teeth-into/</p> <hr/> <p><u>October 2016</u></p> <p>This month we will read an article on Implicit Bias by the Kirwan Institute (pages 12-38). In addition, we ask you to take an implicit bias test related to race. This test has been created by the Implicit Bias Project. We will have an opportunity to discuss the experience of taking the test and seeing our results.</p> <hr/> <p><u>August 2016</u></p> <p>Our Starter Resource is a TedTalk by Chimamanda Ngozi Adichie: The Danger of a Single Story.</p> <hr/> <p><u>May 2016</u></p> <p>We will be reading the following articles on calling in (vs. calling out), white fragility and will incorporate some role playing into the agenda, as requested in some of the feedback we have received!</p> <p>Calling In/Out: http://everydayfeminism.com/2015/03/calling-in-and-calling-out/ http://everydayfeminism.com/2015/01/guide-to-calling-in/</p>

Also this [article on white fragility](#)

April 2016

This week we will watch [Race Forward's video series](#) on systemic racism.

This month is Poetry month! In celebration of poetry and expression, Shorlette made the beautiful suggestion to read some lyrics/poetry that connect to this work.

Please listen to and see lyrics for the Indigo Girl's The Rise of the Black Messiah (song and lyrics attached).

...and for a little inspiration for learning, listen to Dead Prez's [Learning, Growing, Changing](#) (see lyrics attached).

March 2016

This week, in honor of Women's Month, we will be reading two pieces that paint pictures of women of color in agriculture. Please read [Shining a Light in Dark Places:Raising Up the Work of Southern Women of Color in the Food System](#) researched and written by the lovely Shorlette Ammons!

Please read as much as you can with special emphasis on the sections, Introduction and Changing the Narrative...

...and [Injustice On Our Plates: Immigrant Women in the U.S. Food System](#) (pgs. 4-5 & 21-25).

January 2016

This month, [the reading](#) is an article called Tractors, Ritual Baths, and Dismantling Racism: Welcome to Black and Latino Farmers Immersion. We will discuss the contents of the article coupled with other suggested topics from the feedback we received from you! We continue to welcome feedback from everyone so that we can continue to mold and shift the In-between space together.

Terminology and Language Worksheet

Draft Mission for CEFS “Creating Racial Equity in the Food System” Initiative

The creating racial equity in the food system initiative of CEFS is a long-term commitment to work collaboratively with community and grassroots groups to address root causes of food systems inequities and build collective solutions. Our approach begins with developing an understanding, analysis and shared language of the impacts of structural racism in our food system. Our commitment is to be a part of this transformative process.

Terms – *Note: This document is not meant to be an exhaustive list of definitions. We seek to offer a working framework of key terms that will support our initiatives in using language intentionally as a unified space.*

Racial Equity - Racial Equity is the condition that would be achieved if one’s racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequalities not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or fail to eliminate them²

Implicit bias (bias) - Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. ³

Levels to Address Racial Equity & Alternative Vocabulary		
Definition	Colorlines Term	dR Works Term
Racist acts that one person does to another	Individual	Personal
The deliberate or indirect affect of institutions benefitting some in its policies, practices and procedures while under value some and privilege others	Institutional/Systemic	Institutional
Cumulative impacts of racial disparity over time	Structural	Cultural

²Center for Assessment and Policy Development).

³ (Blair, 2002; Redmond, 2004a, Lee 2013) Implicit Bias Review, Kirwan Institute p.16.

Social justice - A general term intended to encompass actions and processes that facilitate equity, dignity and fairness amongst people from various backgrounds and identities.

Food justice - Food justice challenges inequalities within food and environmental systems, promoting humanity based on the value that access to fresh, healthy, affordable and culturally significant food is a human right.

Equity and Equality (why we use "equity") - Equality is based on ideals that promote access to resources as a means to accomplish fairness in a given society. Equity is an alternative, process oriented concept that challenges the idea that everyone needs the same resources in societies that have multi-systemic, historical, unjust stratification that frame the personal, institutional and cultural freedoms in a given society.

TAKING ACTION for RACIAL JUSTICE

Taking action for racial justice can be guided by these 7 principles:

1. Use organizing mind; focus on your circle of influence
2. Identify explicit goals
3. Speak to, serve, empower, engage those on the margins
4. Think and act collectively
5. Be accountable to people and to principles
6. Know yourself
7. Work on all three interdependent levels - personal, institutional, cultural

ORGANIZING MIND

This principle is grounded in the wisdom of experienced and effective community organizers. To use organizing mind means that we begin by looking around to see who is with us, who shares our desires and our vision. We then build relationships with those people. So, for example, if we find one other person to work with, then the two of us find another 2 people, then the four of us find another 4 people and so on. Organizing mind is based on the idea of "each one reach one" (thank you Sharon Martinas) in ways that build relationships, community, solidarity, and movements.



Organizing mind helps us to focus on who and what is within our reach so we can build a larger group of people with whom to work and play and fight for social justice.

Artwork by Ricardo Levins Morales

This principle is closely tied to the work of Stephen Covey (*The Seven Habits of Highly Effective People*, 1992), which is its turn based on the work of Viktor Frankl (*Man's Search for Meaning*, 2006). Covey speaks to the importance of focusing on our circle of concern, which helps us build our individual and collective power and effectiveness.



Frankl, a Jewish psychotherapist, was imprisoned in a series of concentration camps during WWII and spent much of his time observing the behavior of his fellow prisoners and the Nazi prison guards. He noticed how some prisoners were more “free” than their guards because of how they used the space between what happened to them and how they chose to respond.

Frankl then defined “freedom” as that space between what happens to us and how we choose to respond.

The circle of concern includes the wide range of concerns that a person or community has, including everything from a (public) health problem to the threat of war (what happens to us). The circle of influence includes those concerns that we can do something about (how we choose to respond). Proactively focusing on our circle of influence magnifies it; as a result our power and effectiveness build. Reactively focusing on concerns that are not within our circle of influence, on what’s not working or on what others can or should be doing, makes us much less effective. It also leads us to blame and/or wait for others to change before we act, which leads to a sense of frustration and powerlessness.

The connection to organizing mind is that too often we focus on people who are too far away from us (our circle of concern) rather than on those who are closer who we haven’t yet organized to work with us (our circle of influence). When we hear ourselves or others complain “we’re preaching to the choir,” then a response using organizing mind is “yes, we need to make sure the choir is in tune.” When we complain about the apathy or disinterest of those we are trying to reach, this is often a sign we are too focused on who is not yet with us and we need to refocus on who is, even if it’s only one or two other people.

EXPLICIT GOALS

We all know how easy it is to “talk the talk” – and the talk of racial justice is deeply compelling. This principle asks us to tie the talk of social justice to explicit goals so that people and communities have



a clear sense of what racial justice looks like up close and personal. When people in communities or institutions make a racial equity commitment, they often have little to no idea of what that commitment means in terms of their role, their job, or their responsibility. Those leading the change must build a team that can help people identify what racial justice looks like in their sphere of influence, whether it is working for a policy goal to stop deportations or an internal organizational goal to insure clear communication across language and cultural differences.

HONOR and BUILD POWER ON THE MARGINS



This principle comes to us from the transgender community and the writing/thinking of Dean Spade. Spade, a founder of the Sylvia Rivera Law Project, talks about how strong equity goals are best designed when they honor and build power and agency of those most on the margins. This principle recognizes that when we frame goals and strategies in ways that benefit those on

the margins, we're framing goals and strategies that benefit all of us, directly and

indirectly. One example is health benefits; when we fought (or fight) for health coverage for domestic partners, that goal and the strategy to reach it still leaves unpartnered, trans, queer, single, unemployed, those in other than traditional relationships and a large range of poor people vulnerable. Crafting and fighting for health care that covers all of us achieves more equity and builds a larger caring community. We also want to keep in mind that people and communities on the margins already have power and are often using that power strategically and well, even when that power is regularly invisibilized by traditional power brokers. That said, we also know that one of the ways that oppression works is to take power from people and communities targeted by those in control; sometimes we have to work to remember our own power.

THINK AND ACT COLLECTIVELY AND COLLABORATIVELY

We live in a culture enraptured by the idea of the single hero riding in on a white horse (or a intergalactic spaceship) to save the day. We are all of us raised by institutions (schools, the media, religious institutions) that reinforce the idea of individual achievement and heroism. The reality is that our history and particularly the history of the arc of social justice is a history of movements. This principle is based on the idea that we save and are saved by each other.

By design, the dominant culture insures that we have a very weak collective impulse; the collective impulse that people and communities held originally (Indigenous nations and cultures) or brought with them from other countries and cultures has been systematically erased in the service of racism. This means that we have to teach each other and ourselves to collaborate and act collectively. We can look for guidance to those people and communities whose resilience has preserved that impulse.



Artwork by Ricardo Levins Morales

Acting collaboratively and collectively means that we build strong and authentic relationships that enable us to act in concert with each other from a place of wisdom collaboratively and collectively gathered. It also means that we learn from our mistakes rather than pretend we never make them.

ACCOUNTABILITY

A central principle of every social justice movement is the power of building relationships in the service of community.



Artwork by Ricardo Levins Morales

In working for racial justice, we are asked to disrupt the traditional models that assume formally educated white people are better equipped to lead and/or address problems, even and especially in communities where they have few authentic relationships.

Accountability is a form of solidarity, one that acknowledges the deep conditioning of all of us into a racist construct that places white at the top while systematically devaluing people and communities of color. In this culture, we are taught to hoard power, win at all costs, see "other" as threat, and live in increased anxiety

about losing our share of the so-called pie. As a result, we are separated not just from each other but from ourselves. Accountability becomes a way to reconnect through the power of authentic relationship across these false yet powerful divides.

Accountability is also a form of discernment around how to live into shared values or principles. Principles help us focus beyond our own socialized confusions. Social justice values or principles are collectively created, grounded in the generational wisdom of elders, what we have learned from history, our experience, our understanding of the Creator and/or environment, and our desires for liberation.

Another way of saying this is that if we are just accountable to people, we can get in trouble if the people we're accountable to are acting out of confusion; this is where our principles help keep us grounded. If we are accountable only to principles, we tend to lose sight of the people that we are in relationship with, so our relationships can help us understand the nuance and complexity of honoring our principles.

KNOW YOURSELF

Taking action for racial justice requires a level of self-awareness that allows us to be clear about what we are called to do, what we know how to do, and where we need to develop. Another way of thinking about this is that we have a responsibility to know our strengths, our weaknesses, our opportunities for growth, and our challenges. Knowing ourselves means that we can show up more appropriately and effectively to the work, avoid taking on tasks we are not equipped to do well, ask for help when needed, and admit when we don't know what we're doing or claim our skills gracefully when we do.



White supremacy and racism affects all of us; we internalize cultural messages about our worth or lack of worth and often act on those without realizing it. We also tend to reproduce dominant culture habits of leadership and power hoarding, individualism, and either/or thinking. We may be dealing with severe trauma related to oppression. We may be addicted to a culture of critique, where all we know to do is point out what is not working or how others need to change.

Doing our personal work so that we can show up for racial justice is, ironically, a collective practice. We need to support each other as we work to build on our amazing strengths – our power, our commitment, our kindness, our empathy, our

bravery, our keen intelligence, our sense of humor, our ability to connect the dots, our creativity, our critical thinking, our ability to take risks and make mistakes. We also need to support each other as we work to address the effects of trauma and the dis-ease associated with white supremacy and racism. We do this by calling each other in rather than out. We do this by holding a number of contradictions, including that we are both very different as a result of our life experience and we are also interdependent as a growing community seeking and working for justice. We do this by taking responsibility for ourselves and how we show up to facilitate movement building.

WORK ON ALL THREE LEVELS



Artwork by Ricardo Levins Morales

Racism shows up on three levels: personal/interpersonal, institutional, and cultural. This means that liberation shows up on all three as well. Working for racial justice means we need to work on each of the three levels. If our organization or community offers expertise and skills in two of the three, we can intentionally partner with organizations and communities working on the other. For example, an organizing initiative focused on teachers in a mid-size southern city is offering yoga classes for their members, led by yoga teachers committed to tying their practice to the vision of building a strong public education for all.

We must avoid being so focused on one aspect of liberation that we ignore or even disdain the others. We are all familiar with the individual committed to fighting for justice in the world while sacrificing relationships with friends or family or, in some cases, engaging in violence towards family members as a release for unexamined feelings. We are too familiar with social justice organizations that exploit the people doing the work of the organization. Similarly, we also know individuals who spend so much time engaged in personal reflection that they become lost to the movement and organizations who focus on personal work without tying that work to movement building.

An example of work on all three levels is an emerging national network of racial justice activism. The network is grounding leadership in a practice called somatics, which is designed to support transformational change rooted in the belief that we benefit from understanding how trauma impacts us. The work of understanding our own personal relationship to trauma is done as a collective practice in the service of developing our individual and collective capacity to facilitate the day-to-day work of movement building.

“For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.”

~ [Nelson Mandela](#)

“Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me. “

~ [Nelson Mandela](#)



**CHIMAMANDA NGOZI ADICHIE:
THE DANGER OF A SINGLE STORY
[FULL TRANSCRIPT]
TEDGLOBAL 2009 · 18:49 · FILMED JUL 2009**

[0:11]

I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story." I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So I was an early reader, and what I read were British and American children's books.

[0:38]

I was also an early writer, and when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading: All my characters were white and blue-eyed, they played in the snow, they ate apples,

[1:03]

(Laughter)

[1:05]

and they talked a lot about the weather, how lovely it was that the sun had come out.

[1:09]

(Laughter)

[1:11]

Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow, we ate mangoes, and we never talked about the weather, because there was no need to.

[1:25]

My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was.

[1:35]

(Laughter)

[1:36]

And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

[1:43]

What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

[2:14]

But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

[2:35]

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

[2:58]

I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So, the year I turned eight, we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes, to his family. And when I didn't finish my dinner, my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing." So I felt enormous pity for Fide's family.

[3:42]

Then one Saturday, we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

[4:12]

Years later, I thought about this when I left Nigeria to go to university in the United States. I was 19. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey.

[4:41]

(Laughter)

[4:44]

She assumed that I did not know how to use a stove.

[4:48]

What struck me was this: She had felt sorry for me even before she saw me. Her default position toward me, as an African, was a kind of patronizing, well-meaning pity. My roommate had a single story of Africa: a single story of catastrophe. In this single story, there was no possibility of Africans being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.

[5:20]

I must say that before I went to the U.S., I didn't consciously identify as African. But in the U.S., whenever Africa came up, people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity, and in many ways I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country, the most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the Virgin flight about the charity work in "India, Africa and other countries."

[5:54]

(Laughter)

[5:55]

So, after I had spent some years in the U.S. as an African, I began to understand my roommate's response to me. If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves and waiting to be saved by a kind, white foreigner. I would see Africans in the same way that I, as a child, had seen Fide's family.

[6:34]

This single story of Africa ultimately comes, I think, from Western literature. Now, here is a quote from the writing of a London merchant called John Locke, who sailed to west Africa in 1561 and kept a fascinating account of his voyage. After referring to the black Africans as "beasts who have no houses," he writes, "They are also people without heads, having their mouth and eyes in their breasts."

[7:04]

Now, I've laughed every time I've read this. And one must admire the imagination of John Locke. But what is important about his writing is that it represents the beginning of a tradition of telling African

stories in the West: A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are "half devil, half child."

[7:31]

And so, I began to realize that my American roommate must have throughout her life seen and heard different versions of this single story, as had a professor, who once told me that my novel was not "authentically African." Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places, but I had not quite imagined that it had failed at achieving something called African authenticity. In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated and middle-class man. My characters drove cars. They were not starving. Therefore they were not authentically African.

[8:20]

But I must quickly add that I too am just as guilty in the question of the single story. A few years ago, I visited Mexico from the U.S. The political climate in the U.S. at the time was tense, and there were debates going on about immigration. And, as often happens in America, immigration became synonymous with Mexicans. There were endless stories of Mexicans as people who were fleeing the healthcare system, sneaking across the border, being arrested at the border, that sort of thing.

[8:53]

I remember walking around on my first day in Guadalajara, watching the people going to work, rolling up tortillas in the marketplace, smoking, laughing. I remember first feeling slight surprise. And then, I was overwhelmed with shame. I realized that I had been so immersed in the media coverage of Mexicans that they had become one thing in my mind, the abject immigrant. I had bought into the single story of Mexicans and I could not have been more ashamed of myself.

[9:25]

So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become.

[9:36]

It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is "nkali." It's a noun that loosely translates to "to be greater than another." Like our economic and political worlds, stories too are defined by the principle of nkali: How they are told, who tells them, when they're told, how many stories are told, are really dependent on power.

[10:11]

Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, "secondly." Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the African state, and you have an entirely different story.

[10:51]

I recently spoke at a university where a student told me that it was such a shame that Nigerian men were physical abusers like the father character in my novel. I told him that I had just read a novel called "American Psycho" --

[11:07]

(Laughter)

[11:09]

-- and that it was such a shame that young Americans were serial murderers.

[11:14]

(Laughter)

[11:18]

(Applause)

[11:24]

Now, obviously I said this in a fit of mild irritation.

[11:27]

(Laughter)

[11:29]

But it would never have occurred to me to think that just because I had read a novel in which a character was a serial killer that he was somehow representative of all Americans. This is not because I am a better person than that student, but because of America's cultural and economic power, I had many stories of America. I had read Tyler and Updike and Steinbeck and Gaitskill. I did not have a single story of America.

[11:54]

When I learned, some years ago, that writers were expected to have had really unhappy childhoods to be successful, I began to think about how I could invent horrible things my parents had done to me.

[12:07]

(Laughter)

[12:09]

But the truth is that I had a very happy childhood, full of laughter and love, in a very close-knit family.

[12:16]

But I also had grandfathers who died in refugee camps. My cousin Polle died because he could not get adequate healthcare. One of my closest friends, Oklahoma, died in a plane crash because our fire trucks did not have water. I grew up under repressive military governments that devalued education, so that sometimes, my parents were not paid their salaries. And so, as a child, I saw jam disappear from the breakfast table, then margarine disappeared, then bread became too expensive, then milk became rationed. And most of all, a kind of normalized political fear invaded our lives.

[12:56]

All of these stories make me who I am. But to insist on only these negative stories is to flatten my experience and to overlook the many other stories that formed me. The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.

[13:24]

Of course, Africa is a continent full of catastrophes: There are immense ones, such as the horrific rapes in Congo and depressing ones, such as the fact that 5,000 people apply for one job vacancy in Nigeria. But there are other stories that are not about catastrophe, and it is very important, it is just as important, to talk about them.

[13:44]

I've always felt that it is impossible to engage properly with a place or a person without engaging with all of the stories of that place and that person. The consequence of the single story is this: It robs people of dignity. It makes our recognition of our equal humanity difficult. It emphasizes how we are different rather than how we are similar.

[14:08]

So what if before my Mexican trip, I had followed the immigration debate from both sides, the U.S. and the Mexican? What if my mother had told us that Fide's family was poor and hardworking? What if we had an African television network that broadcast diverse African stories all over the world? What the Nigerian writer Chinua Achebe calls "a balance of stories."

[14:32]

What if my roommate knew about my Nigerian publisher, Muhtar Bakare, a remarkable man who left his job in a bank to follow his dream and start a publishing house? Now, the conventional wisdom was that Nigerians don't read literature. He disagreed. He felt that people who could read, would read, if you made literature affordable and available to them.

[14:55]

Shortly after he published my first novel, I went to a TV station in Lagos to do an interview, and a woman who worked there as a messenger came up to me and said, "I really liked your novel. I didn't like the ending. Now, you must write a sequel, and this is what will happen ..."

[15:10]

(Laughter)

[15:13]

And she went on to tell me what to write in the sequel. I was not only charmed, I was very moved. Here was a woman, part of the ordinary masses of Nigerians, who were not supposed to be readers. She had not only read the book, but she had taken ownership of it and felt justified in telling me what to write in the sequel.

[15:32]

Now, what if my roommate knew about my friend Funmi Iyanda, a fearless woman who hosts a TV show in Lagos, and is determined to tell the stories that we prefer to forget? What if my roommate knew about the heart procedure that was performed in the Lagos hospital last week? What if my roommate knew about contemporary Nigerian music, talented people singing in English and Pidgin, and Igbo and Yoruba and Ijo, mixing influences from Jay-Z to Fela to Bob Marley to their grandfathers.

[16:05]

What if my roommate knew about the female lawyer who recently went to court in Nigeria to challenge a ridiculous law that required women to get their husband's consent before renewing their passports? What if my roommate knew about Nollywood, full of innovative people making films despite great technical odds, films so popular that they really are the best example of Nigerians consuming what they produce? What if my roommate knew about my wonderfully ambitious hair braider, who has just started her own business selling hair extensions? Or about the millions of other Nigerians who start businesses and sometimes fail, but continue to nurse ambition?

[16:46]

Every time I am home I am confronted with the usual sources of irritation for most Nigerians: our failed infrastructure, our failed government, but also by the incredible resilience of people who thrive despite the government, rather than because of it. I teach writing workshops in Lagos every summer, and it is amazing to me how many people apply, how many people are eager to write, to tell stories.

[17:13]

My Nigerian publisher and I have just started a non-profit called Farafina Trust, and we have big dreams of building libraries and refurbishing libraries that already exist and providing books for state schools that don't have anything in their libraries, and also of organizing lots and lots of workshops, in reading and writing, for all the people who are eager to tell our many stories.

[17:35]

Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity.

[17:55]

The American writer Alice Walker wrote this about her Southern relatives who had moved to the North. She introduced them to a book about the Southern life that they had left behind. "They sat around, reading the book themselves, listening to me read the book, and a kind of paradise was regained."

[18:16]

I would like to end with this thought: That when we reject the single story, when we realize that there is never a single story about any place, we regain a kind of paradise.

[18:29]

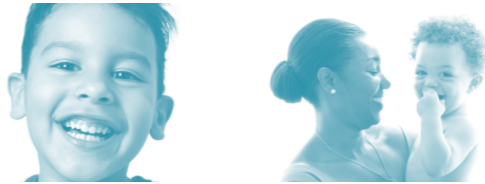
Thank you.

[18:30]

(Applause)

Why Equity Matters to NYC and our Food System

NYC Food Forum Workshop
October 10, 2014



PolicyLink

Lifting Up What Works®

Slide 1

What is Equity?



Equity means

just and fair inclusion

- An equitable society is one in which all can participate and prosper. The goals of equity must be to create conditions that allow all to reach their full potential. In short, equity creates a path from hope to change.

Who benefits?

Who pays/is harmed?

Who leads?

Who decides?

PolicyLink

Lifting Up What Works®

Place & Race Matter

Race has shaped our regions, creating places that offer profoundly unequal opportunities to their residents. In many ways, race remains our deepest divide.

Race is a central consideration in creating an equitable NYC and a just and sustainable food system.

Effective strategies to must address both race and place, open and authentically.

Racial Equity in Food Systems

The goal of racial equity is to produce fairness and justice in the food and other systems, where race would no longer be a factor in the assessment of merit or in the distribution of opportunity.

Principles for Community Engagement

- Empower residents through meaningful inclusion and partnerships
- Prioritize community knowledge and concerns
- Target resources to support ongoing engagement
- Facilitate mechanisms that encourage mutual learning and feedback mechanisms

Institutional Structures for Community Engagement

