

CEFS CORE IN-BETWEEN GUIDE

2020 EDITION



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ABOUT IN-BETWEENS

"In-Betweens" were developed 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 and deepen our collective analysis. So we started meeting monthly to have a group reading and discussion session, featuring readings, video clips and other "story prompts" that intersect food and race, as a way to create a community of learners and practitioners working towards racial equity.

The purpose of "In-Betweens" is to provide context and give us practical examples of how to incorporate the thread of racial equity throughout our organizations and food systems policy work. An additional purpose of the "In-Betweens" is to create a collective space that allows us to practice utilizing our shared language and raise up examples of equity in action as models of how our efforts may be applied as it relates to our food systems work. We will take a deep dive into racially equitable food systems policies.

WHAT ARE IN-BETWEENS?

In 2016, with the guidance of Tema Okun and other social justice leaders, we formally started meeting monthly to have a group reading and discussion session 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

Story Starter Resources

- story starters are articles, videos, poems, songs, etc. that are related to the topic and are used as a resource to build the conversation.

Review Shared Agreements

Intro/Check-in Questions

Guided or Pair Discussion/Discussion Questions

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.

For many of us, describing 2020 as a “challenging year” is an understatement. However, history has taught us that with challenges come profound opportunities. Because of COVID-19, we were only able to convene in person for our In-Between sessions once in 2020. However, we have had the highest number of attendees virtually since the start of our In-Betweens back

in 2017. 2020 was a stark reminder of the impact of systemic racism on all of us, particularly Communities of Color, making more clear the significance of providing spaces like these to continue to build and strengthen our Community of Practice. We are so grateful to be able to grow with you, together. Onward!



DEAR
READER,

2020 Guide Overview



**We published our first
CORE In-Between Guide in
2017.**

**You can find more resources
and tips there.**

[2017 CEFS CORE In-Between Guide](#)

Click on the link to check it out!

✓ facilitator's checklist

We recommend that facilitators are knowledgeable of the concepts of power and privilege with a strong racial equity lens as well as an understanding of structural racism and how it operates on all three levels (see Three Expressions of Racism tool on page 25 of the appendix)

- Personal
- Institutional
- Cultural

Facilitators should be able 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, page 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 need to happen or when/if there is a 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)

ALTHOUGH FACILITATORS SHOULD NOT FEEL OBLIGED TO BE AN “EXPERT” ON ANY GIVEN TOPIC, WE STRONGLY RECOMMEND SKILLED FACILITATION FOR EACH OF THESE SESSIONS. WE SHARED A FEW SUGGESTIONS FOR QUALITIES TO LOOK FOR IN FACILITATORS FOR THIS PROCESS ABOVE.

General In-Between Model

Readings/video clips and other forms of media are distributed at least one week prior to the group session. We open the session with sharing/reminding folks of a set of established group norms. An initial check-in question/introductions follow; followed by the discussion of the week's article/video. The discussion is facilitated in order to keep the flow of the conversation moving and to ensure that everyone is engaged in the discussion. We encourage participants to find ways to overlay the RE frame to the discussion, using our shared language. The session lasts approximately two hours and closes with a final check-in and closing quote or meditation.

Guided Discussion Facilitator's Outline

1. Establish/Review Shared Agreements – these are a set of general guidelines that invites everyone into the space and serves as a means to make everyone feel welcome to share their thoughts, concerns and ideas.
2. Intro/Check-in (related to the reading/video/audio clip) – 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. If there is audio/video (a song or brief clip) then, you may want to play it here.
3. Guided Discussion - this can be done as a large group or in smaller groups/pairs. Small group breakouts are typically around 20 minutes plus a short debrief. You should decide which dynamic works better for your group. We've provided a few general discussion prompts below. We've 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:
 - 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?
 - How have we responded? (think of the moving sidewalk)
 - How have we worked to interrupt patterns that marginalize people? I
 - How does this show up in this article (either in interventions or in ways that perpetuate that cycle)?
4. Discussion points – this step requires good facilitation skills (see facilitation points in the Appendix). The designated facilitator will generally request that participants share key points that may have come up from the opening check-in questions usually “popcorn” style). The facilitator will then synthesize the responses, highlighting themes they've heard. This will fuel the guided discussion. In this toolkit we provide some general points and questions as “go-to prompts” for the guided discussions, if needed.

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:

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

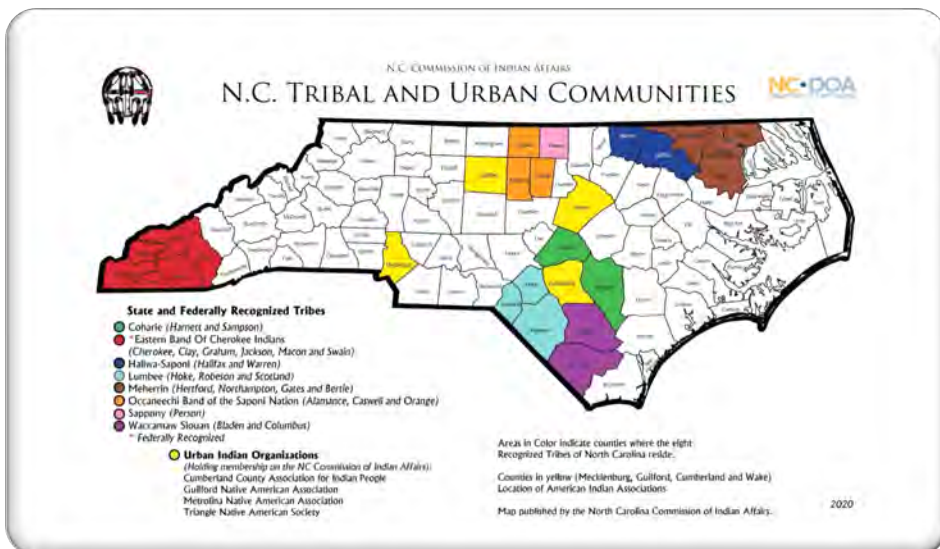
Our final closing typically takes the form of an inspirational quote, song or poem

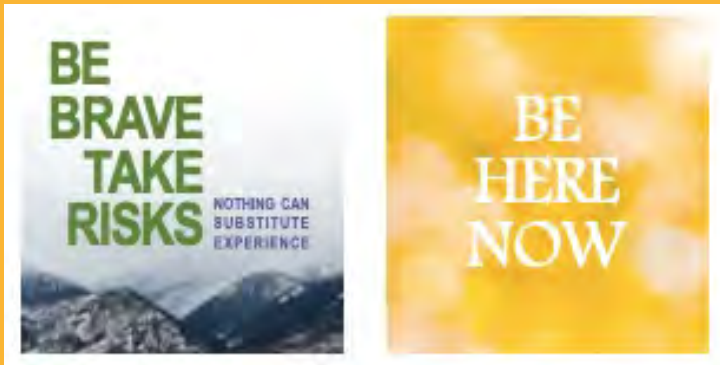
LAND ACKNOWLEDGMENT

Land acknowledgements are...

Place matters, particularly in food systems and agricultural work. The land is the source of what we do as racial equity practitioners who work in food systems. The land has been a source of vitality and has been used as a tool to enforce genocide on Native peoples. We like to begin our sessions by acknowledging the legacy and culture of the Native peoples who inhabited and stewarded the land that provides the bounty of resources we benefit from today.

The purpose of a land acknowledgement is to show respect and pay homage to that enduring culture, history and relationship to the land exemplified by Indigenous people and communities.





These Shared Agreements are a tool to begin building a container of mutual trust, and accountability among In-between participants.

Beginning each In-Between session by naming these agreements also disrupts the hierarchical culture we have become accustomed to in our meeting and gathering structures. invite others to add to these agreements.

After reading each agreement, ask in-between participants to show a sign of agreement, i.e. nodding heads, thumbs up, to visually show their acknowledgment, acceptance and appreciation of these agreements!

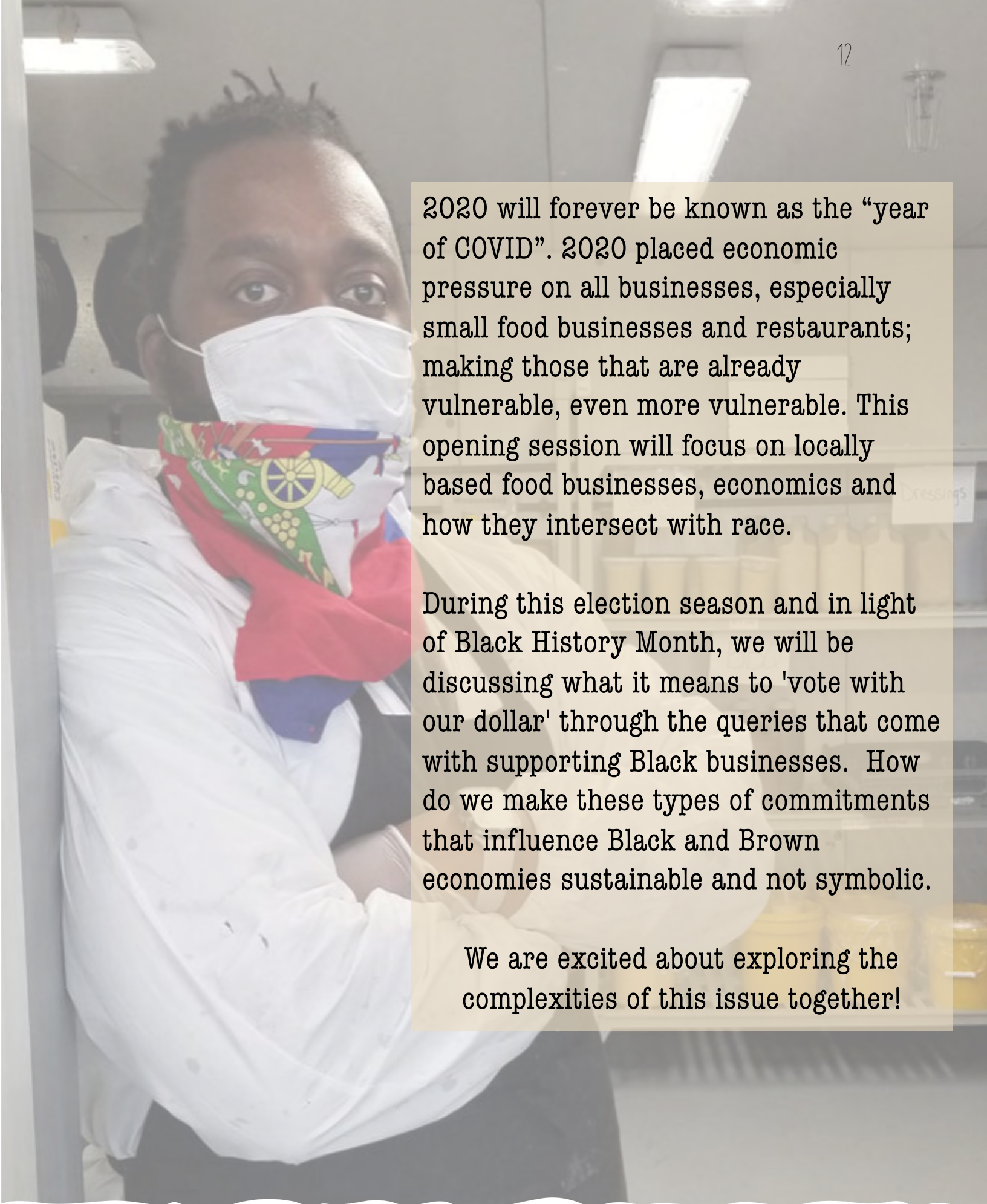


What are some ways you work to build trust within your organization or group?



*race & the
economics
of food*

Session One |
from February 20, 2020



2020 will forever be known as the “year of COVID”. 2020 placed economic pressure on all businesses, especially small food businesses and restaurants; making those that are already vulnerable, even more vulnerable. This opening session will focus on locally based food businesses, economics and how they intersect with race.

During this election season and in light of Black History Month, we will be discussing what it means to 'vote with our dollar' through the queries that come with supporting Black businesses. How do we make these types of commitments that influence Black and Brown economies sustainable and not symbolic.

We are excited about exploring the complexities of this issue together!

race & the economics of food

Story Starters

Please watch this [Ted Talk](#) by Maggie Anderson and read pgs 28-31 of [this article](#) by the ALTARUM with the Kellogg Foundation (or feel free to read all for your own enrichment).

This [report from the Highlander Center](#) will introduce us to an alternative economy called “Solidarity Economies”

All of these resources will inform this session’s conversation .

Large Group Discussion Question |

Small Group Breakout (20 mins):

- How does the way “wealth” is viewed, as simply as an economic value, informed on food systems work? Look at the term on the Three Levels in which racism is expressed:
 - Personal
 - Cultural
 - Institutional

Exploring this question is an effort to complicate the idea of “wealth” and expand our shared language and analysis around this concept.



- What are some current and historical examples of alternative economies, particularly as they relate to food?
- What are some examples of efforts of solidarity in the food system that we can uplift?

BEGIN BY REVIEWING SHARED AGREEMENTS



A Few Critical Key Takeaways

- Note the negative impacts of integration on black businesses
- Implicit bias exists that glorifies white businesses and presumes black businesses to have less value.
- Discussion on culture impacting business practices, also impacting how we value businesses. ie. what happens when we ‘judge’ businesses based on white supremacy culture values/beliefs?
- Discussion on land and economic justice. What types of policies and practices have forced DIVESTMENT from black farmers, land owners, etc, putting them at risk.
- Discussion on supply chain and its impact on equitable consumption
- Supporting entrepreneurship learning and career development amongst youth/young adults of color.

Closing Quote: “Black LOVE is Black WEALTH” - Nikki Giovanni

SESSION TWO

from March 19, 2020

women telling our stories

Story Starters

(about 10 minutes total)

[Why Telling Our Own Story Is So Powerful for Black Americans](#)

~ Andrea Collier (6 page article)

[Meet Addy Walker – American Girl – set in NC’s Stagville plantation](#)

[video link here](#)

[Bea Dixon HoneyPot ad](#) [connecting telling our stories to economics (see previous session)]

[30 second video here](#)



women telling our stories

Review Shared Agreements

Intro/Check-In Question | What is resonating, in any given way, with you about our current situation with the COVID-19 pandemic, particularly as it reflects women's' lives and leadership?

SMALL GROUP Discussion Questions | Think on an INDIVIDUAL level (see Three Expressions tool) - 3min each/per question (Breakout in Groups of 3 or 4 depending on how many participants you have; 25 minutes total,

1) "Storytelling is our roots and wings." How do you react to any or all of these (pre-read) women's' stories of witnessing, accessing, claiming, or sharing power? Do you find yourself in alignment or positioned differently?

2) If we agree that storytelling is essential for us, especially as women of color and as women in general, but also people in general, how do we use individual stories and story sharing in our own lives? How do we witness others doing so?

Large Group Questions | Expand to ORGANIZATIONAL and CULTURAL LEVEL (see Three Expressions tool)

1) "It never occurred to me that, as a young black girl, I was a student and a witness to the way to be a storyteller." Again, if we agree that storytelling is essential for us, especially as women of color and as women in general, but also people in general, how do we use individual stories and story sharing in our organizations and culturally to move the way we think about and live around food and those who provide food?

2) What's the potential for us in this moment to not only help our communities survive this, but know, once again, deeper, a reminder even, that we are in this together? How do we mobilize with hope in face of it all?

Closing and Key Takeaways: *Share something that is sustaining you and yours or something you are doing to help sustain others in your community?*

"To love. To be loved. To never forget your own insignificance. To never get used to the unspeakable violence and the vulgar disparity of life around you. To seek joy in the saddest places. To pursue beauty to its lair. To never simplify what is complicated or complicate what is simple. To respect strength, never power. Above all, to watch. To try and understand. To never look away. And never, never to forget." ~ **Arundhati Roy, The Cost of Living**





**“LEAN ON ME”
FOOD AS MEDICINE**

Celebrating National Poetry Month
from April 16, 2020

FOOD AS MEDICINE

- **STARTER RESOURCE** (send out one week prior to session):
- Chicago Ideas video: ["Food As Medicine"](#) (start at 38:14 mark)
- Article: [Smart Lifestyle Choices to Support Your Immune System During Coronavirus](#)

- Review Shared Agreements (see page 10)

Intro/Check-in Questions | *How are you doing How is your heart?*

Opening: Play intro clip (4:44 mark) medical

** Reactions to clip? What resonated?

Small Group Breakout Question *

Breakout in groups of 2 | 20 mins

Q: In what ways has your personal relationship to food been healing?

LARGE GROUP OPEN DISCUSSION:

During this time of mental, physical, psychological, emotional, spiritual distress and anxiety how can we as apart of a food movement uplift food as a tool for remedy and healing? strategies? shout outs? ideas?

CLOSING AND KEY TAKEAWAYS

There is no separation between food and medicine for many traditions/cultures. Food IS medicine and so much more"

Food activates/turns on DNA switches – ancestral and nutritional. Depending on how we eat, some switches for pre-existing chronic health conditions may not be turned on

Food has power that medications don't

CLOSING GO AROUND QUESTION

What is bringing you joy during this time?

Thank participants for their attendance and offer a closing in honor of National Poetry Month (next page)


Bill Withers
"Lean on
Me"
Live (1972)
watch [here](#)

bill withers

July 4, 1938- March 30, 2020

We celebrate National Poetry Month by remembering one of his greatest and most affirming songs, "Lean on Me" which was written by Mr. Withers in 1972. We close this session by sharing those lyrics and watching this live version of this beautiful and relevant song.

TRIBES OF THE NATION



Remembering the Land in our History and Healing

Session Four | from May 21, 2020

Starter Resources (send out one week prior to session):

1. This Ignite talk "[Re-Kindling Connection](#)" by Randi Byrd was shared at our Community Food Strategies Gathering in December. The theme was 'Cultivating Community Through Food.' [5min 49 sec]
2. This COVID related article - [As restaurants fully reopen today in Arizona, a beloved Phoenix restaurant is a model of Indigenous adaptation and survival](#) from Civil Eats
3. And the '[This Land](#)' podcast, [Episode 2 - The Tribe](#) - It frames the existing system, especially the legal system as it relates to land, and is told by Rebecca Nagle, Citizen of Cherokee Nation. [If you can't get to the full 30 minutes, try to catch the first 11 minutes]

Review Shared Agreements (see page 10)

Intro/Check-in Questions:

What is your name, where are you today?, if you know the names of the people indigenous to the land you are on, please share those (ex: Tuscarora, Occoneechee, Lumbee, Pamlico, etc). If you don't please share something about the land that you're on (ex: there are a lot of pine trees, we have dark waters, etc)

Large Group Questions

** (this portion was led by a Native person)*

On the podcast: What did you learn that you didn't know (what stories/histories have been invisibilized by the system of whiteness that this podcast is unearthing for you)?

Where were your pinch points when you listened?

When we think about connection to the land and to food, how are our stories the same/tied together? And how are they different? How does this impact the ways that we are do our work together?

(Continued on next page)

Closing and Key Takeaways

We are all in the same storm, but we are in different boats. Some of us are in canoes, and others are in 'big booty yachts.' The so called "resources" of land and water (framed in whiteness) are "sources" of life and connection in indigenous cultures

- 1.5 billion acres of indigenous land was lost.

http://www.slate.com/blogs/the_vault/2014/06/17/interactive_map_loss_of_indian_land.html There was a story on the land before your story began. It is useful in healing that we know all the stories. What would happen if the land could speak? What stories would it tell of the blood that ran through it? The care or not that it feels?

- Naming, layering, and complicating the stories of land, land stewardship, and land ownership can help us to find ways to do our work more collectively, and can help create and reinforce patterns that allow for circular thinking and conversation and an unlearning of the patterns of whiteness that teach us to value 'ownership' over 'stewardship'

- The Doctrines of Discovery was referenced, but not named, in the podcast, and is an important piece of history that grounds the system of whiteness <https://doctrineofdiscovery.org/what-is-the-doctrine-of-discovery/>

Closing: ***"heart math" – breathing together is literally healing, and is a tool we have in our apothecary.***

Some of the things in virtual, collective apothecary:

- Baking
- making chicken broth
- watching plants grow (especially with kids)
- Dancing
- Forest walks
- Music
- Ability to be vulnerable, taking risks (crying in public)
- Magic in having relationship with other people
- Re-languaging words and phrases to validate ourselves, each other, and different ways of knowing
- Mindfulness and honoring time
- Getting to know plants
- Turnips
- Peppermint essential oil
- Community/each other
- Naming our own 'Abracadabraness'
- Seeds, plants, tinctures, recipes
- Elders



Connecting food systems to other systems work

Session Five



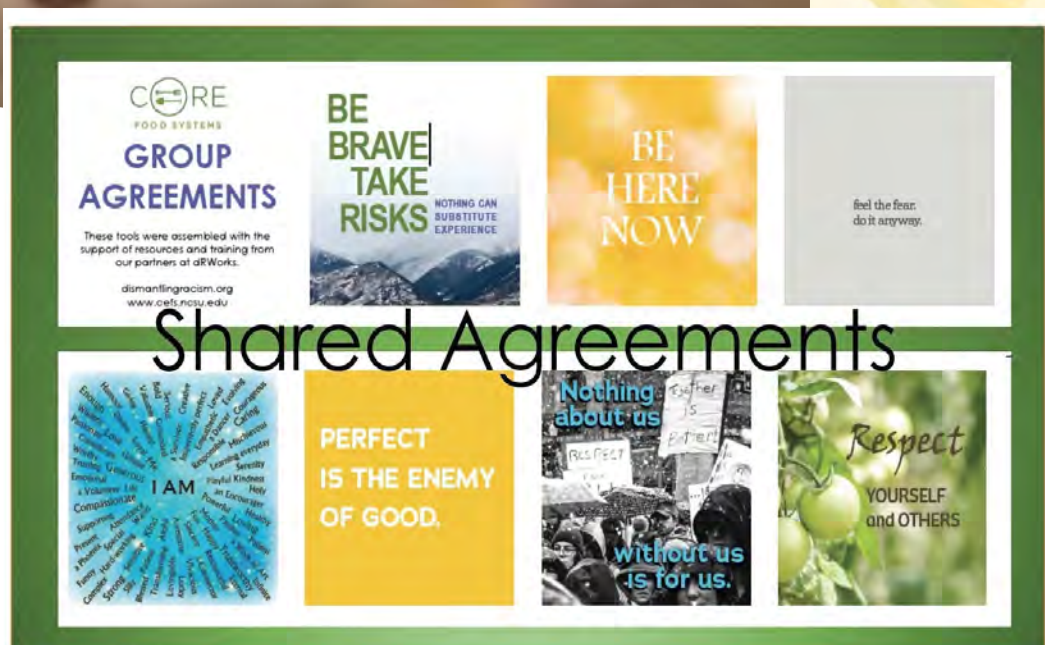
from July 16, 2020

Starter Resource

(send out one week prior to session):

Nikole Hannah-Jones cover story for the NY Times Magazine, a compelling essay about reparations for descendants of the enslaved, called **What is Owed** (NYT link) or **upload here**

Go over Shared Agreements below



Shared Agreements

**Connecting
food
systems to
other
systems
work**

Opening Check-In

In the previous session Zitty led us in a grounding exercise and then asked what feels different? In “What is Owed”, the author’s lead in the article is “It feels different this time.” How does that resonate in your body or your brain? Do today’s sustained protests and the response to them “feel different”?

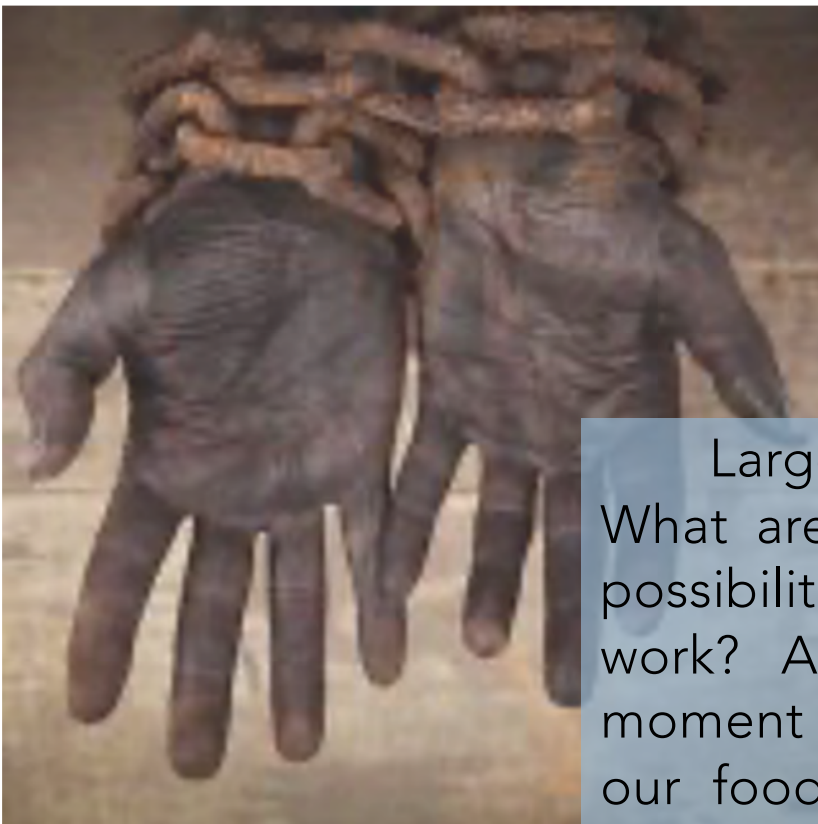
Breakout Discussion Set up

Calls for reparations are not new. Ta-Nehisi Coates made a Case for Reparations this 2014 Atlantic Magazine [essay](#). What has shifted is the multi-racial and multi-generational protests taking place in communities large and small across the country, and in fact, around the globe. In a recent poll, half the registered voters in the US said they support the Black Lives Matter movement.

Small Group Breakout Discussion Questions (45 minutes)

Many view the COVID pandemic as an accelerator and revealer--that it hadn't changed or created anything, just made everything that is more visible. This has felt even louder, more true since George Floyd and Breonna Taylor's deaths in early 2020.

What is being revealed or accelerated in your work? What are our own experiences that relate to calls for defund the police, reparations, particularly with regard to our work in race/food system? What do we need for ourselves, for our work, and from each other?



Large Group Questions *

What are the connections and possibilities in food systems work? Are there lessons in this moment that help us better root our food systems work in the larger movement and multi-systems change? What are points of integration, lanes of work?

Closing quote:

“Where does our power lie and how do we school ourselves to use it in the service of what we believe?”

~Audre Lorde, *Sister Outsider*

BLACK LAND LOSS AND THE WEALTH GAP

Our first "story starter", the ProPublica article by Lizzie Presser, shares the story of a family here in North Carolina - in Carteret County near Beaufort - that has been systematically challenged through legal loopholes and vague property laws over the land that their great-grandfather, Elijah Reels, bought in 1911. Their land ownership rights have been threatened, as well as their way of life and their livelihood, part of their land lost, and the brothers were jailed for 8 years.

Here's a quote from the article: Between 1910 and 1997, African Americans lost about 90% of their farmland. This problem is a major contributor to America's racial wealth gap; the median wealth among black families is about a tenth that of white families.

We chose to pair this article with the Inequality Media video that talks generally about the wealth gap between white people and people of color, mentioning housing and other factors as practices of systemic racism that affect the wealth gap.

**BEGIN SESSION BY REVIEWING
SHARED AGREEMENTS (see p. 10)**

STARTER RESOURCE

26

[send out one week prior to session]:

Starter Resource (send out one week prior to session):

Article: “Their Family Bought Land One Generation After Slavery. The Reels Brothers Spent Eight Years in Jail for Refusing to Leave It.”
by Lizzie Presser from ProPublica

features.propublica.org/black-land-loss/heirs-property-rights-why-black-families-lose-land-south

Video: [How America Created Its Shameful Wealth Gap](#) with Solana Rice from Inequity Media

Large Group Questions *

1. What resonated with you about Article and Video?
2. What are your experiences with land loss in North Carolina?
3. What are other contributors to wealth gap related to land or home ownership?

SMALL GROUP BREAKOUT QUESTIONS

(30 mins)

- Why is land loss important to or how has land loss impacted food systems? Why is this important? Apply to all three levels...
 - Personally
 - Institutionally
 - Culturally

Closing and Key Takeaways [resulting from the discussion, not determined ahead of time]

• *Many laws and policies (red-lining, lower crop payments, loan denials, higher taxes, lost deeds, Torrens Act, etc.) have been used to intentionally disconnect BIPOC from the land that they or their ancestors owned. Losing land can take away not just the land itself, but also way of life, livelihood, and sense of identity.*

• *Needs: Black and Brown Tax Assessors; Legal Support for Forms, Policies, Laws; aggregated list of facts on land loss; webinar for BIPOC landowners*

Closing Quote: **“When you hold the land, you have to keep it....”**

-Savi Horne, LLPP



27

Latino/ Hispanic Heritage Month

Session 7 | from September 17, 2020

Starter Resource

(send out one week prior to session):

Arianna Davis. Maria Hinojosa: The longtime journalist reflects on a barrier-breaking career in her new memoir, *Once I Was You*.

September 15, 2020. [The Oprah Magazine](#)

REVIEW SHARED AGREEMENTS

Podcast, "A Conversation with Maria Hinojosa, Lulu Garcia-Navarro: [Once I was You.](#)"

by Latino USA.

By [NPR's Weekend Edition Sunday](#)

Sep 15, 2020

Large Group Questions *

- How is the anti-immigrant narrative tied to the anti-black and anti-indigenous narratives?
- What does it mean that democracy is a verb? Do you think it differs for those who choose to become naturalized U.S. citizens, versus from those who were born with U.S. citizenship?

Small group breakout | 20 mins

When did you *become* your race?
 How do you cope when you feel invisible, or out-numbered when it comes to race, ethnicity, gender, sexual orientation, religion or a combination of 'others'?

CLOSING QUOTE:

”DEMOCRACY IS A VERB”



Arts Culture & Healing

Session 8 | from June 18, 2020
with special guest facilitator, Dr. Zitty

In a time of profound pain and suffering, how can we look to our culture and create culture that is healing? How can we heal generations of trauma? How can art, music, dance, and poetry help us heal and speak our truth?

BLM Artwork - Durham NC

Take a walk, drive around your town and notice the art work in support of your communities and the Black Lives Matter movement

Story starters:

30

'[Notice the Rage; Notice the Silence](#)', On being interview with Resmaa Menakem, a clinical therapist, trauma specialist, and author based in Minneapolis. Menakem shares practices for 'people/bodies of culture' to address the generations of 'white-body supremacy trauma' in our bodies, not just in our minds. (39:00 - 49:10min, if you don't have time for the full interview; transcript also available on website)

For white identified people: Layla F. Saad's [Good Ancestor Podcast interview with Robin DiAngelo on White Fragility](#), (28:10 - 37:00) Layla Saad, author of Me and White Supremacy, discusses white fragility and what it means to be white with author and activist, Robin DiAngelo.

Intro into grounding & healing (Zitty)

- [Race and Healing: A Body Practice](#) from Resmaa, 33:42 - 35:30
- Ask a few people to share any feedback about what's different?

Podcasts Discussion via caucus (40 minutes in breakout rooms)

• Both story starters speak to culture and storing trauma in the body. Both speakers also spoke about the need for repetition, to repeat healing/hopeful actions as a way to heal. Mr. Menakem speaks to the biology of the body and how to recreate neural pathways and open constricted areas. Today, like all In-betweens we're using these story starters and conversations to help us deepen our racial equity analysis and initiate hopeful action to dismantle personal, institutional, and cultural racism. How can listening to our bodies help us heal? How can we lead a little more with our hearts, instead of our heads?

We will be using Racial Identity Caucusing as a tool for the breakouts coming up in the next section!

What are your reflections on the term Resmaa used 'people/bodies of culture'?

- Building on 'food as medicine' and 'growing food as medicine' theme, how is your food culture stimulating/creating healing?

White Caucuses reflect on w/White Fragility piece & Menakem interview if time [SLIDES](#) (for easy reference)

At least 4 people including facilitator, if fewer than 12 white people, then we'll have two breakout rooms facilitated by Gini, Tes, Abbey

[Visual](#) - Emotions occur on a continuum. How do you get unstuck, and move forward through your emotions?

Anger > Determination > Hopeful Action

Fear > Learning > Growth

[Youtube Clip from podcast](#): 36:54 - 40:12

DiAngelo: "Part of being white is the entitlement to not attend to impact. There is a history that you're bringing into that room, and it's a history of harm. You don't get to indulge yourself in your personality if you want to be attentive to racism."

Saad: "...it's a really clever way to ignore the impact of what happens to people of color."

Full Round: What resonated with you in these piece(s)?

Additional Rounds:

In what ways are you stepping into the discomfort to create more courage and skill in dismantling white supremacy culture?

What does it mean to be white? What is white culture?

Resmaa's article - Reflection on 'bodies/people of culture'

Another Potential Clip: 28:10 - 32:18 "If I cannot hold what it means to be white, then I cannot hold what it means not to be white..."

*NO SHARED DEBRIEF FROM CAUCUSES

•Come back together for Closing | Art as Expression & Activism

- Show [Greensboro NC Black Live Matter](#) art video
- After showing the video, everyone take a few minutes to draw/write/create with the paper in front of you to share whatever is coming to you in this moment.
 - 2 minutes?
- Reference: [Businesses supporting black artists to create murals for the store fronts](#)
-

Ask for a few responses: How did that feel? How are you creating/enjoying any form of art right now?

•Ask everyone to hold up their paper to the zoom camera, and create a screenshot for a joint photo/mural?

A special thanks to Dr. Zitty for co-facilitating this session!

•More info: Consulting website:

<https://www.deftable.com/>

APPENDIX





RACIAL EQUITY TERMINOLOGY I

CREATING A SHARED LANGUAGE

One of the goals of CORE in-betweens is to build a shared language around racial equity. Below are a few terms that define our work and are integral to creating a shared analysis of racial equity and the impact of structural racism on our food system.

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 effect of institutions benefiting 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

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.

²Center for Assessment and Policy Development

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



CEFS CORE IN-BETWEEN SESSION TEMPLATE

Session Topic: _____ **Date:** _____

Starter Resource (send out one week prior to session):

Review Shared Agreements (see page 10)

Intro/Check-in Questions

•Sample: *What is resonating, in any given way, with you about this reading/event?*

•Other: _____

Large Group Questions *

Sample: *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?*

1. _____

2. _____

3. _____

Small Group Discussion Questions – 2 to 4 people (20 minutes total)

Sample: *Discuss a reaction or an experience you've had that places them you alignment or positions you differently from the author.*

1. _____

2. _____

Closing and Key Takeaways

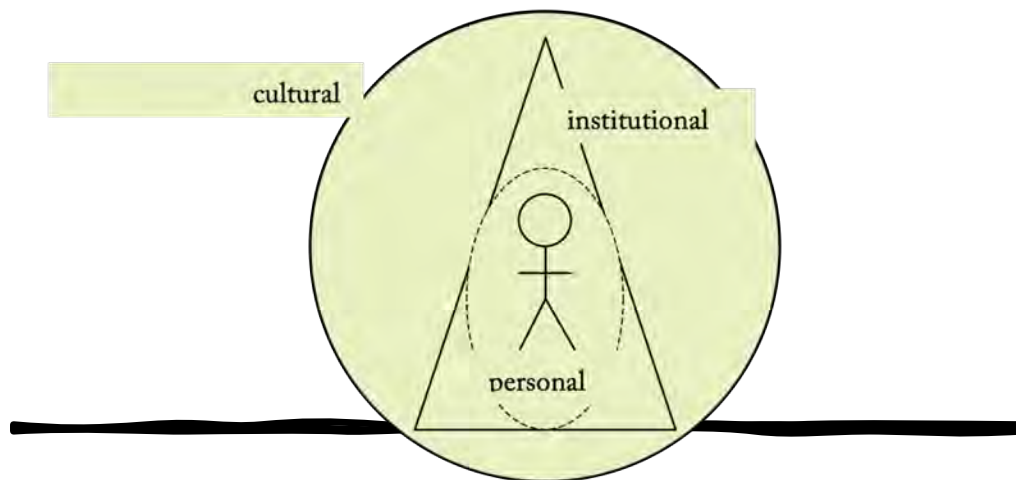
- _____
- _____
- _____
- _____

Thank participants for their attendance and offer a closing quote.

Sample Closing Quote: *“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](#)

THREE EXPRESSIONS OF RACISM

THIS HANDOUT HELPS US EXPLORE WAYS AND LEVELS IN WHICH RACISM IS EXPRESSED. IT IS IMPORTANT TO WORK ON ALL THREE LEVELS.



CULTURAL: The ways in which the dominant culture is founded upon and then defines and shapes norms, values, beliefs and standards to advantage white people and oppress people of color. The ways in which the dominant culture defines reality to advantage white people and oppress people of color. The norms, values, or standards assumed by the dominant society that perpetuate racism. Examples: thin, blond, white women as the basis for our society's standard of beauty; women on welfare assumed to be black or brown and portrayed as irresponsible while white collar fraud in the business community is costing the US hundreds of billions of dollars a year, requiring people to speak English historically (Indigenous peoples) and today (people from Central and South America) as a way of deliberately destroying community and culture.

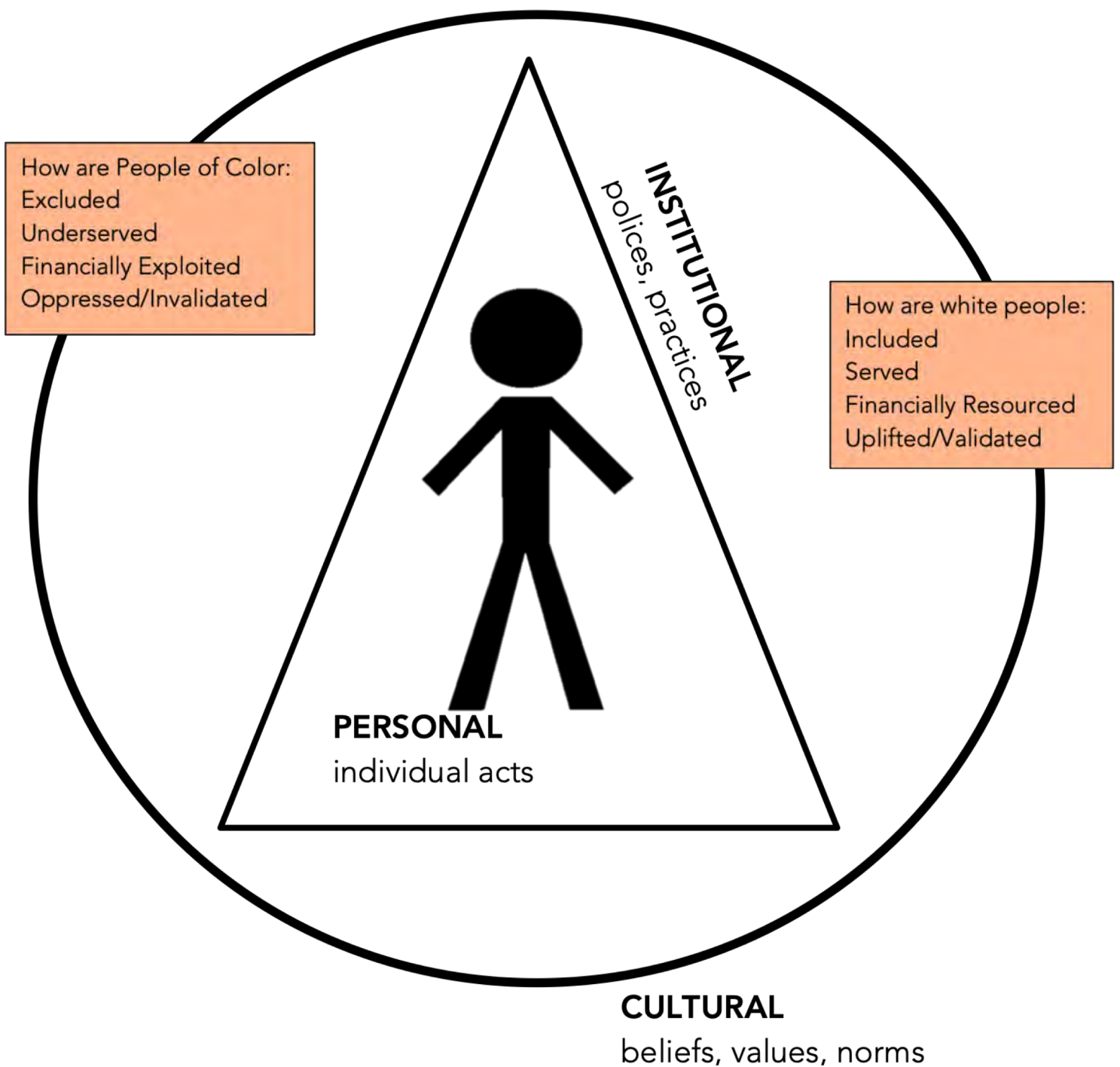
INSTITUTIONAL: The ways in which the structures, systems, policies, and procedures of institutions in the U.S. are founded upon and then promote, reproduce, and perpetuate advantages for white people and the oppression of people of color. The ways in which institutions legislate and structure reality to advantage white people and oppress people of color. The ways in which institutions include, serve, and resource white people and communities, defining day to day realities to validate and benefit white people and communities while excluding, underserving, exploiting People and Communities of Color, reproducing daily realities that undermine and disenfranchise People and Communities of Color. The ways in which institutions, such Housing, Government, Education, Media, Business, Health Care, Criminal Justice, Employment, Labor, Politics, Church, perpetuate racism. Examples: People of Color disproportionately imprisoned, racially biased standardized testing, the School to Prison pipeline, historic and ongoing breaking of treaties with indigenous Native American communities, reliance on low-paying illegal immigrant labor by farms and factories.

PERSONAL: The ways in which we perpetuate and/or assume the idea that white people are inherently better and/or people of color are inherently inferior on an individual basis. Examples: calling someone a racist name, operating out of racist stereotypes.

THREE EXPRESSIONS WORKSHEET

THIS WORKSHEET CAN BE USEFUL IN PLANNING AND SETTING EXPLICIT GOALS AS YOU WORK TOWARDS INSTITUTIONAL CHANGE AND TO EMBED RACIAL EQUITY PRINCIPLES INTO YOUR ORGANIZATIONAL MISSION, VISION AND VALUES AS WELL AS YOUR POLICIES, PRACTICES AND PROCEDURES.

THREE EXPRESSIONS of RACISM . Using this chart, identify 3 examples of institutional and cultural racism. 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 to participate and/or collude.



TAKING ACTION FOR RACIAL EQUITY PRINCIPLES

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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" in ways that build relationships, community, solidarity, and movements.

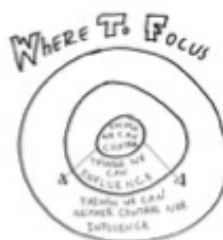


Artwork by Ricardo Levins Morales

Using 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.

Taking Action for Social Justice Page 2

This principle is closely tied to the work of Stephen Covey (*The Seven Habits of Highly Effective People*, 1992), which in turn is 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 complain "we're preaching to the choir," our response is "yes, we need to start organizing the choir." 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.

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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 social justice looks like up close and personal. When people in communities or institutions make a race 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.



BUILD POWER ON THE MARGINS



This principle comes to us from the trans 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 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.

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.

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



Artwork by Ricardo Levins Morales

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. 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, particularly in communities where they have few authentic relationships.



Artwork by Ricardo Levins Morales

Accountability is in essence 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

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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 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 in whatever the work is, 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

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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.

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ADDITIONAL GRATITUDE

A special note of gratitude to all our 2020 CEFS CORE In-Between facilitators and participants. We also remember all lives lost in the COVID 19 pandemic, along with the many black lives lost to ongoing and historic racial brutality, both of which were front and center in during our 2020 In-Between sessions.

We dedicate this year to all of those who continue to fight for justice in our food system and all areas where systemic oppression remain present and active.

A special thanks to all those who came before us that laid the path for the work we now do together—from our fields and farms to our communities, to our organizations and institutions.

A special thanks also to Dr. Nancy Creamer, former co-director of CEFS, for her leadership and willingness to be an integral, inspirational and necessary part of our work. We love you!

“The work is the work”

*CEFS CORE In-Between Facilitation Team
2020*

