

WEBVTT - This file was automatically generated by VIMEO

0

00:00:03.200 --> 00:00:06.800

Okay. So again, good morning and welcome everyone to another

1

00:00:06.800 --> 00:00:09.800

installment of the dean's lecture series. My name

2

00:00:09.800 --> 00:00:13.100

is Shanae Turner-Smith, and I'm one of the learning development managers

3

00:00:12.100 --> 00:00:15.400

within the ODI office and I'm

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00:00:15.400 --> 00:00:18.700

happy to be here with all of you today to get our session started

5

00:00:18.700 --> 00:00:19.000

this morning.

6

00:00:20.100 --> 00:00:23.700

This session will be recorded and shared out within two days.

7

00:00:23.700 --> 00:00:26.500

So all of those who have registered for the

8

00:00:26.500 --> 00:00:26.800

event.

9

00:00:27.600 --> 00:00:30.300

Otherwise the recording can be found under the

10

00:00:30.300 --> 00:00:33.800

Education and Training tab of the ODI website.

11

00:00:35.200 --> 00:00:38.700

As mentioned before the live transcription has been enabled.

12

00:00:38.700 --> 00:00:41.400
So please note that the live transcript is

13
00:00:41.400 --> 00:00:44.800
not perfect as it is an audio transcript. We

14
00:00:44.800 --> 00:00:48.200
will invite you to take care of yourselves as necessary

15
00:00:47.200 --> 00:00:50.200
during today's session as we

16
00:00:50.200 --> 00:00:51.600
will not be taking a break.

17
00:00:52.500 --> 00:00:55.700
Any feedback or issues with accessibility? We

18
00:00:55.700 --> 00:00:58.200
would love for you to email us about I am

19
00:00:58.200 --> 00:01:01.600
now going to paste in the chat the dean's lecture

20
00:01:01.600 --> 00:01:04.100
series email address and links to

21
00:01:04.100 --> 00:01:08.000
the dean's lecture series website and the slides

22
00:01:07.200 --> 00:01:09.200
from our presenter today.

23
00:01:19.100 --> 00:01:22.500
Lastly we asked that participants use the

24
00:01:22.500 --> 00:01:25.500
Q&A function instead of the chat. We would

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00:01:25.500 --> 00:01:28.500

do our best to answer your questions, but please

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00:01:28.500 --> 00:01:31.500

understand we are working within a set window

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00:01:31.500 --> 00:01:31.900

of time.

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00:01:33.200 --> 00:01:36.400

Should we not get to your question during today's session we will work

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00:01:36.400 --> 00:01:39.600

with the presenter to get your unanswered questions posted

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00:01:39.600 --> 00:01:42.800

on the Dean's lecture series webpage with that.

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00:01:42.800 --> 00:01:45.800

I will now turn it over to Dr. Núñez to

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00:01:45.800 --> 00:01:47.200

introduce today's speaker.

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00:01:50.300 --> 00:01:53.300

All right. Let me just check. Yes mute is off. It's a good

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00:01:53.300 --> 00:01:57.000

day. All right, welcome everybody. I'm happy

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00:01:56.600 --> 00:01:59.300

February right February Black History

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00:01:59.300 --> 00:02:02.900

Month like as well as heart health month as well

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00:02:02.900 --> 00:02:05.600

as sort of a time to care about each other so far

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00:02:05.600 --> 00:02:08.300

as Valentine's days, so lots of things happen

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00:02:08.300 --> 00:02:12.000

and from my perspective every day one minute

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00:02:11.500 --> 00:02:15.500

longer in terms of days, so that's pretty cool. Happy

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00:02:14.500 --> 00:02:16.700

to have you join us here.

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00:02:17.500 --> 00:02:20.700

We have a fabulous presentation for

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00:02:20.700 --> 00:02:23.500

you from Dr. Amy Finnegan. I'm Dr.

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00:02:23.500 --> 00:02:26.300

Finnegan. Let me just tell you a little about her as an

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00:02:26.300 --> 00:02:29.100

associate professor Injustice and peace studies in the

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00:02:29.100 --> 00:02:32.300

American culture and differences at the University

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00:02:32.300 --> 00:02:36.200

of Saint Thomas where she teaches's course pertaining to conflict transformation social

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00:02:35.200 --> 00:02:38.800

movements active nonviolence qualitative methods

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00:02:38.800 --> 00:02:40.700

sociologic perspectives on health.

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00:02:47.500 --> 00:02:52.600

and he is

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00:02:52.600 --> 00:02:55.200

the 13 two leadership

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00:02:55.200 --> 00:02:56.200

team was

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00:02:57.200 --> 00:03:00.500

Globus Justice did strives to

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00:03:00.500 --> 00:03:03.600

build critical Consciousness and Collective action globally and pursuit

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00:03:03.600 --> 00:03:06.300

of equity for all Dr. Finnegan is

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00:03:06.300 --> 00:03:09.600

going to talk to us today on titled inequity kills taking

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00:03:09.600 --> 00:03:12.500

the statement to heart and social medicine

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00:03:12.500 --> 00:03:14.400

practices. Welcome, Dr. Finnegan.

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00:03:15.700 --> 00:03:19.200

Good morning. Thank you so much by seeing

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00:03:18.200 --> 00:03:21.800

Núñez and Shanea. I appreciate it. Appreciate

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00:03:21.800 --> 00:03:24.300

the opportunity to be with you all. I'm gonna share

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00:03:24.300 --> 00:03:26.300

my slides here.

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00:03:31.200 --> 00:03:35.100
All right. I hope they're visible. And if

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00:03:34.100 --> 00:03:38.000
not, I hope someone lets me know. Okay, good morning.

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00:03:37.400 --> 00:03:40.200
We're good to go. Thank you. Thanks so much.

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00:03:40.200 --> 00:03:43.200
Good morning everyone. I'm grateful for the

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00:03:43.200 --> 00:03:46.300
opportunity to share a little bit of my experience in the

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00:03:46.300 --> 00:03:48.200
field of social medicine this morning.

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00:03:49.100 --> 00:03:52.800
And the phrasing inequity kills in is

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00:03:52.800 --> 00:03:55.100
my time. My title is something that we have used in our

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00:03:55.100 --> 00:03:58.600
work with equal Health to quite plainly describe what

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00:03:58.600 --> 00:04:01.900
we understand as the root cause of poor

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00:04:01.900 --> 00:04:04.200
health and what we are trying to dismantle in

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00:04:04.200 --> 00:04:07.400
order to move us all towards liberation equal health

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00:04:07.400 --> 00:04:10.300
is a Grassroots Global community of health

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00:04:10.300 --> 00:04:13.600

workers educators and activists who strive to

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00:04:13.600 --> 00:04:16.700

build critical Consciousness and Collective action

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00:04:16.700 --> 00:04:19.400

globally in pursuit of health equity for

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00:04:19.400 --> 00:04:22.600

all and we have our roots and

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00:04:22.600 --> 00:04:25.300

and like a lot of the seeds of our work.

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00:04:25.300 --> 00:04:28.600

It's a global organization, but a lot of them are come from

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00:04:28.600 --> 00:04:31.600

collaborators and and work in

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00:04:31.600 --> 00:04:34.300

both Haiti and Uganda.

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00:04:36.200 --> 00:04:39.600

So the objectives for our time in this session today are

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00:04:39.600 --> 00:04:42.700

as follows to hopefully by

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00:04:42.700 --> 00:04:45.900

the end of this will be able to Define social medicine to explain

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00:04:45.900 --> 00:04:48.700

the importance of practices in social medicine

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00:04:48.700 --> 00:04:51.900

the interrogate the white savior complex

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00:04:51.900 --> 00:04:54.900

and to understand why collective organizing

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00:04:54.900 --> 00:04:57.300

efforts are so integral to social medicine

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00:04:57.300 --> 00:05:00.100

practice. So that's my aim. That's what I'm hoping. We can

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00:05:00.100 --> 00:05:03.500

we can undo we can unpack together in our

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00:05:03.500 --> 00:05:03.800

time here.

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00:05:05.300 --> 00:05:08.900

So I'll just begin with a refresher on what social medicine actually

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00:05:08.900 --> 00:05:11.400

is. It stems from an understanding

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00:05:11.400 --> 00:05:14.800

that the determination of health is much beyond

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00:05:14.800 --> 00:05:17.400

our genes or the viruses and bacteria within

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00:05:17.400 --> 00:05:20.600

our bodies as well as beyond our individual choices of

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00:05:20.600 --> 00:05:23.500

what we eat or who we have sex with or how much we exercise.

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00:05:23.500 --> 00:05:26.300

In fact much of our health and well-being

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00:05:26.300 --> 00:05:29.600

is determined by what we have access to in terms

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00:05:29.600 --> 00:05:33.300

of food Green Space Healthcare education income

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00:05:32.800 --> 00:05:35.600

Etc. And also it's

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00:05:35.600 --> 00:05:38.600

determined by how Society is organized. So

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00:05:38.600 --> 00:05:42.200

these outer Rings here on this on this diagram here which

106

00:05:41.200 --> 00:05:44.400

includes the cosmology and social

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00:05:44.400 --> 00:05:47.900

forces that either advantage or disadvantage us.

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00:05:48.400 --> 00:05:52.000

So such as white supremacy or patriarchy

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00:05:51.100 --> 00:05:54.800

or colonialism and this analysis that

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00:05:54.800 --> 00:05:57.300

incorporates the social determinants of health. So just

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00:05:57.300 --> 00:06:00.200

understanding how these outer rings are so integral to our

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00:06:00.200 --> 00:06:03.100

health is fundamental to so what social

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00:06:03.100 --> 00:06:04.500

medicine analysis is

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00:06:05.600 --> 00:06:08.200

And yet the social and structural determination of

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00:06:08.200 --> 00:06:11.900

Health doesn't Nest as neatly as the previous slide suggests

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00:06:11.900 --> 00:06:14.700

in reality. I think it's much more complicated

117

00:06:14.700 --> 00:06:18.300

with multiple variable variables as as

118

00:06:17.300 --> 00:06:20.500

this illustration by Dr.

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00:06:20.500 --> 00:06:23.600

Rupa Maria illustrates with multiple

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00:06:23.600 --> 00:06:26.600

variables a very much more honest kind of I think

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00:06:26.600 --> 00:06:29.100

depiction Dr. Maria is

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00:06:29.100 --> 00:06:33.000

the author of the book in flamed and she posits

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00:06:32.100 --> 00:06:35.400

with her co-author Raj Patel that it

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00:06:35.400 --> 00:06:38.900

is colonial thinking as a cosmology or worldview

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00:06:38.900 --> 00:06:41.300

that orders the world, which is that

126

00:06:41.300 --> 00:06:44.100

the base or the foundation or the root of

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00:06:44.100 --> 00:06:46.700

so much inflammation in the body.

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00:06:50.100 --> 00:06:53.500

In social medicine and and with equal health and particular

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00:06:53.500 --> 00:06:56.600

where you pay attention to Broad Social inequities such

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00:06:56.600 --> 00:07:00.500

as those depicted here. So this first map

131

00:06:59.500 --> 00:07:03.400

here from the world map site represents,

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00:07:02.400 --> 00:07:05.700

the territory size here

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00:07:05.700 --> 00:07:08.700

on the map is proportional to the number of citizens of

134

00:07:08.700 --> 00:07:11.200

that territory that are billionaires. So it's

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00:07:11.200 --> 00:07:15.200

wealth measured by a number of citizens that are billionaires using 2018 data.

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00:07:15.900 --> 00:07:18.600

And the second map here is showing the proportion

137

00:07:18.600 --> 00:07:21.400

of all infants who have died. So

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00:07:21.400 --> 00:07:24.700

children who are one year or younger using

139

00:07:24.700 --> 00:07:26.200

2015 data?

140

00:07:27.300 --> 00:07:30.300

So you notice in these images where in the

141

00:07:30.300 --> 00:07:33.500

world wealth is accumulating and where in the world children

142

00:07:33.500 --> 00:07:35.400

are dying at disproportionate rates?

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00:07:36.100 --> 00:07:39.500

Within social medicine our geographically Broad

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00:07:39.500 --> 00:07:42.500

and historically deep analysis as our Mentor Dr.

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00:07:42.500 --> 00:07:45.500

Paul Farmer names is deeply concerned with

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00:07:45.500 --> 00:07:48.400

those patterns of inequity. In fact our

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00:07:48.400 --> 00:07:51.100

analysis that are interventions need to be

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00:07:51.100 --> 00:07:54.600

Upstream outside of the clinic and even beyond

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00:07:54.600 --> 00:07:57.200

the new work that many health systems are doing today

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00:07:57.200 --> 00:08:00.400

to acknowledge systemic racism to promote

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00:08:00.400 --> 00:08:03.300

implicit bias training and to screen for social

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00:08:03.300 --> 00:08:04.200

determinants of Health.

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00:08:06.300 --> 00:08:09.800

To that end in this short 2021 correspondence

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00:08:09.800 --> 00:08:12.500

that I co-authored with Dr. Mary Owen of

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00:08:12.500 --> 00:08:15.400

the University of Minnesota Duluth, Dr. Michael westerhouse, Dr.

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00:08:15.400 --> 00:08:18.500

Lalitha, sir, sort of Panini both U of

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00:08:18.500 --> 00:08:21.400

M doctors Affiliated here in the Twin Cities

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00:08:21.400 --> 00:08:24.800

and environmental activists and Indigenous leader Winona Laduke.

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00:08:24.800 --> 00:08:27.900

We in fact argued that the water protectors

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00:08:27.900 --> 00:08:30.800

working Upstream on the Mississippi River near

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00:08:30.800 --> 00:08:33.700

its origin in northern Minnesota to stop

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00:08:33.700 --> 00:08:37.300

the line three tar Sands pipeline provided a

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00:08:36.300 --> 00:08:39.200

model for us for healthcare workers for

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00:08:39.200 --> 00:08:42.800

educators of what true Upstream work really ought

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00:08:42.800 --> 00:08:43.000
to be

166
00:08:43.900 --> 00:08:46.100
And we we sort of unpacked a

167
00:08:46.100 --> 00:08:49.500
couple of things. They demonstrate that addressing the social determinants

168
00:08:49.500 --> 00:08:52.400
of Health requires dismantling the Upstream systems

169
00:08:52.400 --> 00:08:54.300
of power and structure and Society.

170
00:08:55.200 --> 00:08:57.900
Such as capitalism and settler colonialism.

171
00:08:58.800 --> 00:09:01.400
They do this work with longitudinal and

172
00:09:01.400 --> 00:09:04.600
a collective orientation like for they

173
00:09:04.600 --> 00:09:06.900
fought that pipeline for over 13 years.

174
00:09:07.900 --> 00:09:10.500
Building on on Decades of

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00:09:10.500 --> 00:09:13.600
resistance to settler colonialism.

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00:09:13.600 --> 00:09:17.100
I mean centuries honestly, they recognize

177
00:09:16.100 --> 00:09:19.400
that human and natural ecosystem Health are

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00:09:19.400 --> 00:09:22.700

interrelated and that we must prioritize climate

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00:09:22.700 --> 00:09:24.400

change as essential health work.

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00:09:25.300 --> 00:09:29.100

And finally that this type of commitment to Upstream intervention

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00:09:28.100 --> 00:09:31.900

may push us to risk confrontation with

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00:09:31.900 --> 00:09:34.400

power holders in our Healthcare and political

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00:09:34.400 --> 00:09:37.100

systems. So truly the work of

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00:09:37.100 --> 00:09:41.500

social medicine the work of working Upstream to

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00:09:40.500 --> 00:09:43.100

address those social and structural

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00:09:43.100 --> 00:09:46.200

determination is not loved by many people,

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00:09:46.200 --> 00:09:49.400

especially those comfortable with the status quo

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00:09:49.400 --> 00:09:52.000

of the Stark realities in which we live

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00:09:53.900 --> 00:09:55.300

ultimately this

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00:09:57.500 --> 00:09:59.200

This Upstream work is about power.

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00:10:00.400 --> 00:10:03.200

This is a short piece

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00:10:03.200 --> 00:10:05.700

that appeared in and health Affairs in 2018.

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00:10:06.700 --> 00:10:09.400

Or the authors say those who lack

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00:10:09.400 --> 00:10:12.400

power experience inequities and opportunity and health.

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00:10:13.900 --> 00:10:16.700

Advancing Equity, therefore requires attention

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00:10:16.700 --> 00:10:19.500

to power as a determinant and

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00:10:19.500 --> 00:10:22.400

empowerment our building power

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00:10:22.400 --> 00:10:23.400

as a process.

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00:10:24.300 --> 00:10:27.700

So we have to like we have to really kind of recognize that ultimately

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00:10:27.700 --> 00:10:30.300

when we're talking about social and structural determination of

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00:10:30.300 --> 00:10:34.400

Health. We are talking about power and access to resources and

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00:10:34.400 --> 00:10:36.700

decision making Etc.

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00:10:37.600 --> 00:10:40.900

Speaking of power as a sociologist. I

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00:10:40.900 --> 00:10:43.200

have learned that when we talk about power we might

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00:10:43.200 --> 00:10:47.200

consider not just the traditional understanding of power flowing

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00:10:46.200 --> 00:10:49.300

down from the ruling Elite at the top as

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00:10:49.300 --> 00:10:52.200

depicted on the left side of this of this slide here,

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00:10:52.200 --> 00:10:56.400

but also the process of how we have agency by

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00:10:55.400 --> 00:10:58.900

our obedience and compliance in

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00:10:58.900 --> 00:11:01.600

supporting the status quo and when we recognize

211

00:11:01.600 --> 00:11:04.800

that and collectivize and come together and talk

212

00:11:04.800 --> 00:11:07.500

to one another and Rec we build

213

00:11:07.500 --> 00:11:10.900

tremendous power to dismantle pillars of

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00:11:10.900 --> 00:11:13.200

support upholding inequities in our society.

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00:11:13.200 --> 00:11:16.200

So it's really it's a recognizing how power is Flowing down

216

00:11:16.200 --> 00:11:19.200
but also us kind of uncovering the power that we

217
00:11:19.200 --> 00:11:22.300
each have when we when we work together and when we

218
00:11:22.300 --> 00:11:25.500
decide to descent from systems of

219
00:11:25.500 --> 00:11:26.500
domination,

220
00:11:28.300 --> 00:11:31.800
Many of you know that Rudolph Furtado the German pathologist who

221
00:11:31.800 --> 00:11:34.800
lived and worked in the 1800s often perceived

222
00:11:34.800 --> 00:11:37.300
as one of the founding people in the field

223
00:11:37.300 --> 00:11:40.600
of social medicine, we're reminded, you

224
00:11:40.600 --> 00:11:43.400
know, that that a true social medicine

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00:11:43.400 --> 00:11:47.000
approach must not just be about the analysis.

226
00:11:47.900 --> 00:11:50.600
It's a recognize all that broad determination

227
00:11:50.600 --> 00:11:53.600
of Health. But also the action that strives to

228
00:11:53.600 --> 00:11:56.500
address the large-scale factors that determine

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00:11:56.500 --> 00:11:59.700

how so social medicine is not just for is not just analysis, but

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00:11:59.700 --> 00:12:00.700

it is also action.

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00:12:01.600 --> 00:12:05.100

And so with that I'm gonna I'm gonna Define what we

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00:12:04.100 --> 00:12:07.500

think social medicine is an approach

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00:12:07.500 --> 00:12:10.200

to health that recognize the centrality of the

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00:12:10.200 --> 00:12:13.800

social and structural determination of Health that integrate social

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00:12:13.800 --> 00:12:16.100

theory to understand social forces that

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00:12:16.100 --> 00:12:19.500

marginalize and harm communities and that builds

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00:12:19.500 --> 00:12:22.600

Collective power to challenge oppression and support the

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00:12:22.600 --> 00:12:25.300

struggle for social justice. So all three of

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00:12:25.300 --> 00:12:28.400

those components are part of what we're trying to do with equal

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00:12:28.400 --> 00:12:28.700

health.

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00:12:29.700 --> 00:12:32.300

We choose to speak of social medicine and not just

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00:12:32.300 --> 00:12:35.300

Health Equity specifically because of

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00:12:35.300 --> 00:12:39.000

its it's called to more Upstream

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00:12:38.400 --> 00:12:41.400

actions that are sort of implied in defined

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00:12:41.400 --> 00:12:44.200

in the in the

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00:12:44.200 --> 00:12:45.600

constitution of the field itself.

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00:12:47.600 --> 00:12:50.200

And yet even with the clarity of intention and

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00:12:50.200 --> 00:12:53.300

a rich attuned analysis, we've learned that just because we

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00:12:53.300 --> 00:12:56.100

want to make a difference we want to

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00:12:56.100 --> 00:12:59.500

take action doesn't need where skilled to do.

251

00:12:59.500 --> 00:13:02.700

So effectively I know for myself as

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00:13:02.700 --> 00:13:05.700

a young person with a deep interest in global issues.

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00:13:05.700 --> 00:13:09.500

I was really compelled to be a helper. I understood

254

00:13:08.500 --> 00:13:11.100

that as a white body, you know

255

00:13:11.100 --> 00:13:14.500

middle class. Well educated person from North America. I had

256

00:13:14.500 --> 00:13:17.400

a certain amount of unearned advantage and I

257

00:13:17.400 --> 00:13:20.300

really thought opportunities to try to serve and help

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00:13:20.300 --> 00:13:23.600

those who had help those who had less

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00:13:23.600 --> 00:13:26.500

opportunity at first for me this began

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00:13:26.500 --> 00:13:28.900

primarily in communities and Uganda.

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00:13:29.800 --> 00:13:32.400

10 years into that work

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00:13:32.400 --> 00:13:35.700

and after a lot of mentorship that I

263

00:13:35.700 --> 00:13:38.500

received I became really curious about this

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00:13:38.500 --> 00:13:41.700

practice of privileged folks from

265

00:13:41.700 --> 00:13:45.000

the global North showing up to be helpers or

266

00:13:44.200 --> 00:13:48.000

to make media about their helping in

267

00:13:47.200 --> 00:13:49.100
the global self.

268
00:13:49.700 --> 00:13:53.500
Eventually in 2008 and

269
00:13:53.500 --> 00:13:56.900
to 2010. I carried out a participatory

270
00:13:56.900 --> 00:14:00.900
action research infused qualitative ethnographic

271
00:13:59.900 --> 00:14:02.900
project. When I

272
00:14:02.900 --> 00:14:05.400
interviewed like 48 people and did five

273
00:14:05.400 --> 00:14:08.300
focus groups and had fieldwork in both Uganda and

274
00:14:08.300 --> 00:14:12.400
the US to really understand The Insider

275
00:14:11.400 --> 00:14:14.500
and Outsider efforts for social change

276
00:14:14.500 --> 00:14:17.900
in the context of the Lord's resistance Army

277
00:14:17.900 --> 00:14:20.300
the Ira war in Northern

278
00:14:20.600 --> 00:14:23.800
Uganda and to put those two efforts The Insider and

279
00:14:23.800 --> 00:14:26.600
The Outsider efforts into dialogue

280

00:14:26.600 --> 00:14:27.200

with one another

281

00:14:28.100 --> 00:14:32.100

31 of the people that I interviewed were involved

282

00:14:31.100 --> 00:14:34.200

with us-driven activism for

283

00:14:34.200 --> 00:14:35.000

Northern Uganda.

284

00:14:36.500 --> 00:14:40.900

My my work focused primarily particularly

285

00:14:40.900 --> 00:14:44.000

on the project of invisible children a

286

00:14:43.200 --> 00:14:46.400

movement led by Young white-bodied North

287

00:14:46.400 --> 00:14:49.400

Americans who were galvanized to fundraise and take

288

00:14:49.400 --> 00:14:53.500

political action to address the atrocities and suffering caused

289

00:14:52.500 --> 00:14:55.400

by the Ira war in Eastern and

290

00:14:55.400 --> 00:14:58.300

central Africa. Ultimately, I found that

291

00:14:58.300 --> 00:15:02.200

this white savior complex that was at work in the

292

00:15:01.200 --> 00:15:05.000

invisible children project and observed

293

00:15:04.200 --> 00:15:07.500

how Young Americans biographies in

294

00:15:07.500 --> 00:15:11.100

particular their race class and gender influenced their

295

00:15:10.100 --> 00:15:13.600

motivation and actions on behalf of

296

00:15:13.200 --> 00:15:14.700

Ugandan children.

297

00:15:15.400 --> 00:15:18.500

So to be clear, I understand the white savior complex to

298

00:15:18.500 --> 00:15:22.100

be a network of relationships and resources that

299

00:15:21.100 --> 00:15:24.800

are Guided by an ideology that centers

300

00:15:24.800 --> 00:15:27.400

white bodies as essential helpers to respond

301

00:15:27.400 --> 00:15:28.700

to social problems.

302

00:15:29.900 --> 00:15:33.000

In March of 2012 invisible

303

00:15:32.500 --> 00:15:36.000

children. So the group that I had been following created

304

00:15:35.300 --> 00:15:38.600

a video called Coney 2012

305

00:15:38.600 --> 00:15:41.700

that was posted online and went viral

306

00:15:41.700 --> 00:15:44.200
with like 120 million views in five

307

00:15:44.200 --> 00:15:47.100
days named the most viral video of all time

308

00:15:47.100 --> 00:15:50.600
Nigerian American essays teju Cole

309

00:15:50.600 --> 00:15:53.200
published this article that's on this on this.

310

00:15:54.400 --> 00:15:57.900
On the slide here a few days later in the Atlantic

311

00:15:57.900 --> 00:16:00.500
scrutinize the white savior complex

312

00:16:00.500 --> 00:16:02.300
and exposing its dangers.

313

00:16:03.200 --> 00:16:07.200
So Cole had I think just really profound analysis

314

00:16:06.200 --> 00:16:09.300
on what was taking place in the Savior

315

00:16:09.300 --> 00:16:12.200
complex. He says the white savior complex is

316

00:16:12.200 --> 00:16:15.800
not about Justice. It's about having a big emotional experience

317

00:16:15.800 --> 00:16:19.500
that validates privilege. His good

318

00:16:19.500 --> 00:16:23.400
heart does not always allow him to think constellationally.

319
00:16:22.400 --> 00:16:25.700
He does not connect the dots

320
00:16:25.700 --> 00:16:28.900
to see the patterns of power behind the isolated

321
00:16:28.900 --> 00:16:29.900
disasters.

322
00:16:30.700 --> 00:16:33.400
And there is much more to doing good work

323
00:16:33.400 --> 00:16:36.700
than quote-unquote making a difference. There is

324
00:16:36.700 --> 00:16:39.700
the principle of first Do no harm. There

325
00:16:39.700 --> 00:16:42.000
is the idea that those are being helped ought

326
00:16:42.100 --> 00:16:44.800
to be consulted over the matters that concern them.

327
00:16:45.500 --> 00:16:48.600
So my estimation coal really describes some

328
00:16:48.600 --> 00:16:51.300
of the most critical problems with the white savior complex.

329
00:16:53.600 --> 00:16:56.100
So several years after my initial study and the

330
00:16:56.100 --> 00:16:59.800
rise and fall of Kony 2012. I was contacted by

331

00:16:59.800 --> 00:17:02.800

one of the young people. I had met years earlier during

332

00:17:02.800 --> 00:17:05.900

his participation as a college student in invisible

333

00:17:05.900 --> 00:17:09.000

children or white savior complex activities. He

334

00:17:08.300 --> 00:17:11.200

wrote to me to share how he

335

00:17:11.200 --> 00:17:14.300

had changed over the years. He just

336

00:17:14.300 --> 00:17:17.700

sent me an email. It looked me up and running meme wrote me this email

337

00:17:17.700 --> 00:17:20.100

said, you know, I I read some of the things you wrote about our

338

00:17:20.100 --> 00:17:24.900

work and I want you to know like I see things differently our

339

00:17:23.900 --> 00:17:26.600

exchange like was very inspiring to

340

00:17:26.600 --> 00:17:29.700

me as an educator and as a researcher and it

341

00:17:29.700 --> 00:17:32.900

left me with the question like can white saviors

342

00:17:32.900 --> 00:17:35.900

change and if so what

343

00:17:35.900 --> 00:17:39.200

facilitates the transformation ultimately this

344

00:17:38.200 --> 00:17:41.200

led me to re-interview more

345

00:17:41.200 --> 00:17:44.600

recently 21 individuals. I had originally spoken within that

346

00:17:44.600 --> 00:17:47.100

earlier phase between 2008 and 2010.

347

00:17:48.100 --> 00:17:51.300

What I learned is that fundamentally the white

348

00:17:51.300 --> 00:17:55.300

savior complex is enabled by of course, the inequalities that

349

00:17:54.300 --> 00:17:58.500

persist in our society, but within

350

00:17:58.500 --> 00:18:01.600

that of an uneven terrain, my interviews also

351

00:18:01.600 --> 00:18:04.600

reveal what compel people to participate in the

352

00:18:04.600 --> 00:18:07.800

white savior complex, which I've organized into four pillars.

353

00:18:08.500 --> 00:18:11.200

So I think the first is about a yearning to

354

00:18:11.200 --> 00:18:14.400

be extraordinary to not succumb to like a

355

00:18:14.400 --> 00:18:17.900

mundane social reality. But rather to be cool to follow

356

00:18:17.900 --> 00:18:20.300

Global curiosity is to have fun to

357

00:18:20.300 --> 00:18:23.800

travel and to have Adventure so many of the young people I spoke

358

00:18:23.800 --> 00:18:26.400

to talked about that that this is what this offered them.

359

00:18:26.400 --> 00:18:29.100

It also offered them

360

00:18:29.100 --> 00:18:32.400

purpose the alienation of of modern,

361

00:18:32.400 --> 00:18:35.500

you know, how individualistic capitalist society

362

00:18:35.500 --> 00:18:38.100

that kind of dissociates us from our each other

363

00:18:38.100 --> 00:18:42.300

and from our like religious and cultural Traditions has

364

00:18:41.300 --> 00:18:44.300

left a lot of privilege folks in

365

00:18:44.300 --> 00:18:47.200

particular feeling bored feeling a strange feeling

366

00:18:47.200 --> 00:18:50.500

disconnected and in fact divorced of

367

00:18:50.500 --> 00:18:53.600

deeper meaning and connection. So several

368

00:18:53.600 --> 00:18:56.700

participants in my study noted how Beyond adventure and

369

00:18:56.700 --> 00:18:59.600
excitement the experience with invisible

370
00:18:59.600 --> 00:19:02.500
children tendered Young Folks the opportunity

371
00:19:02.500 --> 00:19:05.100
to lead a meaningful life to be

372
00:19:05.100 --> 00:19:08.300
personally efficacious and

373
00:19:08.400 --> 00:19:11.400
And an opportunity to be part of a positive change, which

374
00:19:11.400 --> 00:19:14.200
was particularly important as they were in this phase of

375
00:19:14.200 --> 00:19:17.600
their lives where they were coming to terms with the anguish and inequality of

376
00:19:17.600 --> 00:19:18.300
our reality.

377
00:19:19.700 --> 00:19:22.200
The third piece that I kind of put out here is what really

378
00:19:22.200 --> 00:19:26.200
compels the Savior conflicts is this idea this demarcation

379
00:19:25.200 --> 00:19:28.900
of being right and good a seeking

380
00:19:28.900 --> 00:19:31.300
kind of to be marked as as doing

381
00:19:31.300 --> 00:19:34.600
the right thing to being innocent in many ways. I think

382

00:19:34.600 --> 00:19:37.200

it's grounded in a binary framework that people

383

00:19:37.200 --> 00:19:40.500

are good or bad and right and wrong and that one can be Noble and

384

00:19:40.500 --> 00:19:43.400

do something for others. Never mind ever having

385

00:19:43.400 --> 00:19:46.700

to kind of reckon with the complicity that many of

386

00:19:46.700 --> 00:19:49.300

us white folks have in the forces of

387

00:19:49.300 --> 00:19:52.300

white supremacy and racial capitalism, which are at

388

00:19:52.300 --> 00:19:54.400

the root of why people are suffering in the first place.

389

00:19:55.500 --> 00:19:58.900

And then the fourth pillar that I identified in the research was just

390

00:19:58.900 --> 00:20:01.700

this this the kind of compels and

391

00:20:01.700 --> 00:20:04.300

enables. The Savior complex is just this

392

00:20:04.300 --> 00:20:07.400

avoiding the examination of oneself and the conditions

393

00:20:07.400 --> 00:20:10.700

that enable suffering there's almost no reflection

394

00:20:10.700 --> 00:20:14.000

on one's own power and our motivations

395

00:20:13.300 --> 00:20:16.700

nor the contextual historical

396

00:20:16.700 --> 00:20:19.500

economic and political systems that contribute to

397

00:20:19.500 --> 00:20:23.000

harm and human suffering instead many

398

00:20:22.400 --> 00:20:25.200

are driven by The Narrative that if we

399

00:20:25.200 --> 00:20:26.600

don't act no one will

400

00:20:27.300 --> 00:20:30.600

And a desperate effort to be innocent in systems

401

00:20:30.600 --> 00:20:33.500

of domination never really like being invited

402

00:20:33.500 --> 00:20:36.500

to consider. Well, why was the Ira

403

00:20:36.500 --> 00:20:39.300

war happening in the first place? You know, what was

404

00:20:39.300 --> 00:20:42.700

the role of the United States militarization in in Africa?

405

00:20:42.700 --> 00:20:45.700

What about the ongoing Colonial and

406

00:20:45.700 --> 00:20:48.700

development policies that have yielded widespread impoverishment

407

00:20:48.700 --> 00:20:51.300

in in the region? There was no examination of

408

00:20:51.300 --> 00:20:52.200

those deeper questions.

409

00:20:53.900 --> 00:20:56.700

So my determination based on

410

00:20:56.700 --> 00:20:59.100

my findings is that transformation from the

411

00:20:59.100 --> 00:21:03.000

white savior complex is actually not inevitable, but

412

00:21:02.300 --> 00:21:05.300

it's possible. So of the folks

413

00:21:05.300 --> 00:21:08.100

that I interviewed only only a very small group of

414

00:21:08.100 --> 00:21:12.300

them like really had a a critical eye

415

00:21:11.300 --> 00:21:14.300

on what they had participated in

416

00:21:14.300 --> 00:21:15.900

earlier with invisible children.

417

00:21:16.800 --> 00:21:19.300

Three of the 21 about 10

418

00:21:19.300 --> 00:21:22.200

of them had mixed kind of emotions or mixed feelings and

419

00:21:22.200 --> 00:21:25.700

sentiments in seven really had were largely had largely

420

00:21:25.700 --> 00:21:28.600
kind of positive Sentiments of what their earlier participation

421
00:21:28.600 --> 00:21:29.200
had been.

422
00:21:32.400 --> 00:21:35.800
So through my researching and then through my organizing work

423
00:21:35.800 --> 00:21:38.400
with equal health. I learned though that I think there are

424
00:21:38.400 --> 00:21:41.300
some characteristics in in our practices that

425
00:21:41.300 --> 00:21:44.300
enable transformation more than others. So

426
00:21:44.300 --> 00:21:48.700
these are sort of antidotes to the white savior complex. The

427
00:21:47.700 --> 00:21:51.600
first tier is like lineage just

428
00:21:50.600 --> 00:21:53.500
the recognition that there were

429
00:21:53.500 --> 00:21:56.200
folks that engaged the issues before us.

430
00:21:56.800 --> 00:22:00.900
And that there will be folks after rather

431
00:21:59.900 --> 00:22:03.300
rather than into so

432
00:22:02.300 --> 00:22:06.000
just recognizing that like our contributions

433

00:22:05.200 --> 00:22:09.400

come in in like a broader genealogy

434

00:22:08.400 --> 00:22:11.300

and there's there's folks before and after us

435

00:22:11.300 --> 00:22:14.100

and we have to kind of recognize and learn from

436

00:22:14.100 --> 00:22:17.100

those who've come before us and leave something for those who come after

437

00:22:17.100 --> 00:22:20.700

us and and rather than

438

00:22:20.700 --> 00:22:23.600

individuals. Like when we recognize

439

00:22:23.600 --> 00:22:26.400

that it is collectives across time that are really

440

00:22:26.400 --> 00:22:30.800

are making significant contributions to to addressing

441

00:22:30.800 --> 00:22:33.300

poor health and to dressing social injustice.

442

00:22:34.200 --> 00:22:36.500

lineage also centers humility

443

00:22:37.300 --> 00:22:40.800

The white savior complex is really propelled by ego and

444

00:22:40.800 --> 00:22:43.300

a deeply rooted desire to be the one

445

00:22:43.300 --> 00:22:46.500

to quote unquote make a difference and to be recognized for

446

00:22:46.500 --> 00:22:49.100

it. But humility begs us to

447

00:22:49.100 --> 00:22:52.800

ask like who who are the stakeholders? How

448

00:22:52.800 --> 00:22:55.500

is power operating what has worked

449

00:22:55.500 --> 00:22:58.500

or not worked in the past and and to kind of to lead

450

00:22:58.500 --> 00:23:01.000

in with those questions with a lot

451

00:23:01.100 --> 00:23:01.800

of curiosity.

452

00:23:02.800 --> 00:23:05.200

Then another kind of antidote I

453

00:23:05.200 --> 00:23:08.500

think to the white savior complex that can enable folks to kind of be

454

00:23:08.500 --> 00:23:11.500

turned to move from that ideology to something more towards

455

00:23:11.500 --> 00:23:15.100

solidarity is the practice of accountability so

456

00:23:14.100 --> 00:23:17.500

building in routine Reflections

457

00:23:17.500 --> 00:23:20.300

that interrogate like what worked well and what

458

00:23:20.300 --> 00:23:24.100

didn't work well in in our in our work together that acknowledge

459

00:23:23.100 --> 00:23:26.600

harm that name and Implement changes, that

460

00:23:26.600 --> 00:23:28.200

would be desired going forward.

461

00:23:29.400 --> 00:23:33.000

Purposeful reflection on social determination and

462

00:23:32.900 --> 00:23:35.300

social location. I think

463

00:23:35.300 --> 00:23:38.800

also is really critical. So asking questions like how

464

00:23:38.800 --> 00:23:41.600

have the social conditions enabled this this

465

00:23:41.600 --> 00:23:44.700

situation to occur how to entrench social

466

00:23:44.700 --> 00:23:48.100

patterns policies and institutions that rest on

467

00:23:47.100 --> 00:23:51.400

white supremacy racial capitalism imperialism War

468

00:23:50.400 --> 00:23:54.700

profiteering colonialism and patriarchy create

469

00:23:53.700 --> 00:23:56.500

a context in which children commute at

470

00:23:56.500 --> 00:23:59.500

night to evade Rebel abduction in which

471

00:23:59.500 --> 00:24:02.300
indigenous communities are unsheltered in which

472
00:24:02.300 --> 00:24:05.900
toddlers are malnourished in which black communities

473
00:24:05.900 --> 00:24:09.000
are routinely black people are routinely lynched

474
00:24:08.100 --> 00:24:09.300
by the police.

475
00:24:10.200 --> 00:24:13.100
When we encounter hurt inequality in a

476
00:24:13.100 --> 00:24:16.000
sense of Injustice, perhaps some of our first questions ought

477
00:24:16.400 --> 00:24:19.700
to include what happened or is happening

478
00:24:19.700 --> 00:24:21.600
Upstream that has led to this.

479
00:24:22.300 --> 00:24:25.800
How can our efforts to address suffering also dismantle root

480
00:24:25.800 --> 00:24:29.300
causes? How are we entangled in

481
00:24:29.300 --> 00:24:32.200
these root causes root causes of Oppression ourselves?

482
00:24:34.800 --> 00:24:37.800
So my experience my Praxis

483
00:24:37.800 --> 00:24:40.900
with equal health of moving beyond a savior

484

00:24:40.900 --> 00:24:43.700

complex orientation towards one rooted in

485

00:24:43.700 --> 00:24:46.600

solidarity has required that I go beyond getting

486

00:24:46.600 --> 00:24:49.900

the right information or the expert knowledge's

487

00:24:49.900 --> 00:24:52.400

on what causes poor health, which is

488

00:24:52.400 --> 00:24:55.300

so prevalent in our traditional banking model

489

00:24:55.300 --> 00:24:58.500

of Education that Paulo freire illuminates and that is

490

00:24:58.500 --> 00:25:02.000

depicted in this illustration here towards a

491

00:25:01.400 --> 00:25:04.700

practice which is really the iteration between

492

00:25:04.700 --> 00:25:07.500

reflection and action in which

493

00:25:07.500 --> 00:25:11.300

we are still I think very much in the midst of an equal

494

00:25:11.300 --> 00:25:14.200

Health like we're still we are we are acting in the

495

00:25:14.200 --> 00:25:17.900

world to try to raise critical Consciousness

496

00:25:17.900 --> 00:25:20.200

to for towards Health Equity, but

497

00:25:20.200 --> 00:25:23.300

we also are very much, you know,

498

00:25:23.300 --> 00:25:26.500

we have to we have to take we have to take take time

499

00:25:26.500 --> 00:25:29.200

to reflect and to pause and like what's working. What's not

500

00:25:29.200 --> 00:25:32.300

working? How can we improve what are our where

501

00:25:32.300 --> 00:25:33.700

our mistakes? Where are our?

502

00:25:34.800 --> 00:25:38.200

Abilities Etc. So equal

503

00:25:37.200 --> 00:25:40.800

Health as an organization has

504

00:25:40.800 --> 00:25:44.400

has roots in another Collective formally

505

00:25:43.400 --> 00:25:46.200

called social Med.

506

00:25:46.800 --> 00:25:50.100

And social Med offered social medicine education

507

00:25:49.100 --> 00:25:52.300

like immersive one month

508

00:25:52.300 --> 00:25:55.500

courses in Uganda and

509

00:25:55.500 --> 00:25:58.400

and then Minnesota and some colleagues from

510

00:25:58.400 --> 00:26:01.200

here and Uganda essentially got together and we thought what was

511

00:26:01.200 --> 00:26:04.500

missing in our education and how could we bring people together from the

512

00:26:04.500 --> 00:26:08.000

global North and the global South and that

513

00:26:07.300 --> 00:26:11.400

those programs began back in 2010 and

514

00:26:10.400 --> 00:26:13.600

the idea would be bringing folks together to

515

00:26:13.600 --> 00:26:16.300

kind of think about the social determination of

516

00:26:16.300 --> 00:26:19.400

health and to really be engaged with each other and

517

00:26:19.400 --> 00:26:20.700

kind of a reciprocal way.

518

00:26:21.400 --> 00:26:24.300

I was always really personally, you know, I'm not a

519

00:26:24.300 --> 00:26:27.200

I'm not a physician and a lot of the students we were training to be

520

00:26:27.200 --> 00:26:30.300

Physicians and I was always personally really interested in

521

00:26:30.300 --> 00:26:33.300

how these learning spaces could be ones where

522

00:26:33.300 --> 00:26:37.200
we shifted dynamics of paternalism. So prevalent

523
00:26:36.200 --> 00:26:39.800
when when folks from the global North came

524
00:26:39.800 --> 00:26:42.000
to the global South to one where we could be

525
00:26:42.600 --> 00:26:45.600
peers where we could where we could see each other as friends and

526
00:26:45.600 --> 00:26:48.500
as colleagues. We began offering

527
00:26:48.500 --> 00:26:51.900
these courses in Uganda in 2010. As I said in our friends took

528
00:26:51.900 --> 00:26:54.500
the social medicine education model. We were developing in

529
00:26:54.800 --> 00:26:57.800
Uganda and added it to ongoing work.

530
00:26:57.800 --> 00:27:00.900
They were doing in Haiti to support medical education

531
00:27:00.900 --> 00:27:03.200
following the 2010 earthquake.

532
00:27:07.600 --> 00:27:10.300
So in 2015, then we set so

533
00:27:10.300 --> 00:27:13.800
we started having these courses we had, you know, we still had them annually in Uganda

534
00:27:13.800 --> 00:27:16.400
starting in 2010 and in Haiti and 2013.

535

00:27:17.200 --> 00:27:21.200

In 2015, we can't we came together as a

536

00:27:20.200 --> 00:27:23.400

group of folks and we gathered

537

00:27:23.400 --> 00:27:26.300

in Chicago and we began to sort of Dream a

538

00:27:26.300 --> 00:27:29.200

Little Bit by this time. We had done. Like I said a good

539

00:27:29.200 --> 00:27:32.500

amount of education and we wondered

540

00:27:32.500 --> 00:27:35.300

about bringing these efforts together. We had had we had

541

00:27:35.300 --> 00:27:38.300

kind of activated people who had been in our courses

542

00:27:38.300 --> 00:27:41.300

from different parts of the US

543

00:27:41.300 --> 00:27:44.400

and Europe and Haiti and Uganda and Rwanda and

544

00:27:44.400 --> 00:27:47.300

Zimbabwe. Um, but we were we

545

00:27:47.300 --> 00:27:50.600

also felt we were at a point where we felt like, okay teachings not

546

00:27:50.600 --> 00:27:54.600

enough like we can raise critical Consciousness about the

547

00:27:53.600 --> 00:27:56.400

broader determination of Health, but

548

00:27:56.400 --> 00:27:59.800

what you know, but that

549

00:27:59.800 --> 00:28:02.200

that doesn't lead to like the change that

550

00:28:02.200 --> 00:28:05.700

we want to see in the world. So we like

551

00:28:05.700 --> 00:28:08.800

we gotten together in Chicago in 2015 and

552

00:28:08.800 --> 00:28:11.300

started to kind of dream and conspire a

553

00:28:11.300 --> 00:28:14.800

little bit about what possibilities might be. We developed

554

00:28:14.800 --> 00:28:16.900

goals of driving the transformation.

555

00:28:17.100 --> 00:28:20.500

In health professional education that would deepen our engagement with social

556

00:28:20.500 --> 00:28:23.200

medicine Beyond those courses that

557

00:28:23.200 --> 00:28:25.800

we were offering in Uganda and Haiti at the time.

558

00:28:26.800 --> 00:28:29.200

And we decided to bring everyone together to have like

559

00:28:29.200 --> 00:28:32.200

a big a big meeting a big Gathering which we did

560

00:28:32.200 --> 00:28:35.900

for the first time in here in

561

00:28:35.900 --> 00:28:39.700

Minneapolis in April of 2016. That's

562

00:28:38.700 --> 00:28:41.500

Dr. Mukherjee Dr. Joya Mukherjee

563

00:28:41.500 --> 00:28:45.100

of Partners in Health there on the left. This conference

564

00:28:44.100 --> 00:28:47.000

was an opportunity to and then

565

00:28:47.200 --> 00:28:50.200

on the right there, you'll see with some folks in a breakout session.

566

00:28:50.200 --> 00:28:53.500

There's Dr. Brooke Cunningham now our Commissioner of

567

00:28:53.500 --> 00:28:56.200

Health where we were we were having

568

00:28:56.200 --> 00:29:00.600

we're having conversations about what is social medicine practice look

569

00:28:59.600 --> 00:29:02.600

like me and we that that first conference

570

00:29:02.600 --> 00:29:05.300

was a space of connection with folks from

571

00:29:05.300 --> 00:29:08.200

who had been in our courses and others who were just

572

00:29:08.200 --> 00:29:11.800

kind of drawn to to the work. I think we had almost 800

573

00:29:11.800 --> 00:29:13.400
people in attendance at that event.

574
00:29:14.400 --> 00:29:17.300
and then following year, we wrote a

575
00:29:17.300 --> 00:29:20.900
consensus statement and my my

576
00:29:23.200 --> 00:29:26.400
understanding of consensus statements is kind of like a movement

577
00:29:26.400 --> 00:29:29.800
tactic is that they can add glue for

578
00:29:29.800 --> 00:29:32.300
the people who signed them. Like they can help bring people together

579
00:29:32.300 --> 00:29:35.300
like we are about this, you know, we're gonna be stand for this.

580
00:29:36.600 --> 00:29:39.800
But they also are an opportunity to get feedback. So as

581
00:29:39.800 --> 00:29:42.200
we try to as we wrote this letter, and we tried to

582
00:29:42.200 --> 00:29:45.400
get folks to kind of sign on to it across the

583
00:29:45.400 --> 00:29:49.200
world like we got feedback some people, you know, really appreciating what

584
00:29:49.200 --> 00:29:52.400
the letter offered and the analysis

585
00:29:52.400 --> 00:29:55.500
that it that it raised and others

586

00:29:55.500 --> 00:29:58.400

saying, you know, this isn't enough you are you you

587

00:29:58.400 --> 00:30:02.600

are tuning horns and you are not talking about deeper deeper

588

00:30:01.600 --> 00:30:04.700

issues like capitalism, for

589

00:30:04.700 --> 00:30:05.000

example

590

00:30:05.900 --> 00:30:09.000

We gathered later that

591

00:30:08.300 --> 00:30:11.600

month in Chicago at

592

00:30:11.600 --> 00:30:14.300

Malcolm X College in Chicago for our second kind of

593

00:30:14.300 --> 00:30:17.600

annual conference or gathering and there's some

594

00:30:17.600 --> 00:30:21.000

images for it from that and Chicago we

595

00:30:20.300 --> 00:30:24.100

brought in the work and mentorship of Dr. Kamara

596

00:30:23.100 --> 00:30:26.000

Jones who many of us here at the

597

00:30:26.100 --> 00:30:29.500

University of Minnesota are familiar with and her

598

00:30:29.500 --> 00:30:32.800

analysis of medicine, excuse

599

00:30:32.800 --> 00:30:35.300

me of racism in medicine and racism and health.

600

00:30:35.300 --> 00:30:38.100

She taught us how to how to tell

601

00:30:38.100 --> 00:30:41.300

The Gardener's tale and to really activate people and bring that

602

00:30:41.300 --> 00:30:45.500

lens. I think to this day her definition

603

00:30:44.500 --> 00:30:47.300

of racism, which I just put

604

00:30:47.300 --> 00:30:50.500

up here on the slide is is something that we continue to

605

00:30:50.500 --> 00:30:55.400

return to as as foundational

606

00:30:53.400 --> 00:30:56.400

in our work

607

00:30:56.400 --> 00:30:57.600

in equal health

608

00:30:58.400 --> 00:31:00.800

in Chicago in 2017, we also

609

00:31:02.300 --> 00:31:05.300

We also started a dip our toes in community organizing because we

610

00:31:05.300 --> 00:31:08.700

were realizing okay. We've done all these thinking together we've done

611

00:31:08.700 --> 00:31:11.700

we have some values and some principles we

612

00:31:11.700 --> 00:31:15.000

want to change education, but like that's not gonna happen just

613

00:31:14.200 --> 00:31:17.700

by teaching more classes. So we started getting

614

00:31:17.700 --> 00:31:20.300

we started look getting some

615

00:31:20.300 --> 00:31:23.800

training in community organizing from the colleagues

616

00:31:23.800 --> 00:31:26.900

of Marshall Gantz in the leading for change program.

617

00:31:28.500 --> 00:31:31.900

In 2018, we gathered in Gallup,

618

00:31:31.900 --> 00:31:35.100

New Mexico and the Navajo reservation and

619

00:31:34.100 --> 00:31:37.900

there for that conference. We officially

620

00:31:37.900 --> 00:31:40.900

launched sort of the action or Praxis component

621

00:31:40.900 --> 00:31:43.500

of equal Health, which is called The Campaign

622

00:31:43.500 --> 00:31:46.600

Against Racism. We started we started

623

00:31:46.600 --> 00:31:47.500

that work by

624

00:31:48.800 --> 00:31:51.300
There's our gathering of folks there. We started by

625
00:31:51.300 --> 00:31:54.000
recognizing like, you know,

626
00:31:54.900 --> 00:31:59.300
we took this word here, you took the definition historically

627
00:31:57.300 --> 00:32:00.600
Basin institutionally

628
00:32:00.600 --> 00:32:04.300
perpetuated system of exploitation and oppression of

629
00:32:03.300 --> 00:32:06.500
continents Nations and people of color for

630
00:32:06.500 --> 00:32:09.500
purpose of maintaining and defending a system of wealth power

631
00:32:09.500 --> 00:32:12.100
and privilege which is perhaps a definition of

632
00:32:12.100 --> 00:32:15.500
white supremacy and ask people to talk about like, what

633
00:32:15.500 --> 00:32:18.800
is that? What are the ways that you call that in

634
00:32:18.800 --> 00:32:22.200
your in your local context? And these

635
00:32:21.200 --> 00:32:24.400
are this is what folks came up with. This was

636
00:32:24.400 --> 00:32:28.200
the breath of how people referred to that same phenomenon

637

00:32:27.200 --> 00:32:32.100

of white supremacy. And

638

00:32:30.100 --> 00:32:33.200

I think this was a really

639

00:32:33.200 --> 00:32:36.400

important for us to just kind of realize like if we're gonna be a global

640

00:32:36.400 --> 00:32:40.000

campaign. We we have some principles that

641

00:32:39.300 --> 00:32:43.500

we want to hold on to across Geographic

642

00:32:42.500 --> 00:32:45.700

space, but there might be different language for

643

00:32:45.700 --> 00:32:48.000

how we refer to some of

644

00:32:48.200 --> 00:32:48.400

the same.

645

00:32:48.800 --> 00:32:52.300

Steps and so we need to kind of contextualize our work

646

00:32:52.300 --> 00:32:53.400

in our different locations.

647

00:32:54.900 --> 00:32:57.500

So the campaign Against Racism today is is

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00:32:57.500 --> 00:33:00.900

a the going program. It's a

649

00:33:00.900 --> 00:33:03.400

globally base campaign with that as

650

00:33:03.400 --> 00:33:06.600

chat. It's chapter-based that has

651

00:33:06.600 --> 00:33:11.100

14 active chapters in nine countries. Our

652

00:33:09.100 --> 00:33:12.200

our kind of

653

00:33:12.200 --> 00:33:15.900

vision is to to uncover the historical connections between racism

654

00:33:15.900 --> 00:33:18.400

and capitalism to radically imagine

655

00:33:18.400 --> 00:33:21.100

a future in which socio cultural political and

656

00:33:21.100 --> 00:33:24.300

economic systems work towards Health Equity rather

657

00:33:24.300 --> 00:33:25.100

than against it.

658

00:33:26.400 --> 00:33:29.200

So you you might notice that

659

00:33:29.200 --> 00:33:33.600

you start returning to talk about capital and to be

660

00:33:33.600 --> 00:33:36.600

honest with an equal Health journey and our

661

00:33:36.600 --> 00:33:40.300

trajectory that was not something that we were always doing that became

662

00:33:39.300 --> 00:33:43.000

that move has moved into very

663

00:33:42.500 --> 00:33:45.600

very centered in our analysis now

664

00:33:45.600 --> 00:33:48.400

racial capitalism as a as

665

00:33:48.400 --> 00:33:51.700

a root cause of of Health inequity as

666

00:33:51.700 --> 00:33:54.400

a root cause of poor health, but it was not always there

667

00:33:54.400 --> 00:33:57.100

and I think it started to come from the

668

00:33:57.100 --> 00:34:01.000

work of Dr. Howard waitskin who who read

669

00:34:00.200 --> 00:34:03.600

our our consensus statement in 2017

670

00:34:03.600 --> 00:34:06.200

and said, this is not enough you you need to

671

00:34:06.200 --> 00:34:09.500

go deeper analysis that you're providing.

672

00:34:10.200 --> 00:34:11.900

So that's what we have tried to do.

673

00:34:13.700 --> 00:34:16.800

We our definition of racial capitalism

674

00:34:16.800 --> 00:34:19.700

essentially that that capital

675

00:34:19.700 --> 00:34:22.700
accumulation like people making money people making

676
00:34:22.700 --> 00:34:26.200
wealth and racialized exploitation affect

677
00:34:25.200 --> 00:34:28.900
each other interdependently rather than

678
00:34:28.900 --> 00:34:31.300
literally and they are it's it's

679
00:34:31.300 --> 00:34:34.700
constantly evolving race in

680
00:34:34.700 --> 00:34:38.400
US racism was created perhaps for wealth

681
00:34:37.400 --> 00:34:41.900
accumulation like racism produces something

682
00:34:40.900 --> 00:34:43.900
of value for some and

683
00:34:43.900 --> 00:34:46.800
so this analysis of racial capitalism and

684
00:34:46.800 --> 00:34:49.100
not just racism. I think invites us

685
00:34:49.100 --> 00:34:54.100
to just go deeper and in our

686
00:34:52.100 --> 00:34:55.100
in trying

687
00:34:55.100 --> 00:34:58.300
to change systems and kind of constantly asking like

688

00:34:58.300 --> 00:35:01.300

who's benefiting here and and maybe

689

00:35:01.300 --> 00:35:06.100

maybe pushing us Beyond some of the more mainstream

690

00:35:04.100 --> 00:35:07.400

de I work that

691

00:35:07.400 --> 00:35:10.600

recognize how racism is happening in institutions,

692

00:35:10.600 --> 00:35:12.700

but are doing little to kind of change.

693

00:35:13.800 --> 00:35:16.300

the practice of like who's benefiting from that

694

00:35:16.300 --> 00:35:19.500

so that this is an ongoing process, but

695

00:35:19.500 --> 00:35:22.600

I think it has become pretty Central to to our

696

00:35:24.400 --> 00:35:27.500

So if a few other images in our in our equal Health

697

00:35:27.500 --> 00:35:30.400

story and then and then I'll be concluding here.

698

00:35:30.400 --> 00:35:33.700

This is in 2018, you

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00:35:33.700 --> 00:35:36.600

know our campaign Against Racism has all these different chapters, but

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00:35:36.600 --> 00:35:39.400

we took opportunities to come together. This isn't as

701

00:35:39.400 --> 00:35:42.800

a Highlander Center and you Market Tennessee, which is a historic

702

00:35:42.800 --> 00:35:45.200

space for Progressive organizing a space

703

00:35:45.200 --> 00:35:48.400

that Rosa Parks and Septima Clark and so many in

704

00:35:48.400 --> 00:35:51.300

the black Freedom struggle and labor movements have come together to

705

00:35:51.300 --> 00:35:54.400

conspire and we were grateful to have an opportunity to come

706

00:35:54.400 --> 00:35:57.900

there and organize and learn together. We gathered

707

00:35:57.900 --> 00:36:00.400

again in 2019 as and as a

708

00:36:00.400 --> 00:36:03.400

large a large group an equal

709

00:36:03.400 --> 00:36:06.800

Health conference in Chiapas Mexico, and at

710

00:36:06.800 --> 00:36:09.200

this point we're recognizing that okay, if we're gonna come

711

00:36:09.200 --> 00:36:12.400

together, we're gonna bring people together and we believe that this is a space

712

00:36:12.400 --> 00:36:15.700

for us to learn and learn from each other and build power. We

713

00:36:15.700 --> 00:36:19.300

can't keep doing it in the United States. It's difficult

714

00:36:19.300 --> 00:36:23.800

for folks to get visas to travel there. It's expensive.

715

00:36:24.400 --> 00:36:28.100

So we made an intentional effort to try to start hosting some

716

00:36:28.100 --> 00:36:30.700

of our gatherings in in the global South.

717

00:36:31.900 --> 00:36:34.500

In 2020, we gathered virtually

718

00:36:34.500 --> 00:36:37.400

in the midst of the pandemic for a conference online. These

719

00:36:37.400 --> 00:36:38.900

are some of our colleagues in Uganda.

720

00:36:39.500 --> 00:36:42.200

And I'll say now this kind of

721

00:36:42.200 --> 00:36:45.500

this kind of virtual Gathering has become part of

722

00:36:45.500 --> 00:36:47.000

our ongoing work.

723

00:36:48.600 --> 00:36:52.200

We offer the social medicine courses in Uganda

724

00:36:52.200 --> 00:36:56.600

Haiti and Minnesota happening simultaneously

725

00:36:55.600 --> 00:36:58.500

in the like in physical space

726

00:36:58.500 --> 00:37:01.900
in those in those places, but then we connect online

727
00:37:01.900 --> 00:37:05.500
for four transnational sessions really encouraging

728
00:37:04.500 --> 00:37:08.600
kind of like an internationalism as

729
00:37:07.600 --> 00:37:11.300
Dr. Angela Davis author of

730
00:37:11.300 --> 00:37:14.900
abolition feminism and many other works suggests an international

731
00:37:14.900 --> 00:37:17.200
lens. At least does the needed work

732
00:37:17.200 --> 00:37:20.100
to Jairus out of the familiar everyday Horizons and

733
00:37:20.100 --> 00:37:23.300
build analysis analysis linkages and

734
00:37:23.300 --> 00:37:26.300
organizing. So we think it's strengthens us

735
00:37:26.300 --> 00:37:29.100
to like recognize how you know

736
00:37:29.100 --> 00:37:34.000
race racialized capitalism is is a

737
00:37:32.200 --> 00:37:35.300
global phenomenon. It's not

738
00:37:35.300 --> 00:37:38.600
just something happening in the US but it's happening differently and

739

00:37:38.600 --> 00:37:41.800

it looks different and has different consequences in our

740

00:37:41.800 --> 00:37:45.200

different Geographic locations, but when

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00:37:45.200 --> 00:37:48.500

we share and conspire together, we can we can support

742

00:37:48.600 --> 00:37:51.600

one another in our local struggles, but we can also build power

743

00:37:51.600 --> 00:37:54.900

for a broader kind of globalized struggle.

744

00:37:56.100 --> 00:37:59.500

Car is the campaign Against Racism is something that is on

745

00:37:59.500 --> 00:38:02.100

an ongoing process and ongoing campaign. We have

746

00:38:02.100 --> 00:38:05.600

we have a chapter here in Minnesota. We have work in

747

00:38:05.600 --> 00:38:08.600

the migration industrial complex for vaccine equity

748

00:38:08.600 --> 00:38:12.000

for canceling debt supporting Haiti

749

00:38:11.800 --> 00:38:14.400

in its crisis and a lot

750

00:38:14.400 --> 00:38:17.100

of emphasis on healing justice as creating a space for

751

00:38:17.100 --> 00:38:20.400

people to have to be cared for for care

752

00:38:20.400 --> 00:38:23.300

for people to be cared for in in the midst of these

753

00:38:23.300 --> 00:38:24.300

tumultuous moments.

754

00:38:25.200 --> 00:38:29.100

And equal health is hosting a conference

755

00:38:28.100 --> 00:38:31.300

later this year. Again. We're

756

00:38:31.300 --> 00:38:35.200

excited to be gathering and physical space in June

757

00:38:34.200 --> 00:38:37.600

in Uganda. There's the

758

00:38:37.600 --> 00:38:38.500

there's the

759

00:38:40.100 --> 00:38:43.200

Flyer for that which just we just opened registration this week.

760

00:38:43.200 --> 00:38:46.600

I'd be happy to talk to anyone if anyone's interested in

761

00:38:46.600 --> 00:38:49.300

potentially connecting with us. Any of you would be welcome to

762

00:38:49.300 --> 00:38:49.700

join us.

763

00:38:50.600 --> 00:38:52.400

I'm going to conclude here.

764

00:38:54.600 --> 00:38:57.200

Our analysis is evolving and deepening ways of

765

00:38:57.200 --> 00:39:00.000

what causes ill health and honestly, I think

766

00:39:00.200 --> 00:39:03.400

as we do that it can feel pretty overwhelming and at times

767

00:39:03.400 --> 00:39:06.300

disempowering to be honest about all

768

00:39:06.300 --> 00:39:10.200

of the social forces that we're Reckoning with that cause

769

00:39:09.200 --> 00:39:12.000

inequalities and lead to poor health and

770

00:39:12.500 --> 00:39:16.200

illness as this kind of this illustration depicts. So what

771

00:39:16.200 --> 00:39:18.000

we've learned is that coming together

772

00:39:19.200 --> 00:39:22.300

In my experience through the practice of equal Health

773

00:39:22.300 --> 00:39:25.400

the reflection and learning in our courses and the

774

00:39:25.400 --> 00:39:28.300

action that takes place in our Gatherings and in

775

00:39:28.300 --> 00:39:31.200

the campaign Against Racism is a way to

776

00:39:31.200 --> 00:39:34.100

transform those some of those inequities. It's also a

777

00:39:34.100 --> 00:39:37.200
way to find joy and Community to stay in it

778
00:39:37.200 --> 00:39:40.900
for the long haul. This is an image of a bunch of us kind of conspiring or

779
00:39:40.900 --> 00:39:43.300
the campaign Against Racism on a playground and

780
00:39:43.300 --> 00:39:46.300
in on Navajo Nation in

781
00:39:46.300 --> 00:39:49.700
2018 as it's getting dark or using flashlights here.

782
00:39:49.700 --> 00:39:53.000
I think the work of moving

783
00:39:52.500 --> 00:39:55.800
towards Global solidarity is messy and

784
00:39:55.800 --> 00:39:58.300
unexpected and we've certainly made

785
00:39:58.300 --> 00:40:01.200
a lot of mistakes, but it's also work and people that I'm

786
00:40:01.200 --> 00:40:03.600
committed to staying in it with

787
00:40:04.500 --> 00:40:08.100
And this this piece here from the

788
00:40:07.100 --> 00:40:10.300
New England Journal medicine kind of speaks to

789
00:40:10.300 --> 00:40:13.300
that like how organizing is is strategic and

790

00:40:13.300 --> 00:40:17.200

necessary to to shift power, but it's also it's

791

00:40:16.200 --> 00:40:19.900

also healing and it's also a therapeutic.

792

00:40:19.900 --> 00:40:22.900

It's a place for us to kind of feel a

793

00:40:22.900 --> 00:40:23.900

balm perhaps

794

00:40:24.900 --> 00:40:27.800

And we do this because we think

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00:40:27.800 --> 00:40:30.600

another world is possible. This is the work of Ricard

796

00:40:30.600 --> 00:40:33.500

our Minneapolis artist Ricardo Levin's

797

00:40:33.500 --> 00:40:36.300

Morales and equal Health has been a

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00:40:36.300 --> 00:40:39.600

space for some of that envisioning of what another world

799

00:40:39.600 --> 00:40:42.700

could be as walida. Amirashi says

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00:40:42.700 --> 00:40:45.800

we can't build what we can't imagine and so

801

00:40:45.800 --> 00:40:49.700

there is an invitation for us to imagine something else

802

00:40:49.700 --> 00:40:54.100

a different way of relating to each other a systems that

803

00:40:54.100 --> 00:40:54.900

are built on care.

804

00:40:56.100 --> 00:40:59.200

And I appreciate the opportunity here for me

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00:40:59.200 --> 00:41:02.500

to share a little bit of my my experience and

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00:41:02.500 --> 00:41:06.500

my journey and social medicine practice with equal health. So

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00:41:05.500 --> 00:41:08.800

thank you very much and I

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00:41:08.800 --> 00:41:10.600

look forward to chatting with the questions here.

809

00:41:13.400 --> 00:41:16.600

Finnegan thank you so much for your wonderful presentation. I think you

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00:41:16.600 --> 00:41:19.600

already have a couple of really wonderful sort

811

00:41:19.600 --> 00:41:22.800

of questions to to kick us off with so I'll

812

00:41:22.800 --> 00:41:25.200

defer to some of those questions and then hold mine for

813

00:41:25.200 --> 00:41:28.500

maybe later. Um first off from Rachel Witt,

814

00:41:28.500 --> 00:41:31.100

thank you so much doctor again. What resources would you

815

00:41:31.100 --> 00:41:34.900

suggest for how to ethically and safely moderate conversations

816

00:41:34.900 --> 00:41:37.300

about social medicine and racism and medicine with

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00:41:37.300 --> 00:41:40.500

medical students and increasingly different lived experiences

818

00:41:40.500 --> 00:41:43.300

Rachel's part of a group building, um and Medical

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00:41:43.300 --> 00:41:46.100

School curriculum about health and equities and a wrestling on

820

00:41:46.100 --> 00:41:49.600

how to encourage all students to develop critical Consciousness in

821

00:41:49.600 --> 00:41:52.800

the area without traumatizing those from socially economic or

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00:41:52.800 --> 00:41:53.300

March lines.

823

00:41:55.400 --> 00:41:58.300

Whether if you wanna at least start to start this big

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00:41:58.300 --> 00:42:01.200

question, but if you was something comes to the top of your mind

825

00:42:01.200 --> 00:42:01.900

in terms of answer.

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00:42:03.300 --> 00:42:06.600

Um, yeah, I appreciate that and I appreciate the the recognition

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00:42:06.600 --> 00:42:09.800

that having these conversations can unfairly burden

828

00:42:09.800 --> 00:42:13.000
or be unfairly traumatizing to

829
00:42:12.700 --> 00:42:15.200
to our bypak students to

830
00:42:15.200 --> 00:42:18.200
socially and economically marginalized groups. So I appreciate that

831
00:42:18.200 --> 00:42:21.400
sensitivity. I yeah, I think the work

832
00:42:21.400 --> 00:42:25.400
of having meaningful conversations about all this is is practice.

833
00:42:24.400 --> 00:42:27.200
It's a craft right? I'd be

834
00:42:27.200 --> 00:42:30.400
happy to share some resources that I use in my conflict analysis class

835
00:42:30.400 --> 00:42:33.200
with undergrads at Saint Thomas,

836
00:42:33.200 --> 00:42:36.200
which we're also trying to really build practices for

837
00:42:36.200 --> 00:42:39.700
having meaningful and sometimes difficult

838
00:42:39.700 --> 00:42:42.200
Brave conversations. I don't have like a

839
00:42:42.200 --> 00:42:45.400
quick link to offer but I'd be happy to be in conversation Rachel

840
00:42:45.400 --> 00:42:48.400
and that is a sincere a sincere

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00:42:48.400 --> 00:42:52.300

offer. So I'd be happy to share some of the the resources that

842

00:42:52.300 --> 00:42:55.700

I've used. I'll say quick real quick. I think one quick book

843

00:42:55.700 --> 00:42:58.700

is is difficult conversations by

844

00:42:58.700 --> 00:43:02.600

hean Patton and stone it

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00:43:01.600 --> 00:43:02.700

comes out.

846

00:43:02.900 --> 00:43:05.200

Harvard project negotiation, they just have a model that I

847

00:43:05.200 --> 00:43:08.300

think is pretty useful and I also I draw on

848

00:43:08.300 --> 00:43:11.500

a lot of Adrian Rhee Brown to be honest holding change

849

00:43:11.500 --> 00:43:14.200

is another resource another book that I that I

850

00:43:14.200 --> 00:43:17.800

think has a lot of wisdom around facilitation. So there's

851

00:43:17.800 --> 00:43:20.300

a couple things that I'd be happy to be in conversation about that Rachel. Thank

852

00:43:20.300 --> 00:43:20.800

you for your

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00:43:21.900 --> 00:43:23.100

For your offering there.

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00:43:24.800 --> 00:43:27.100

And the other piece that you mentioned in your talk, Dr.

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00:43:27.100 --> 00:43:30.300

Finnegan was about sort of opportunities to create safety enough

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00:43:30.300 --> 00:43:33.500

for self-reflection. And I think that that's really important in

857

00:43:33.500 --> 00:43:36.000

terms of what do we bring into our story? You know,

858

00:43:36.300 --> 00:43:39.400

I've I've long said as a physician, I'm expert in medicine, but

859

00:43:39.400 --> 00:43:42.000

your expert in your life, right? So how do we

860

00:43:42.900 --> 00:43:45.500

parked again together terms of address health? I think

861

00:43:45.500 --> 00:43:48.800

that opportunity to reflect and sort of say what are

862

00:43:48.800 --> 00:43:51.400

some of the you know, advantages and privileges

863

00:43:51.400 --> 00:43:55.000

which is not antithetical from having had adversity.

864

00:43:54.400 --> 00:43:57.100

What are the things I bring into this and then

865

00:43:57.100 --> 00:44:01.000

how can we work together in terms of forging some of those pieces our

866

00:44:00.300 --> 00:44:03.500

second question says how do students

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00:44:03.500 --> 00:44:06.400

and trainees fit into framework of working with

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00:44:06.400 --> 00:44:09.500

vulnerable and marginalized population something can having

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00:44:09.500 --> 00:44:12.100

student and trainees involved in the work is unethical but at

870

00:44:12.100 --> 00:44:15.300

the same time it seems this is necessary part of practice and creating a

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00:44:15.300 --> 00:44:18.000

sustainable system some Curious to hear your thoughts.

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00:44:20.700 --> 00:44:20.900

Um, I

873

00:44:21.400 --> 00:44:24.200

I think that there is certainly a role for

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00:44:24.200 --> 00:44:27.300

all of us to work with folks from a broad range of

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00:44:27.300 --> 00:44:30.300

backgrounds and if that's vulnerable and

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00:44:30.300 --> 00:44:33.500

marginalized communities for students or trainees to do that. I think that

877

00:44:33.500 --> 00:44:36.700

I think that there's possibilities there. I think in

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00:44:36.700 --> 00:44:39.400

my experience, I think it's just a lot about the orientation of

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00:44:39.400 --> 00:44:42.500
how we come at it. Right? So I think for students to kind

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00:44:42.500 --> 00:44:45.200
of come and be like, I'm a learner like I'm I'm literally here

881
00:44:45.200 --> 00:44:48.100
to like learn and to be in community and

882
00:44:48.100 --> 00:44:51.300
try to like build a relationship. I think that there's a

883
00:44:51.300 --> 00:44:54.400
lot of possibility there. I do think when students and trainees show

884
00:44:54.400 --> 00:44:57.700
up as like I'm here to like, you know fix these

885
00:44:57.700 --> 00:45:00.200
problems or I have the answers. I I do think that

886
00:45:00.200 --> 00:45:03.500
there's someone and excuse me and unethical Dimension

887
00:45:03.500 --> 00:45:06.400
to that. I know that like in my

888
00:45:06.400 --> 00:45:08.300
undergrad classes you with

889
00:45:09.700 --> 00:45:12.100
At Saint Thomas and in work that

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00:45:12.100 --> 00:45:15.200
we've done with equal Health like I think oh, I am

891
00:45:15.200 --> 00:45:18.200
always trying to bring my students many who come

892

00:45:18.200 --> 00:45:21.500

from very privileged backgrounds to be in conversation

893

00:45:21.500 --> 00:45:24.500

with with a range of folks with people who

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00:45:24.500 --> 00:45:27.100

have lived have different life experiences. And I think

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00:45:27.100 --> 00:45:30.100

that's an I do think that's an important part of our learning and our

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00:45:30.100 --> 00:45:33.900

kind of opening our hearts to the world, but I

897

00:45:33.900 --> 00:45:36.100

think it's it. I personally think it's about

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00:45:36.100 --> 00:45:39.700

the orientation and that we come towards it with like curiosity and

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00:45:39.700 --> 00:45:42.800

a spirit of learning rather than like, I'm

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00:45:42.800 --> 00:45:45.900

coming here to like fix help deliver

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00:45:45.900 --> 00:45:48.100

answers and that was

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00:45:48.100 --> 00:45:51.100

a little bit about that white savior complex that certainly has been part of

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00:45:51.100 --> 00:45:54.100

my journey and and the journey that like I uncovered in

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00:45:54.100 --> 00:45:57.500

that research for a lot of people it ends up being so much about ego.

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00:45:57.500 --> 00:46:00.400

It ends up being so much about like I want to Mark

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00:46:00.400 --> 00:46:04.000

myself as good and purposeful and and beautiful and

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00:46:03.500 --> 00:46:06.500

fun. And and when I think I

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00:46:06.500 --> 00:46:08.600

think we just have to disentangle that and I think to

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00:46:09.700 --> 00:46:13.200

Núñez's point there is a lot of a lot of self-reflection that

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00:46:13.200 --> 00:46:16.200

can be part of that that process

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00:46:16.200 --> 00:46:17.600

that I think is really important.

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00:46:19.400 --> 00:46:22.200

Great. Yeah, I just I just want to emphasize, you know, as

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00:46:22.200 --> 00:46:25.500

you mentioned in your talk about sort of coming with sort of

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00:46:25.500 --> 00:46:28.500

culture humility. And so the ability to

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00:46:28.500 --> 00:46:31.100

learn as well as you know, spending the time. Sometimes we say

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00:46:31.100 --> 00:46:34.000

folks are really smart. Just throw them in there. They can sort of figure it out.

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00:46:34.900 --> 00:46:37.500

This isn't a case where we need to do that. We need to have an orientation. We

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00:46:37.500 --> 00:46:40.000

need to set ground Rules of Engagement. We need to

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00:46:40.500 --> 00:46:43.500

sort of do that pre work so that we can really sort of

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00:46:43.500 --> 00:46:46.100

go there. I also think that it's important for us to separate when we

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00:46:46.100 --> 00:46:49.400

talk about sort of trainees people can grow and live

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00:46:49.400 --> 00:46:52.300

in a racialized environment. However, they

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00:46:52.300 --> 00:46:55.600

may not necessarily be disadvantaged. So we have to be careful in

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00:46:55.600 --> 00:46:58.300

terms of that. We're not stereotype instead of

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00:46:58.300 --> 00:47:01.800

trainees of you're this which means that and so

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00:47:01.800 --> 00:47:04.300

that goes back to building relationships with each

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00:47:04.300 --> 00:47:07.300

other and getting to know who's here and what are

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00:47:07.300 --> 00:47:10.600

their perspectives issues about humility can transcend all

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00:47:10.600 --> 00:47:13.300

different groups and and nobody owns one

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00:47:13.300 --> 00:47:17.900
part versus the other and so I think it's important Practice Dr. Batt

931
00:47:17.900 --> 00:47:19.200
says, thank you so much.

932
00:47:19.400 --> 00:47:22.900
Finnegan I wonder if you can speak more to the work of relationship and

933
00:47:22.900 --> 00:47:25.300
Community Building when moving towards structural

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00:47:25.300 --> 00:47:27.500
change to address inequity. Is it important?

935
00:47:29.600 --> 00:47:30.900
Thanks, Dr. Butt.

936
00:47:31.300 --> 00:47:34.500
I think it is important. I actually

937
00:47:34.500 --> 00:47:38.300
think it's pretty foundational and I think it's actually probably some

938
00:47:37.300 --> 00:47:40.500
of the most important work that we are doing that

939
00:47:40.500 --> 00:47:44.500
we're all doing to kind of try to shift from the kind

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00:47:43.500 --> 00:47:47.000
of profit driven

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00:47:46.000 --> 00:47:47.700
and

942
00:47:49.900 --> 00:47:52.500
Like ethos that is so the growth

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00:47:52.500 --> 00:47:55.500

mindset the girl not the growth mindset, but the growth driven kind

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00:47:55.500 --> 00:47:58.300

of economy. That is so embedded in our Healthcare

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00:47:58.300 --> 00:48:01.200

System now to one where we're like really trying to care for

946

00:48:01.200 --> 00:48:04.600

each other. Um, I think taking time to like

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00:48:04.600 --> 00:48:08.000

to really to build relationships. I think

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00:48:08.600 --> 00:48:11.100

there's just I think that is a big part of the work is what I'm saying, and I think

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00:48:11.100 --> 00:48:13.700

it's it's work that we have to do to kind of like

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00:48:15.400 --> 00:48:18.200

And that I'm still doing to kind of like, you know, in many

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00:48:18.200 --> 00:48:21.400

ways like decolonize my mind right to from from an orientation

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00:48:21.400 --> 00:48:24.400

of like production production production, you know in the

953

00:48:24.400 --> 00:48:27.200

next thing and and to one of like hey, I'm gonna like

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00:48:27.200 --> 00:48:30.300

I need to like build relationships here.

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00:48:30.300 --> 00:48:33.800

I need to like really kind of Center relationships as as a

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00:48:33.800 --> 00:48:37.500

process not just as like an outcome is

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00:48:36.500 --> 00:48:39.000

foundational to what I want to

958

00:48:39.200 --> 00:48:42.700

be about in the world and is foundational to like the The Liberation

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00:48:42.700 --> 00:48:46.100

and the change that we're working towards so I

960

00:48:45.100 --> 00:48:48.200

think yes, I think it's

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00:48:48.200 --> 00:48:51.100

absolutely critical and there's I think it's

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00:48:51.100 --> 00:48:54.300

part of I I think Dr. Botton

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00:48:54.300 --> 00:48:57.600

I have both learned a lot from equal Health practices of

964

00:48:57.600 --> 00:49:01.000

healing Justice to speak to that to that.

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00:49:02.300 --> 00:49:05.700

To that ethos of centering care. I know

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00:49:05.700 --> 00:49:08.300

we've we've we've learned a lot from a group

967

00:49:08.300 --> 00:49:11.600

in Minneapolis called rep relationships evolving possibilities

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00:49:11.600 --> 00:49:14.300

and abolitionist group. I know

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00:49:14.300 --> 00:49:17.900

that there's a new book that just came out yesterday called I think healing lineages

970

00:49:17.900 --> 00:49:21.200

by Kara page and Erica Woodland

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00:49:20.200 --> 00:49:23.200

that also those folks have been

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00:49:23.200 --> 00:49:26.200

very like incredible teachers to

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00:49:26.200 --> 00:49:29.600

us in the campaign Against Racism about the importance

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00:49:29.600 --> 00:49:33.300

of relationality within our social justice organizing.

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00:49:32.300 --> 00:49:35.200

So yes, yes. Yes.

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00:49:35.200 --> 00:49:37.900

Thank you, Dr. Bot. I hope I answered your question.

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00:49:38.700 --> 00:49:41.000

Well and and towards that you know

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00:49:41.400 --> 00:49:44.000

relationship building isn't just add water and put it in

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00:49:44.100 --> 00:49:47.200

the microwave, right? It takes years in terms

980

00:49:47.200 --> 00:49:50.200

of developing relationships to sort of uncover blind spots

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00:49:50.200 --> 00:49:53.200
and figuring out how to partner. I sort of likened that

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00:49:53.200 --> 00:49:56.600
if a new investigator got money from a lab it would take them three

983
00:49:56.600 --> 00:49:59.500
years to get all their machines before they could really start cooking and if

984
00:49:59.500 --> 00:50:04.000
we work in terms of relationships three

985
00:50:02.500 --> 00:50:05.600
people who we

986
00:50:05.600 --> 00:50:08.900
are and what our intentions are and that we can partner instead

987
00:50:08.900 --> 00:50:11.700
of useful way but really really important effort

988
00:50:11.700 --> 00:50:14.300
if we're gonna make a difference our next

989
00:50:14.300 --> 00:50:17.400
question here is from one

990
00:50:17.400 --> 00:50:20.400
of our attendees in our work in Puerto Rico after Hurricane Maria,

991
00:50:20.400 --> 00:50:23.900
we emphasize together as partners with doctors essential to

992
00:50:23.900 --> 00:50:26.300
do that's avoiding hurt hurting feelings

993
00:50:26.300 --> 00:50:29.500
of local providers. Can you comment on this how important

994

00:50:29.500 --> 00:50:32.400

it is to be aware of collaboration in terms of what you've

995

00:50:32.400 --> 00:50:32.600

alluded to?

996

00:50:34.800 --> 00:50:34.800

um

997

00:50:36.600 --> 00:50:40.100

Sorry, I'm just making sure I understood the question the opposite

998

00:50:39.100 --> 00:50:42.200

to go there as partners with doctors and felt this

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00:50:42.200 --> 00:50:43.100

was essential to do this.

1000

00:50:46.400 --> 00:50:48.900

I'm not sure if I understand the ethos of the question.

1001

00:50:51.700 --> 00:50:55.100

They were they were going to use.

1002

00:50:56.700 --> 00:50:59.300

Yeah, they're going to rescue in terms of after the

1003

00:50:59.300 --> 00:51:02.500

hurricane and the devastation. Yeah, rather than to come

1004

00:51:02.500 --> 00:51:05.400

and save and come and fix. Yeah that they oriented folks

1005

00:51:05.400 --> 00:51:09.200

that this is about Partnerships to not sort of

1006

00:51:09.200 --> 00:51:12.100

cause her feelings that you know, we're coming again to save the day

1007

00:51:12.100 --> 00:51:15.400

and so just reinforcing about sort of

1008

00:51:15.400 --> 00:51:16.700

what you were saying about I think collaboration

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00:51:18.400 --> 00:51:21.400

Yeah, and I think I don't I don't know if I'm understanding totally the

1010

00:51:21.400 --> 00:51:24.000

what the ask is here. So I'd be happy

1011

00:51:24.100 --> 00:51:25.800

to be in conversation afterwards. I do think.

1012

00:51:27.600 --> 00:51:30.100

I think that that all of

1013

00:51:30.100 --> 00:51:33.300

us like my experiences is that when I show up

1014

00:51:33.300 --> 00:51:36.500

in the global North I'm Excuse me as a white body person the

1015

00:51:36.500 --> 00:51:39.400

global North when I show up and Uganda there's expectations that

1016

00:51:39.400 --> 00:51:42.200

my that people in the communities there have of me that

1017

00:51:42.200 --> 00:51:45.400

might reinforce and my kind of ask me to kind of play this

1018

00:51:45.400 --> 00:51:48.100

help or role which I I think I guess

1019

00:51:48.100 --> 00:51:52.700

what I'm saying is I think that that kind of that colonized donor

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00:51:51.700 --> 00:51:55.600
beneficiary kind of those those

1021

00:51:55.600 --> 00:51:58.300
tropes like I think they go beyond they go a

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00:51:58.300 --> 00:52:01.400
lot of us hold them. And so I think that that it can

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00:52:01.400 --> 00:52:04.100
be difficult and to sort of stop and be like, you know, that's I'm

1024

00:52:04.100 --> 00:52:07.400
actually here to like to you have to work against that even

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00:52:07.400 --> 00:52:10.500
with folks that may be asking you to show up as as a

1026

00:52:10.500 --> 00:52:14.000
Helper and I I think that that's slowing

1027

00:52:13.400 --> 00:52:16.400
down and that relationship building that we're just talking

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00:52:16.400 --> 00:52:17.200
about is a huge

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00:52:18.400 --> 00:52:19.000
huge piece of that

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00:52:20.700 --> 00:52:23.200
so but I have found that I've had

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00:52:23.200 --> 00:52:26.300
to push against that even with like my Ugandan caught my yugan

1032

00:52:26.300 --> 00:52:29.200
and colleagues as well and reminding them. Like I actually don't know.

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00:52:29.200 --> 00:52:32.600
I don't know the answer to this question and I don't but I'm happy

1034
00:52:32.600 --> 00:52:35.700
to kind of like continue to to turn like

1035
00:52:35.700 --> 00:52:39.300
figure it out with you. You know, I think

1036
00:52:39.300 --> 00:52:42.100
the last I wanted to go back to one thing. You just said Dr. Noon or

1037
00:52:42.100 --> 00:52:45.200
Dr. Núñez about the relationship building and I think you were alluding to

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00:52:45.200 --> 00:52:48.100
this. I definitely want to clarify like it's not yeah, it's not

1039
00:52:48.100 --> 00:52:51.600
a it's a it takes time. It takes a long time to

1040
00:52:51.600 --> 00:52:54.300
really be built and I think equal Health like we've been doing this

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00:52:54.300 --> 00:52:57.600
now for since 2010 so like 13 years

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and and I I think that

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the relationships feel really authentic and

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00:53:03.400 --> 00:53:06.200
deep and it's taken time and there's and we and we

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00:53:06.200 --> 00:53:09.200

still all make mistakes and I think that's where the reflective piece comes

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00:53:09.200 --> 00:53:12.100

in. I'd be happy to offer a piece that we wrote about all the

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00:53:12.100 --> 00:53:15.100

mistakes we've made that we published and the animals

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of global Health like we've made a lot of mistakes, but I think it's about reflecting

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00:53:18.100 --> 00:53:20.600

on those even in

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00:53:20.700 --> 00:53:21.300

relationship building

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00:53:23.800 --> 00:53:26.300

So our next question, can you share more about

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the impact on students of virtual transnational education?

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00:53:29.700 --> 00:53:32.400

We're involved in in Uganda in Haiti in

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Minnesota.

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00:53:34.600 --> 00:53:37.400

Yeah, so this is again. This is like a work in progress as

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we've kind of, you know shifted during covid and we're also just trying

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to be conscious of the the moment that we're in in terms

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of the planetary crisis and having like less Global Travel, but having

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folks connect online across Geographic

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00:53:49.800 --> 00:53:52.400

space, but for

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them to kind of bring have similar content around like

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colonialism for example, but then but then have conversations in

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00:53:58.200 --> 00:54:02.000

small groups about like how does that show up in Minnesota versus

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00:54:01.300 --> 00:54:04.300

how does that show up in Haiti? And how

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00:54:04.300 --> 00:54:08.400

are those histories different? But then there are also some like similar threads

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00:54:07.400 --> 00:54:10.400

of of parallels that

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00:54:10.400 --> 00:54:14.000

we think are important that that analysis can that a

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00:54:13.200 --> 00:54:16.200

shared analysis can can deepen in terms

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00:54:16.200 --> 00:54:19.200

of our power building. I think in terms

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00:54:19.200 --> 00:54:22.500

of that, we basically put people in small groups. We've done

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00:54:22.500 --> 00:54:25.400

it two times now and I think our second time

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has gone, we've had a lot

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like a much more success as we tried to like structure how people

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might actually interact in small groups.

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And it's also it is

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like I said, it's a work in progress, I

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think.

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It can be challenging to build a relationship from the start on WhatsApp

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or on Zoom. But I

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00:54:48.100 --> 00:54:51.300

think I think there has also been some real

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cool possibilities. We just had a student from the U of M who was

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in the course in the fall who was in a small group with

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Haitians in ugandans and minnesotans and then ended up

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going having the opportunity to go to Haiti and excuse me,

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00:55:03.600 --> 00:55:06.500

go to Uganda for work-related opportunity and

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00:55:06.500 --> 00:55:09.600

described her like three hour conversation with

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00:55:09.600 --> 00:55:12.300

folks that are you gone and like small group mates

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00:55:12.300 --> 00:55:15.300

that she had only met online and to kind of actually be in real space and

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kind of share share life together and build the

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build that kind of relationship. I think

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I think that there was some real like seeds there that were

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the potentially really really hopeful that we're planted

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00:55:27.300 --> 00:55:30.300

in that. So in terms of the impact, I

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00:55:30.300 --> 00:55:33.500

think we're we're still figuring it out. We're figuring

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out how to do that as you know in a in as ethical and

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00:55:36.100 --> 00:55:38.200

as rigorous way of possible.

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00:55:40.100 --> 00:55:43.600

We have another yummy question, but

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00:55:43.600 --> 00:55:46.400

I think we're running out of time. I'll read you the questions. So

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you hear about it and perhaps this might be one that you'll sort of a campus

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00:55:49.800 --> 00:55:52.400

a little bit of the answer because it's it's pretty sort

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00:55:52.400 --> 00:55:55.200

of a pretty big question, but it's fabulous. I want to make sure we're

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mindful in terms of our time constraints. This comes from Jack

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00:55:58.300 --> 00:56:01.300

Smith. Wondering if there's a rule for class-based humility

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00:56:01.300 --> 00:56:04.300

here in intersection with culture race at sexually identified

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00:56:04.300 --> 00:56:07.200

perspectives specifically thinking the contact to those who

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00:56:07.200 --> 00:56:10.500

entering the academy either and working staff graduate workers or part

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00:56:10.500 --> 00:56:13.300

of it their education. Can we reimagine the power

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00:56:13.300 --> 00:56:16.200

structures of higher education from within love the

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00:56:16.200 --> 00:56:19.000

question Jack and if you're gonna give it a go

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00:56:19.100 --> 00:56:22.200

or you want to sort of writing the answer to that one in the in the one minute. I

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00:56:22.200 --> 00:56:22.700

think we have left.

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00:56:23.400 --> 00:56:26.300

I was a yes, we can reimagine the power structures of

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00:56:26.300 --> 00:56:29.300

higher education from within let's do it. I appreciate that

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information. I think that is it's tremendous and I appreciate

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your your call to be to

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00:56:35.400 --> 00:56:38.100

bring attention to class and all this as well.

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00:56:38.100 --> 00:56:41.400

So I think I think it's absolutely critical what you're what you're

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suggesting.

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00:56:42.500 --> 00:56:45.500

Great, Dr. Finnegan. Thank you so much for joining

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us wonderful seminar appreciate

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some of your thoughts and certainly applaud all your work as for

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those ways that our colleagues to continue in collaboration with

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00:56:54.400 --> 00:56:58.700

you. Thanks everybody for joining us today. Hope

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you have a great February looking forward

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to double digits and longer days, and so

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00:57:03.400 --> 00:57:06.800

hope everybody is well, please feel out of

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00:57:06.800 --> 00:57:10.000

the evaluation afterwards, and if you have ideas of additional speakers, definitely,

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please let us know again Dr. Thing again.

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00:57:12.500 --> 00:57:14.400

Thank you so much. Thank you.

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00:57:15.700 --> 00:57:16.700

Have a good day y'all.