



CENTER FOR FOOD SYSTEMS AND
COMMUNITY TRANSFORMATION

Hope in Times of Crisis

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By Kim Niewolny

Director, Center for Food Systems and Community Transformation

Access to trustworthy information is significant during a world health crisis. The Center for Food Systems and Community Transformation is working with our partners to provide current information and resources that are relevant for food systems change makers and stakeholders on and off campus. We are also prioritizing creating space for reflection on the current conditions in the food system to more deeply understand how this pandemic impacts our everyday lives now and into the future. Through careful reflection and learning, we hope to create new possibilities for the work that lies ahead. This will include a critical focus on uplifting the needs and concerns of those most vulnerable to disruptions in the system. In this effort, it will prove crucial that we listen to our frontline workers, organizers, students, and scholars whose practice, policy, and scholarship have judiciously crafted food movement possibilities in which emphasize justice and fairness as core values: agroecology, community food security, food justice, food sovereignty, and more.

Although our rhythms and practices feel disjointed and disrupted, I am reminded of the necessity of hope in generating new roots and new growth in times of despair (Lear, 2008). Drawing upon the work of Paulo Freire (1992) and bell hooks (2003), we have an immense opportunity before us, through compassionate and critical praxis, to help devise and enact a new social imaginary that moves us beyond the disaffection with the current food system. As noted by many, the material and bodily effects of our food system are maddening (Orlie, 2009). It is time for a more empathetic and humanizing system so that all flourish. I am hopeful that this moment of crisis enables us with new capacity and courage to bring about the life-affirming possibilities we seek. The extent of these possibilities go as far as our imaginations can take them.

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### References

Freire, P. (1992). *Pedagogy of hope: Reliving pedagogy of the oppressed*. London, England: Bloomsbury Publishing.

hooks, bell, (2003). *Teaching community: A pedagogy of hope*. New York: Routledge.

Lear, J. (2008). *Radical hope: Ethics in the face of cultural devastation*. Cambridge: Harvard University Press.

Orlie, M. (2009). There is no alternative. *Theory & event*, 12(2), none.

How should we respond to times of crisis? As a student of literature and history, I have been encouraged by the number of creative works, cures, and calls to kindness that have surfaced during periods of trial. Regarding innovation, several years ago, I learned about "The Year Without a Summer" a phenomenon resulting from the eruption of Mount Tambora (Indonesia). We don't have to be prominent writers, theologians, or scientists, we can still all express the most important act of hope in times of crisis: love toward our neighbors. Wrestling with feelings of fear, loss of control, and anxiety are normal in our current situation. How we face these emotions—whether through our use of time or the manner in which we treat others—is our test. The world desperately needs hope in these end times. We live in a world of increasing fears—fear of nuclear holocaust, fear of economic collapse, fear of plagues like AIDS, fear of terrorism, fear of war, and of course—fear of life and of death. Our nation needs hope. Our economy has collapsed. People are losing their jobs. Houses are being foreclosed. Corporations that have been American icons for over a hundred years are declaring bankruptcy. Retirement funds have been wiped out. It is time for the Church and all world religions to lay down their well worn doctrines, to consolidate their spiritual paths for a world in evolution, and to yield to a new religion of the earth, one that can gather spiritual energies into a new collective hope. Only if religions work together for the good of the earth can we begin to organically grow our lives of deep interconnectivity with a vital religious dimension oriented toward the future. How do we go forth? By accepting death as part of life. We hold on to what we cherish, what gives life, we let go for the sake of greater life, and we hope that in our dying and rising we may move toward the fullness of life. To resist death is to resist life. Practice Hope. The Hoffman Institute has a Self-Compassion visualization available for your convenience. Listen to it here. Or visit the Hoffman website for more information and tools here. Facebook. Twitter. email. You can join in the discussion or simply listen. This is an easy way to learn more about the Process in real-time with real people. Group Calls. When. Tuesdays 5pm PST. Where. 866-322-7998. Password. Regardless of times of crisis, I find hope in Jesus Christ. As long as you live in this world, you have problems/crisis. That is the nature of this sinful life. Only Jesus can give you permanent solution, and hope for the future. Hi there, there is a Psalm that says, "My help comes from the Lord the maker of heaven and earth" Psalm 121. I get so much peace and not only peace but hope for a better tomorrow when I meditate on this scripture. It is not a secret that we are facing a global crisis, therefore I put all my trust and hope in God the creator of everything that there is. Even if I pretend to have everything under control, I know for a fact that always something goanna come up.