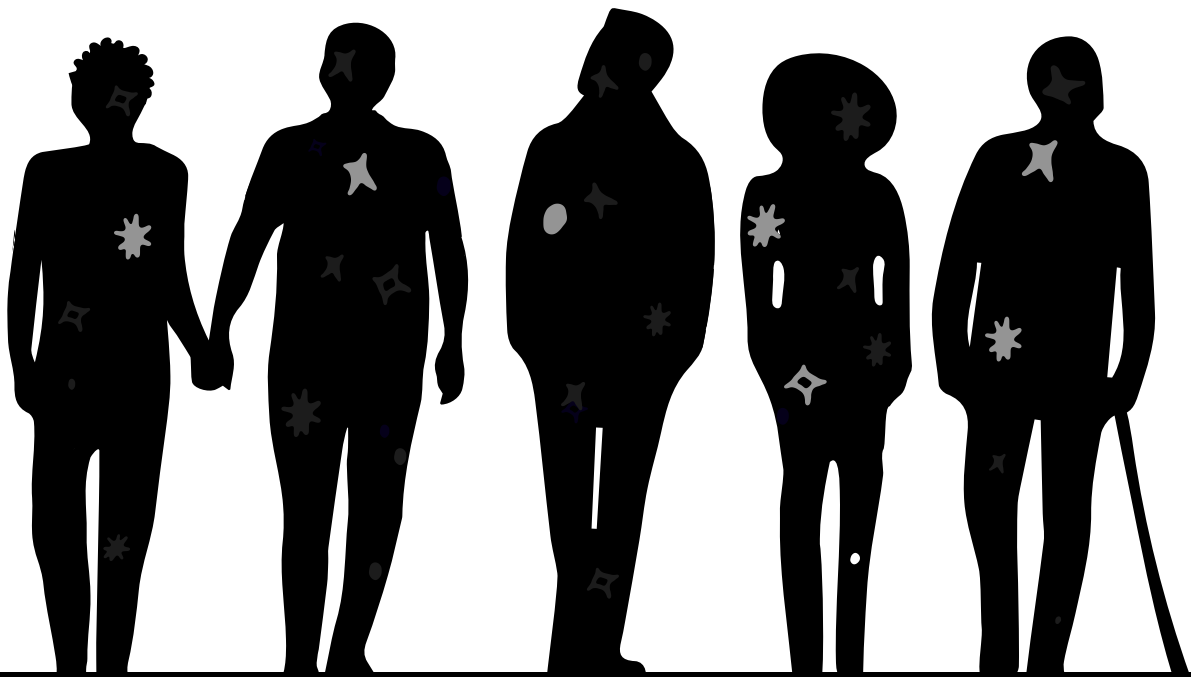


# THE COSMIC WE

## Episode 4: The Village Response

with Dr. Barbara Holmes and Dr. Donald Bryant



from the CENTER FOR ACTION AND CONTEMPLATION

Barbara Holmes: It takes a village to raise a child. It takes a village to survive. For many of us, villages are a thing of the past. We no longer draw our water from the village well or share the chores of barn raising, sowing, and harvesting. We can get everything, well, almost everything, that we need online. Yet, even though our societies are connected by technology, the rule of law, and a global economy, our relationships are deeply rooted in the memory of local spaces.

Villages are organizational spaces that hold our collective beginnings. They're spaces that we can return to, if only through memory, when we are in need of welcoming and familiar places. What is a village anyway? But a local group of folks who share experiences, values, and mutual support in common. The functions of such a group may include the fostering and maintenance of common needs, interests, and safety.

In my book and in this episode, I'm using the word village to invoke similar spiritual and tribal commitments and obligations. The word village also makes reference to the tangle of relationships that are included in these social collectives. Sometimes villages are structured and complex, sometimes fleeting and ephemeral, but always, there's a shared sense of identity, responsibility, belonging, and spiritual expansiveness. When there is a crisis, it takes a village to survive.

In each generation, we are tested. Will we love our neighbors as ourselves, or will we measure our responsibilities to one another in accordance with whomever we deem to be in or out of our social circles? And what of those unexpected moments of crisis, those critical events that place an entire village at risk? How do we survive together? How do we resist together? How do we respond to unspeakable brutality and the collective oppression of our neighbors?

Our lifelong efforts to map our uniqueness do not defeat our collective connections. Although I'm an individual with a name, family history, and embodiment as an African American woman, I am also inextricably connected to several villages that reflect my social, cultural, national, spiritual, and generational identifications. These connections require that I respond and resist when any village is under assault.

Donny Bryant: From the Center for Action and Contemplation, I'm Donny Bryant.

Barbara Holmes: I'm Barbara Holmes.

Donny Bryant: And this is The Cosmic We. Hey, Dr. B, I am so excited to engage in a conversation about chapter four of your book, Crisis Contemplation. For our listening audience, this is the chapter entitled the Village Response, the Village Response.

So, Dr. B, you begin the chapter with a very familiar African proverb, "It takes a village to raise a child." I would like to frame the beginning of our conversation just around that very familiar proverb, and a couple of questions first. Why did you use that proverb? And what does that proverb mean to you in the context of this chapter?

Barbara Holmes: Well, for me, it was just an old folk saying that I'd heard all my life, because I was raised in villages. And basically-

Donny Bryant: Yes, you're right.

Barbara Holmes: ... we don't live in villages anymore, unless you count our internet villages. So as I'm writing this chapter on a village response to crisis, I'm considering, who are the folks we're talking about? Who are the people today who share experiences in common space, share values, look to one another for mutual support? Reverend Donny, did you have a village growing up?

Donny Bryant: I did. I think there was a couple of villages, as I began to really define what that meant for me. I would say obviously my family. We had a very close-knit family. I would say, secondly, my church community. My church community was definitely a village. There were deacons and trustees and mothers and uncles and ministers and all of sorts. And so, that was probably, I would say, those two communities, my family community and also my church community.

But I would say a third. I was active in sports growing up. And as I began to reflect over my life, the teams and the coaches that I was a part of, those leagues, if you will, those community, that became another type of a village for me, because those coaches became mentors and elders that we would draw wisdom from and life lessons from. And so, even to this day, my brothers and I, we have stories of some of our football coaches that were very hard on us and the lessons we learned from those stories. So yes, those were three examples of villages that I was a part of.

Barbara Holmes: I also had villages. And I've told the story in my book, *Joy Unspeakable*, but I grew up in a six-family house that my dad, after World War II, purchased with his brother. And so, that six-family house was filled with nothing but family, aunties and uncles, and the occasional person who rented one of them, who quickly became family.

And it was a matter of understanding that no two people who have a child have all of the resources necessary to support and help that child to flourish. So you asked me, why did I use it? Well, it's an old Nigerian... It comes from Nigeria. A lot of people think that it's from Hillary Clinton, but she titled her book after a Nigerian proverb. And if you've ever been to Africa, West or East, you know that people come in and out of their homes day or night. The pastors are never off duty, that whenever there's a crisis, they respond, that there's a real village sensibility.

And so, in Africa, during the period of time that this proverb arose, they understood that it took grandparents and parents and aunties and shamans to raise a child. And I think it was Malidoma Somé, and we may have talked about this before, who tells this story of grandparents with the children first, not the fathers and mothers, because they're closest to the ancestor realm, and the children just come from the ancestor realm. So they have more in common, can teach one another.

So it's communal child-rearing to advance the moral well-being of the community, and somehow we've lost that, because a lot of our teens have guns and folks don't feel safe. So when do we become afraid of our own children in the village? Perhaps it's when we stop raising them as a community.

Donny Bryant: That's powerful. You mentioned in the book that the objective of the goal of this

village is to maintain or sustain the common needs, the interests, and, of course, the safety of the village. So there's this common understanding of what the community needs. There are these unspoken expectations and maybe unspoken structure and rules that seems to be embedded into particularly the adult community.

I think you kind of point that out that it's the adults and the elders that hand down the wisdom, hand down the history, hand down the structure, that ultimately it's picked up, but everyone participates into it to maintain the needs and the interest of the community.

Barbara Holmes: It's interesting. When we look at the way we live today, many of us don't know how we got here. We don't know how the desolation and the dissolution of family occurred. And there is a biblical scholar. His name is Ched Myers, and he talks about how capitalism destroyed the family. And it's a very controversial point of view, but it's an interesting take. He says, "Initially, families farmed together. And when they farm together, they spend a lot of time together, and they lived in multigenerational groups."

And then he says, "Capitalism took the man off the farm to work in the market economy. And then, because the man is working in the market economy, there are more consumer needs to support the family. That requires that the woman also join him in the market economy. And so, she also goes to the factories or to the job, and then there's no one to raise the children or to care for the elderly except for the market economy. So then childcare is monetized, and so is eldercare." So it's not as if, whenever these things happen, it's like magic, "Oh my God, what happened? How did it happen?" Well, it's progressive and his take is economic.

Donny Bryant: Yes. It was interesting you state that because I often share with people that when I was in grad school obtaining my MBA from the Broad School of Management at Michigan State University, one of the takeaways, and it was a great experience, great program, and I'm very grateful for that experience and what I learned from that.

However, one of the takeaways, and maybe it's from my generation and the time that I was there and it may have changed now, but one of the main things that we were taught as individuals that were going to come out of the program and go into corporations, Fortune 500 corporations, as middle managers and executives, one of the main takeaways was maximizing shareholder value, that the main goal of us as leaders in corporations was to ultimately maximize shareholder value. Right?

And so, you have this more individualistic perspective. You begin to see, there's this underlying tone of dehumanization that people, employees become numbers, statistics, pawns in the game to play with to maximize or to achieve the objective of maximizing shareholder value. And to your point, that's fueled from the capitalistic mentality. And if you're socialized, if you're instructive,

the educational institutions are producing individuals who come out with this mindset. Ultimately, the organizations reflect that. The policies reflect that. How we engage in employee relations reflect that.

We become more competitive because, ultimately, I want to maintain this job, so now I see you as other to compete with versus a friend or a partner to achieve certain goals. And so, it is an individualistic versus collectivistic mindset. And so, I totally agree with you. And unintentionally, we participate in that madness, and I thought about that because I came out and I used to preach that. I mean, it's all about maximizing shareholder value. That's what we're here for.

Barbara Holmes: Well, I can just hear some of the listeners thinking, "Yeah, but what do you have as an alternative to capitalism?" Well, to me, it's not a choice between capitalism and socialism. There's also creative entrepreneurialism.

Donny Bryant: Sure. Absolutely.

Barbara Holmes: There's a way in which we can come together as groups, as collectives, as individuals, and seek the highest good of all of us by using our gifts creatively. There really are alternatives. It's not one thing or another. We don't have to have large systems determining the outcome of our lives. We just have to think through creatively how we want to maximize the flourishing of most of us, not just a few of us.

And I guess the question is, as we're talking about a village response, where do we belong? I mean, how many villages do we have membership in? You told us about your memberships, and I think that's correct. It's not just one village. Many of them are formal, some are informal. It's a sense of where do you belong so that when the crisis occurs, with which group are you responding? How are you responding?

Donny Bryant: You mentioned Hillary Clinton's book, *It Takes a Village to Raise a Child*, and you quote and cite a section of her book where it says, "Neighborhoods become villages when all of the adults show up to care and concern for all of the children, and ultimately for all, transforming them," meaning the neighborhoods, "into the beloved community."

And so, this concept that Martin Luther King used to bring, he introduced, he preached this idea of the beloved community. We didn't talk about neighborhoods, but neighborhoods can become villages. But also, it's not just limited to geography. You speak to that, and I want you to elaborate on this a little bit more, but neighborhoods could actually become much broader than the street that we live on. Right? It could be broader than the cul-de-sac that our house is on. Can you elaborate on that a little bit more, Dr. B?

Barbara Holmes: Well, the most freeing thing these days is the technology that allows us to connect beyond our cul-de-sacs. I mean, our villages consist of... And we have different villages, even on Facebook or Instagram or wherever you are.

You create groups of interest or alignment, and you do it technologically, but that also means that you are open to trauma from technological sources where you're not actually present.

Years back, in the oppressions that I listed in the first couple of chapters, they were present in person, trauma. So you're there at the Holocaust. You're there on the Trail of Tears. But now, with technology, you can be traumatized watching your television and you're nowhere near Ukraine and you're nowhere near where George Floyd is killed.

And so, we carry more trauma in our bodies now than ever before, because whether we know it or not, you cannot see another person harmed or injustice done without feeling it somewhere in your soul, and that's because we're connected to one another, intrinsically, spiritually, cosmically connected to one another.

Donny Bryant: That's beautiful. As you were speaking about this cosmic, spiritual connection or an interconnectedness, I thought about this idea of broader community. I'll use a story. The other day, I was with my youngest daughter. We were attending a basketball game, Dr. B, of my son's. It was actually his last basketball game as a senior. And so, we were sitting on the bleachers in the front row. My youngest daughter was sitting next to me, and all these people were coming by. They're men and women, parents, and other people in the community. There are school administrators, just because it's a big game.

And so, I'm shaking hands and people are saying hi, just people you recognize from the community or people who work in the post office that were there. And so, my daughter was just like, "Dad, how do you know so many people?" And I said, "Well, baby, these are people that are part of our community. This is just who we see." I made a comment. There's a woman who works... She's a greeter at one of the Meijer stores in our area. I love Meijer because they always have just great personalities who greet at their front door. Meijer is a grocery store in the Midwest for those who don't know.

So Meijer, many people in our area shop at Meijer. And one of the individuals, I see her as part of our village. She has such a huge personality. She brightens the day. She literally says, "Hello!" Just like that, at the top of her lungs to every person that walks in the door. And every time I walk in the door, because of that interconnectedness, because of that spiritual connection, her joy becomes my joy. Right?

If I have weight on me, if there's something I may be anxious about, if there's a worry that I may be processing, when I go shopping at Meijer, I know that when I walk through that door when she's working, that her joy will transfer to me.

Barbara Holmes: Ah, that's wonderful. I mean, there was a story down here of a 98-year-old man working at Walmart, and he was so pleasant to everyone, and people would just look for him if he wasn't in his place every day. And some young people came by and decided it was time for him to retire. And so, they started a GoFundMe page, because they had said to him, "Why aren't you retired?" And he said, "I don't have the money." And they raised over \$100,000, and he retired.

Donny Bryant: Yes. See? But that's a great example of communal-

Barbara Holmes: The village responded.

Donny Bryant: The village response. The village responded. Yeah.

Barbara Holmes: But sometimes all the village can do in the midst of oppression and crisis is support in the process of lament. I mean, you don't want to think about it in terms of no other recourse. That's how we always think about weeping or tears or lament. We think, "Oh, gosh." You're at the end of your rope. Nothing else has worked. Okay. "So we're going to start crying now."

And that's not really what it is or why it is. I want to just read a brief excerpt from Father Richard Rohr's book, *Everything Belongs*. And he says, "The church needs to teach people what I call the weeping mode. Weeping is different from beating up on yourself. Weeping is a gentle release of water that washes, baptizes, and renews. Weeping leads to us owning our own complicity in the problem. Weeping is the opposite of blaming and also the opposite of denying. It leads to deep healing when inspired by the Spirit." I love that.

Donny Bryant: That's a powerful perspective of weeping and lamenting or crying. I thought about this a little bit because you talk about the communal response in your book that when we cry... And I may not be quoting this correctly, but when we cry, that lament, that weeping deserves a response. Right? It deserves a response from the community. There's a responsibility there to attend to that, to sit with that, to process together. Right? I thought about a song by a local pastor in Detroit, but he's a gospel legend. There was a group called The Winans.

Barbara Holmes: Oh my goodness. Yes.

Donny Bryant: There was a song. Do you remember The Winans, Dr. B?

Barbara Holmes: Of course, The Winans.

Donny Bryant: But there was a song written by The Winans called *When You Cry*. It was a song. Don't recall the actual time, but it says, "When you cry, loved one, make me cry, dear one. You never have to cry alone. When you're sad, you never have to be sad alone." The lyrics of this song, *When You Cry*, speaks to the cosmic connectedness. It speaks to the village response. It speaks to the compassion that can be both given and received within the village.

And I think that song just did a great job. I remember listening to that. I think it was probably written in, if I'm not mistaken, maybe the '80s, late '80s, maybe early '90s, Dr. B. But as a kid, I remember hearing that song. And you're right. There's something special. It is kind of weird. It is kind of abnormal. I mean, we don't oftentimes think of, when I am in pain, that there is a responsibility that you have to attend or at least to listen.

You may not be able to fix my pain. You may not be able to solve my problem. But if I am grieving, if I'm weeping, if I'm crying, you mentioned the moan or the groan. Talk to us a little bit about that, because you do a lot of research and have done a lot of

reflection about this concept of the groan, the moan. Can you help us to understand that aspect of lamenting within the idea of communal responses?

Barbara Holmes: Yeah. I mean, I first began to think of it out of Dr. Noel's work, N-O-E-L. The late Dr. Noel had done some preliminary research on the moan. And when I read it, I knew immediately what had happened in the hull of slave ships that, basically, the moan was a lament of a people who were not a people of various tribes and origins who did not have the language to support one another in their oppression, but they could groan and they could moan. And what does the Bible say about the Holy Spirit being present to moan and groan with us when we know not what to say?

And so, the moan is like a birthing sound in the hull of a slave ship, as if giving birth to a new nation that would be in the African diaspora, for these would no longer be Mande and Zulu, Senegalese or Bantu. These would be African diasporan people on other lands carrying with them their culture, and that moaning is a birthing sound that carries them over the bitter waters of the Atlantic Ocean to their new home.

And so, it's creative. It's birthing. It's lament. And I mean, lament is very, very complicated. I like what Walter Brueggemann says about it. I mean, basically, he says, "It's risky business, because you get a whole bunch of people moaning and groaning in public, and it's going to get the attention of the authorities." And he also says that it challenges the power structures. Brueggemann says, "Lament allows the pain to escape, and it stitches us to our neighbors."

Thirdly, it gives us back our voices. Sometimes you can go through something that is so catastrophic, you lose your voice. You lose your ability to do anything but grow, and lament when you start to wail and cry. You hear yourself vocalizing. You hear the vocalization of others near you, and you regain voice, because when you regain voice, you regain agency. And agency is required if you're going to be able to survive. And the last thing is, lament is a collective response to tyranny and injustice. So it's got many levels to it.

Donny Bryant: There's a theological principle that the Apostle Paul wrote that you referenced in the beginning from Romans 8:26 when Paul talks about the groaning of the Spirit groans in our prayers on behalf of the individual. And in the same way, the Spirit helps us in our weakness. "We do not know what we ought to pray for, but the Spirit intercedes for us through wordless groans," as Paul writes.

And so, this concept that you're talking about, the Spirit, as we begin to make this a little bit broader, and you talk about this, the oneness between the individual and the divine and this contemplative process of meditation and prayer, this union in that process. Right? But there is a genius in that process that's happening, and the genius is that the unexpected, the unknown, the thing that you yearn for that words cannot express or explain, in this communion, in this communal connectivity, you call it the cosmic connectivity, there is a rebirth. There is a newness. There is a regeneration, a transformation, a healing, a wholeness that is taking place.

And what you're doing, what I'm seeing now in that spiritual principle, as you



extrapolate that now to the village response, to the communal response, to the greater neighborhood, that connectivity, it models the metaphor that you just used, that Paul used here, that when the unexpected takes place, when you're unprepared, when the crisis is among us and upon us and it cannot be stopped, there is a spiritual activity that takes place where needs are being met as we moan, we participate, we groan, we sit together, and it helps us in our weaknesses.

Barbara Holmes: Oh my goodness. Yes. That is beautiful. That's beautiful.

Donny Bryant: That is beautiful, Dr. B. Oh my God.

Barbara Holmes: Yeah.

Donny Bryant: Oh, wow.

Barbara Holmes: I mean, I hesitated before I put the Rizpah story into the lament section, because it's not a biblical story that people know, because it doesn't preach very well.

Donny Bryant: It doesn't. It doesn't. Yeah. You're right. It doesn't.

Barbara Holmes: People come to church for encouragement. They want to be uplifted, and then I want to hear about a mother with her dead sons hanging, being eaten by buzzards, fighting the buzzards off. That's just not a Sunday morning sermon. And yet, there is a lesson to be learned from Rizpah's lament. It allowed the community to bear silent witness, and sometimes that's the most powerful thing a community can do. Sometimes you can't intercede, but you can watch. You can stay aware. You can bear witness.

So when Rizpah is doing all this, because David has just behaved badly, and she is shaming the king, and the whole community watches, and eventually, he has to give in. He has to bury the dead. He has to do what's right, because he's being shamed by a single woman who is fighting for what is right alone. So my question would be, now, if you take Rizpah's story, who are the slain innocents today? And how do we fulfill Rizpah's role for them? How do we evoke a community that bears silent witness while we struggle for what is right? Who are those victims today?

Donny Bryant: Wow. Who are those victims today? This chapter and that question, it's easy sometimes to look outside and more difficult sometimes to look within. This chapter has allowed me to reflect on the times that I spent with my grandfather or my great-grandfather when he was alive, and to think about those moments, to recall the lessons. I remember I used to stay at my grandfather's house in Detroit, and he was a saver. But this man worked. He was a baggage handler at the old Northwest Airlines, which is now Delta, in Detroit, the Detroit Airport.

He was a baggage handler. And back when they also had valet parking, he doubled as a valet attendant at the airport. One of our family get-togethers, there was a gentleman who came and he said, "Man, I knew your grandfather when he worked at the airport." He said, "Your grandfather was all about trying to make that money." He said, "Man, he would park two cars at the same time as a valet attendant." Could you imagine that?

Barbara Holmes: No.

Donny Bryant: I said, "Well, how did he do that?" He said, "He would jump in one. He would move it up like 10 feet, go back and get the second one, move it up a little bit more behind it, get back into the next one, and move it up." I was like, "Wow." But what I learned after his death was that he saved a tremendous amount. I remember talking to my father, and my father was an executive at General Motors. He said, "I made so much more money than my dad." He said, "But I only wish I could have saved like he could have."

And so, the principle of saving was something that he tried to hand down to his grandchildren. I remember sitting with him, and he had all these coins in his closet, and he would collect coins and collect precious coins, but he would always talk about, "Son, save your money. Just save your money, Donny." And I'm just like, "All right, man. Okay." I mean, I'm like 10 years old. I'm like, "Man, can we talk about something else? I ain't got no money."

But it was a very creative... And as I look at that, as Malidoma Patrice Somé had indicated that, there is a season in a child's life where he is picking up and gaining wisdom from his grandparents or the elders in those villages, and not necessarily from the parents. And I think it's important for parents to recognize that and be okay with that and understand that, that it's just not your responsibility alone to raise the children. But I want to ask you something about art. We use the term creative arts, and I want to ask you about how art and artistic communities and individuals, how can that be used? How can art be used as a response to trauma in the village?

Barbara Holmes: The artists are the prophets. They say what can't be said, and they say it in ways that it can be heard. They dance it. They rap it. They write it in dramas. They are the forerunners for the community. I mean, during the civil rights movement, what stitched it together was the art, the songs. And everybody didn't agree with everybody on the process and strategies, but they all agreed on the old songs. Everybody knew them. They could sing them. It knit a community together without having to do a lot of talking about it.

The poetry, the rap rhythms offered survival to people who were marginalized into poverty, and they could take that poverty and turn it on its head. I mean, in the communities, in our communities, we offered graffiti images of folks who are slain. We dance. We let our bodies reveal our suffering and our persistence.

And when all else fails, we sing ourselves sane. Art opens portals to new realities. That's the way I see it. It's prophetic. It's humanizing. It speaks truth to power. And so, that's another way in which a community can come together and express themselves in ways that the power structures can do nothing about. What do you do with the rap song that speaks to the brutality of the system?

Donny Bryant: Wow. I never really thought of it like that, and I appreciate that perspective because there are many, within musical genres, artists who use their artistry to speak truth to power, but also to have a voice for those who are oppressed. I remember

the Temptations, and recently, I saw a play about the history and the life of the Temptations, which was before my time. I remember hearing the songs and just really didn't fully understand the meanings behind some of those songs. And I remember songs, Dr. B, like Papa Was a Rollin' Stone.

Barbara Holmes: Oh, yeah.

Donny Bryant: Wherever he laid his hat was his home.

Barbara Holmes: Was his home.

Donny Bryant: Right? Okay. That was one type of creative expression about a person or people, whatever, but then there were songs like Cloud Nine written by the Temptations, songs that were written as a response to what was happening during the civil rights movement at that time. And those writers, those artists use their voice to speak, as Dr. Walter Brueggemann says, in the prophetic voice, the prophetic imagination and the tradition of the prophets, as you indicate, to rattle the cages, if you will, of those in power, to get their attention in a sense, in a creative way, but also to give, in a creative way, hope to the hopeless, voice to the voiceless, strength to the weak, if you will.

And I think as I mature, as I get older, I'm now able to see how that particular form of art, poetry, Maya Angelou's poetry, wow, I Know Why Caged Bird Sings, or Alice Walker's work. There's just so many, but art is critical. You say it is the forerunner. It is the front-runner, you say. Right? Help us understand why is art the precursor, the predecessor, the front-runner.

Barbara Holmes: Art is an expression of Spirit. A lot that comes out of artists, it is not coming from them. It's coming through them. And so, the reason it's so powerful is that when you have art, expressions of art coming through a group of people, a village, a community, you have a great deal of creative, strategic power that's available to everyone for their use.

So making art together is an act of creation that I just find invigorating. My communities of choice are artistic communities, because they're always on the cutting edge. They're not leading with what they think. They're leading with what is coming through them, and that's always so healing. It's always so healing. I want to say something about Lucille Clifton at this point, because you were talking about Maya Angelou and Alice Walker.

And she has this poem that says, "Hey, y'all, come here. We will have a meeting under this tree. Ain't even been planted yet." That whole poem. I was speaking to some womanist groups about how we plan for our futures and that, yes, there is going to be this meeting and it's going to be in the tree that hasn't been planted yet, but we're going to plant it, but we're not going to wait for the seeds to grow. We're going to go ahead and meet and plant. And like your grandfather, we're going to park two cars at one time.

Donny Bryant: Awesome. Are there any particular practices that you would want us to consider as we reflect on this chapter, this idea of the communal response?

Barbara Holmes: I offer an opportunity to locate grief in our bodies. I mean, it's very difficult to lament when we feel we're okay, "I'm okay. You're okay. Everybody's fine." But that's because we're ignoring the trauma that's in our bodies. And at the end of the chapter, there is a Natalie Goldberg exercise where you draw a stick figure, a rounded stick figure. And after a period of meditation, you locate the grief in your own body and you point out the spaces in your body where there is trauma, and then there's also an opportunity to locate the trauma in your community.

Where is your community hurting? Where can you be of help to that community? What resources and gifts do you possess that will enhance the healing of your own body and of your community? As a village, we have a sacred duty to respond to the crises of oppression and injustice. We have a responsibility to respond to the suffering of others around us. But first, we have to figure out who we are, how we're going to show up, and how we're going to work with others, our neighbors, in a communal response to crisis.

Donny Bryant: Dr. B, thank you for this opportunity.

Barbara Holmes: It's fun. It's been fun talking about this. Thank you, Dr. Donny.

Donny Bryant: Thanks for listening to this episode on the Village Response. In this episode, we discuss the power and purpose that our villages play in our journey back to wholeness. Oftentimes, our path to healing is not something that is experienced just as an individual, but it is experienced within community.

In the book, Dr. B says that sometimes villages are complex and challenging and oftentimes very fleeting, but always within the village, there is a shared sense of identity, a shared responsibility, a shared belonging, and spiritual expansiveness. When there's a crisis, it takes a village to survive. Thanks for listening.