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Museums and the Web

Opening Plenary

9:00 am – 10:00 am

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Captions provided by Premier Visual Voice

>> SINA BAHRAM: Welcome everyone. We will start in a few seconds. Wow, there is so much power to this microphone....

Welcome to the 21st annual Museums and the Web conference. Good morning to everyone. My name is Sina Bahram. I am the president of Prime Access Consulting. And for the next few days, the guest co-chair for this year's conference.

One of those things that you learn early is if there is an elephant in the room, address it. So some of you might have seen me with a cane. I happen to be blind, so if I ask you questions during these remarks or throughout the conference, nodding and raising your hand doesn't work so well. So verbal responses are great. Like yes!

Essentially, you may have noticed -- speaking of me being blind -- that there is a strong focus on inclusive design and accessibility throughout the program.

I was thinking about what to say. A lot of you have heard me talk about the subject publicly, and I had a couple paragraphs put together to talk about inclusive design and accessibility and how that aligns with the core mission of the museum. And that is relevant and would have been deep and inspirational because the disabled person said it on stage. And that would have been great.

But it wasn't resonating with me.

And I think it wasn't resonating because I was thinking about the audience. I was thinking about you guys. And what I came to, the realization was that more so than a community, it is a family. To me, I really view this particular group of people as a family, and I wanted to say some things pretty honestly to the family.

There are two observations I wanted to make on that subject. The first is that I have never had more of a privilege of working with a group of people that are more insightful, deep thinking, brilliant, creative, hard-working, hard drinking. And fun individuals. As those that are museum professionals and members of the GLAM community. It has been a delight and a real pleasure.

But in the interest of honesty, I think we can do better when it comes to things like inclusive design and accessibility. I think the major take away simply is that we need to stop launching digital projects, websites, apps, etc. where accessibility and inclusive design is a Day 2 problem. That's really at a high level what it comes down to, is to consider this stuff up front. We have taken some great steps as a community in this vein.

We will be hearing about that throughout the conference. There are folks from the Andy Warhol Museum, Canadian Museum for Human Rights, SF MoMA, all doing great work in accessibility. But if we keep that consideration in the forefront of our thoughts as new projects come up -- there will always be a backlog -- but as new projects come up, that is the real take away from an accessibility point of view.

So, to that point, I have an engineering background. I always like practical tips. Here is one. On social media, you can describe your photos. So if someone can't see you can put descriptions. The conference hashtag is MW17, not MW 2017 -- I totally did not use the wrong hashtag two days ago.

So those are my thoughts on accessibility. My thoughts on inclusive design. Speaking frankly about where we can put some emphasis on that, as a community, going forward.

One of my dear friends, Nancy Proctor, my co-chair of this conference, has been beating that drum for 10, 15+ years. Long before I ever was on the scene. So it is fantastic to see now that this issue has gone from a wait, what? To a oh, yeah, we need to be doing that. So we are making a lot of progress in that vein. Does that make sense? That was a test of the nodding rule.

[Laughter]

If there is anything you want to talk about regarding inclusive design and accessibility, I welcome you to come find me in the hallways. If I don't wave at you, it's not because I hate you -- I just didn't see you. Come find me in different sessions and we have a lot of different ways of getting more information about inclusive design and accessibility.

Just notes that I was impressed with this year. Museums and the Web is being attended with representatives from over 355 institutions, spanning 24 different countries. Which is really impressive. To the first-timers out there, I spoke of the family concept, you have been adopted. Welcome. If we could, could be have the first-timers stand up? If this is your first museums and the Web. Welcome guys.

[Applause]

This year denotes the most number of first-timers attending, which I think is fantastic. First-timers, if you have specific questions about Museums and the Web, and all the things that are going on, Emily and Megan will be fantastic resources for you. If they do happen to be here this morning --it's always tricky when you are blind and asking someone in the audience to stand -- excellent. Thank you. Please reach out to them. Some of the nicest people you'll ever meet and they will hook you up with everything you need to know about making the best of Museums and the Web.

Thank you to Emily and Megan for running the first-timers' welcome session yesterday at 5:00.

Thanks goes to Heather, who is managing social media for Museums and the Web along with Lanae. Between the two of them, they will be doing social media and putting the conference on all the platforms. So let's give them a round of applause.

[Applause]

If you want to know more about how Lanae does it, she will be holding a special how to session using digital engagement strategies for storytelling and that will be on Friday, I believe.

So volunteers. This conference runs off of so many volunteers. Our volunteer coordinator is Allison. At last count we have over 23 volunteers, which is just fantastic. They are so instrumental in making things run smoothly and helping with all of the little last minute things that happen when you are running an event like this. Thank you guys, very much.

Speaking of volunteers, the largest group of volunteers is the over 127 authors and presenters that make up the Museums and the Web program and book. So thank you for your participation and making this community so strong and vibrant.

Thank you everybody who helped curate the events and the content itself. The local committee. The program committee and the GLAMi committee. Speaking of the GLAMis, big thanks go out to Steven and Jane who have been heading up that effort. And Liz who is continuing to help with the design of those awards. Videos of all -- speaking of the GLAMis, actually. So this used to be the Best of the Web awards and is now the GLAMis to reflect the GLAM sector. And videos of the showcase finalists are going to be available tonight, before the exhibitor's reception.

So we are going to get a chance to see some summaries of the different projects that are being judged for that award.

For the sponsors and exhibitors, thank you so much for your support. It is not an overstatement to say that this event would be close to impossible without your support. It makes it less expensive for us to attend, and for us to hold these events. Please make sure to go by the vendor hall and thank them. Especially Microsoft, our platinum sponsor, Piction, our gold sponsor, and our bronze sponsor is MailChimp, netx and patron.

We also have the conference sponsors of the Cleveland Museum of Art, as well as the Rock & Roll Hall of Fame, where if you are at the reception, thank you so much for a delightful evening. Let's give our sponsors and everyone a round of applause.

[Applause]

As if the dozens of sessions and everything else was not enough content, we also have a digital art exhibit and this year it is made up of several art exhibits. The first is the Minnesota water bar. This is a pop up water bar where you can trade water stories for a flight of water from different regions around the country. You can add your stories to the Smithsonian's Stories on Main Street project. Via the new Be Here stories app. In the exhibitors hall. Also in the hall, is South African artist Simphiwe Xulu, who is going to be inviting us to participate in his ARVR project, MAMBOKADZI, which is an original set of playing cards that exhibit symbols of African culture.

For more fun in the exhibit hall, for a 3D experience try out the Tin Pan Time Machine. Those are all part of MWX.

In the exhibit hall, there will also be a booth to get signed copies of books from our colleagues.

Also, you can check out how to get your paper published in Chinese, in China. At Shanghai University's journal Museums and New Tech. The information on that will be in the exhibitors hall.

Speaking of Peter, he is going to be running our closing plenary on Saturday, so I encourage you to join him for that.

For those of you who may not have a presentation or an exhibit, there are still a lot of ways to get involved with Museums and the Web. Even here at the conference. One way is the communities of practice. They continue the conversation, in a working-group style, throughout the year. We have online collections, immersive storytelling, as well as the accessibility community of practice with multiple sponsors and I will be mentoring that one.

It is a great way to participate throughout the year to keep the conversation going and to make some real actionable progress on these problems we are dealing with every day.

Birds of a Feather is another way. There will be sideboards for Birds of a Feather and also the clinic and I encourage you to sign up. Birds of a Feather it's the breakfast on Saturday. You put down your name and a topic and you will get a table where other folks who are interested in that topic can't sit down and have breakfast, and you guys can talk about that particular topic.

The clinic is a way of proposing a problem, spending 15 to 30 minutes on that problem, and then if someone else has something to contribute to that they can attend at that particular time slot. We will tweet about that, as well, so pay attention to the conference hashtag and also there is a sign-up board.

Like the clinic, but in a longer form is the inclusive design incubator. If you have some questions on inclusive design and accessibility, want to brainstorm a problem, or a potential project, come attend the inclusive design incubator and we can have an informal discussion. Get the thoughts of different people in the room. And I will be excited to run that particular session.

We are delighted to add CART transcription this year which is going to make all the presentations in this room accessible, especially for folks who are deaf or hard of hearing and also for purposes of having transcripts for these videos when we put that online. Having that be associated with the presentation, so that they are searchable.

A tip, by the way, in making things accessible. If you have images in your slide, it really helps to give a description. It's great for folks like me who might not see it, but also for some of my friends who might be looking down at their phones or laptops. So it is a helpful way of giving an overview of the visuals on your slide. A brief summary is all that's necessary. So I would encourage you to do that.

If you want more tips on accessible presentations, there are resources on the MW website for that. Or you can reach out to me or Nancy or anyone else at the conference and we can point you in the right direction on that, as well.

Something new this year is called hash dash. On Twitter there are hashtags. How many people here are on Twitter? Say "aye".

[Chorus of "ayes"]

Fantastic. You will get the conference hashtag, and then a dash with a couple letters. We have made the first letter the day of the week. T for Thursday, F for Friday, S for Saturday, and then just go on alphabetically after that. Make sure that when you are in a session, tweet with the appropriate hash dash and that way those things can be organized into stories later on. And conference chairs will let you know the hash dash tag for the particular session you are in.

You do not have to do it twice, by the way, just use the hash dash.

Speaking of social media, make sure to share. There are hundreds of people attending this year, but there are thousands more following along on social media and so it is fantastic to see the various posts. I encourage you to post pictures and videos and recordings on social media to keep the conversation global as well as local.

Chairs -- be good timekeepers. Whatever it takes to keep things on time. One of the wonderful things that our MW attendees love to do is session hop. Which is perfectly okay. If there is an order in the program, you know that that is the order that the talks will be given. So it is important to keep the timing for those talks as tight as possible.

Now I would like to introduce our keynote speaker, as well as our MC for this session.

Our MC is going to be Adam Martin, he is the chief digital officer for the National Museum of African-American History and Culture. He is committed to developing inclusive and open communities through secure and scalable flexible technologies.. Before joining the museum, Adam was the Director of Innovation at Broadcasting Board of Directors. Broadcasting Board of Governors. And he also helped launch the first media innovation lab, in collaboration with the impact hub, ACCRA.

Our keynote speaker, Tim Phillips, is someone whose bio I feel so nervous about abbreviating. I really encourage you to read more about his amazing work. He is a pioneer in the field of conflict resolution and conciliation. Cofounder of Beyond Conflict, an internationally recognized global initiative. Beyond Conflict has helped catalyze peace and reconciliation efforts in countries like Northern Ireland, El Salvador, and South Africa, just to name a few. Tim has advised the United Nations, the United States Department of State, the Council of Europe, and many others.

He is a frequent speaker in national and international forms. The Council on Foreign Relations, the United States Congress, and many more. He helped launch and serves on the advisory committee for the Club of Madrid, a forum of over 90 previous democratic heads of state. He serves on the boards of trustees of the Museum of Fine Arts, Boston, Rose Art Museum, Brandeis, as well as the Museum of Natural History, as part of the Smithsonian.

With that, I would like to give a warm welcome to Tim Phillips, who will be leading us through the next part.

[Applause]

>> TIM PHILLIPS: Good morning. Thank you, Sina, I don't know if you heard, when he started mentioning my bio, I was thunderstruck. I turned to Adam and said this is what you get when you lie. Or exaggerate. I want to thank Sina for that generous introduction. For Nancy and Hiroko for inviting me, and my new friend and colleague, Damyun, and Adam Martin who will be joining us as well.

It is a privilege to be here today. I wish this was starting at noon, so we could have had more sleep, but it is a real privilege to be here and to be the keynote speaker.

The first question you might have is how does conflict resolution and conciliation around the world relate to museums? On issues of inclusion and diversity. Hopefully as I talk about our experience, it will hopefully start to make sense.

[Inaudible comment from audience]

Is that better? Thank you. Beyond Conflict is 25 years old. We are based in Boston which you may recognize from my accent. We have worked in more than 75 countries around the world. Our approach is based on a simple but profound notion -- that people can learn from the experience of others.

Thank you. The simple intuition that launched Beyond Conflict is a recognition that there is a shared human experience. Every country will have its own unique characteristics of violence and conflict, but at the end of the day there are no unique conflicts.

So starting in Eastern Europe in 1991 and 1992 and since the end of the Cold War working in many countries around the world, we have come to see that not only can people learn from the experience of others who have struggled through change and transformation, but there is some profound universal lessons that all these countries share as well as everybody from every country sitting in this room today.

Those lessons transcend the human experience. What I found throughout our 25 years is that, Number 1, people often think their situation is unique. If you lived under trauma, repression, violence, or in communities here in the United States under chronic stress, poverty and exclusion, you feel your situation is so unique no one can understand your suffering. And therefore, you cannot learn from others and others cannot understand your plight.

And I have often said, we are often like a big support group. We bring in people who have been through those challenges and struggles and come through. We have seen not only is change possible, but seeing others who have struggled to end apartheid or bring peace to Northern Ireland or end the decades-long conflict in El Salvador or the Balkans, that they have much in common.

They know what suffering is like. They know what that set of experiences is like. And one of the most profound things I learned is -- and I have heard this from the people who negotiated the end of apartheid; the end of conflict in Northern Ireland -- is that exclusion is the main driver of conflict.

Exclusion. They even tried to make it just a negotiation between the national party lead by de Klerk or the ANC led by Nelson Mandela. And they spent two or three years trying to have a negotiation to end a system that impacted millions of people across different tribes, different languages, different ethnicities, and every color under the sun. And they came to realize that we could not reach peace until we brought everybody to the negotiating table where they felt included. Where they felt they were part of the process. Whether it was in South Africa or Northern Ireland, leaders said nothing about us without us.

So we don't come to the table, as an organization, and particularly as Americans, to say here are the steps to get to peace. What we do is set the table. We think of ourselves as the curator, speaking of museums. We convene and narrate a conversation not that we decide, but a conversation that people in those countries say one, we need to figure a way through this and two, if we curate anything, is to say that we can learn from others.

In many of these places people think they cannot learn from others. And I think we have all learned one powerful lesson -- to know what we don't know.

If we did anything that was a bit of proactive push, is to give people confidence, yes you can learn from others.

And so in 25 years, our work has helped catalyze the field of transitional justice, we helped introduce the truth mission concept in South Africa.

But the biggest impact is to see people change their mindsets. To have what I call a paradigm shift, an emotional shift, a sense that they can begin to humanize the other.

These are profound transitions for people who lived and talked and sat next to people who literally tried to kill them. Or put a bomb in their car and blew off their arm and leg.

And so in these when we five years we have learned powerful lessons across dozens of countries.. That you cannot impose your will on the other. You cannot pick who you talk to or negotiate with. That a process has to be inclusive. And this is not a sound bite. This is real. This is meaningful.

And the other thing we learned is that in the process of negotiating the end of apartheid, a lot of the leaders in the national party came to realize that in the process of their own transformation that what they were negotiating was not just better terms for their community, but a sense of what does a democratic true South Africa look like. That it has to be based on equality for all.

Now looking back, of course that makes sense. Nelson Mandela was an iconic figure. Even though they have their troubles today in South Africa, it is a country that did something really heroic.

Picture in the early '60s,George Wallace on the steps of the capital saying I have changed my mind. Every person of color, every person who is white, in the state of Alabama is equal and I really believe that. Nobody would ever believe it then or today.

But to see some of the African leaders say that is because in the process of recognizing what they needed to do to get peace, also gave them a sense of what they were building towards.

In this work around the world, we are constantly looking for models to show people that change is possible. We recognize it takes time. We are wired for homeostasis, as humans. But it is possible. And we have seen it.

In Northern Ireland, we did 25 initiatives over a decade. In the Balkans about 20. In 1994 we convened the first gathering in Northern Ireland in a room the size with about 100 more people. First time in Northern Ireland's history that all the key players to the conflict sat in one room. And what brought them to the table was to hear from the people who negotiated the end of apartheid, the El Salvadoran peace process, and many other countries including an Israeli and Palestinian who negotiated the private -- or then public Oslo peace process.

And in 1994, people in Northern Ireland people were saying we want to emulate what they achieved in Oslo. And look at that today.

So as we keep on looking for models to show people that change is possible, we started looking at brain science. And we formed a partnership with MIT and now it has broadened and there are some profound insights that have come out of behavioral science. Number 1, that it is more important to focus on how we think rather than what we think. That we are deeply unconscious beings with limited conscious access to our thoughts and behaviors. That we think automatically. We think in groups and mental models of the world. And what really got me excited about looking into behavioral science is a retired scientist who later went into advertising and he said to me we are not rational beings with emotions. At our core, speaking as a scientist, we are emotionally based beings who can only think rationally when we feel our identities are understood and valued by others.

And that led us into a journey saying what is brain science. What does evolutionary biology tell us? It told us the Enlightenment got it wrong. Most institutions are Enlightenment-tradition institutions. We are not consciously, rationally driven human beings where emotions get in the way. We are emotionally, unconsciously-based beings with a capacity to fully engage consciously. Since we live by mental models, narratives, that we have as much unconsciously as consciously that shape our experience in the world, don't you begin to see how it relates to museums?

These scientists tell us that -- I hope no one is here from MIT -- at MIT we have this core partnership. We are being supported by the dean of sciences and the dean of humanities. The dean of humanities used to head the political science department. And the field of political science got its name at MIT so it could be taken seriously at a school of science and technology. And after a conference we did on dehumanization at the MIT media lab, where we brought together scientists, practitioners, leaders, people who could talk about the personal experience of dehumanization. And another meeting on norms and narratives. She wrote me an email and said I learned something profound. We make assumptions in political science and broader social sciences about what shapes human behavior and I came to realize we missed two of them. Cognition and emotion.

And I thought, what the hell else is there? We either think or feel. But it shows that in the academy, really just go back to the Enlightenment which is grounded on what science will show us is what it means to be human. We do not teach people to understand cognition and emotion. And yet whether you are teaching evolutionary biology or behavioral science, it is all about understanding our evolutionary development.

Over the last two or three years, we live in Boston, we've worked around the world. I came to realize ability to work around the world was shaped by my experience growing up in Boston in a working-class family, feeling marginalized, feeling excluded, feeling like I had to shrink on a regular basis. Throughout the world, we do this work. My colleague and I were giving a talk at the Asian-American Civic Association two years ago on this research. We are not scientists.

It was two months after Ferguson. And this young African-American woman asked are all white cops racist? And I said there are a lot of racist cops out there who are white, who are Latino, who are African-American, who are Asian-American, But I would say confidently that the majority of police are not racist, but every cop is biased. Because every human being is biased.

If you go to the Museum of Fine Arts there are tons of great masterpieces. If you get in front of a great painting, if you get too close, a silent alarm goes off. And you look around and say where did that come from? That is how bias works in the human brain.

The new head of Public Safety for the Mayor of Boston said I really liked the way you answered that question. Because I did not feel shamed or stigmatized. We are all this way. It gives me an entry point. A sense of agency. That I can talk to the Boston cops who were feeling overburdened and say we can actually begin to think about how do we engage in this issue.

So as we started talking with the mayor and leadership of Boston police the thing that disturbed me the most was to hear from the mayor that among people of color, Boston is seen as the most racist city in America. And I said what are we going to do about this? We saw you have two overburdened communities. Communities of color and the police. If you really want to build an inclusive community, you have to get everybody involved.

Which means, how do you get the institutions of power and privilege to think about what inclusion really means? Until you do that, we will continue to have siloed conversations. Communities of color or communities of immigrants, LGBT, every community that has felt marginalized will continue to have those siloed conversations. And the people of privilege and power remain clueless about what inclusion really means to somebody else.

We started to think, the only way to make this city any better is to find ways to engage these public and private institutions. From sports teams, to religious, to museums, to colleges, universities, you name it. Get them at the table and get them to open their hearts, not just their minds. To what inclusion really means. We came to realize that inclusion is a subjective, felt experience. You know it. You talk about diversity which we know is very different from inclusion. You can create diversity and those people still do not feel included.

There is a lot of research that shows that institutions that have built a lot of diversity have a hard time retaining those people because they do not feel included. And we are beginning to work with the mayor of London looking at social integration strategies. It is based on notion of contact theory. Put people together, get to know each other, things get better after that. Well, that is a very simplistic view of how humans actually interact with each other. If you really want to begin to think about inclusion, understand what it means from a biological point of view. It is the subjective sense that you belong and that you feel welcome. That you see yourself. That you are heard. Not as the curator or director or person down the street, but as you see yourself.

That is not out of stubbornness or pride; it is out of biology. That is really profound.

Because I'm on the board of these institutions, and I chair a cultural engagement committee, I had an inside seat. It is not just museums, nobody gets this right. Most institutions think of inclusion and diversity as the same thing. And as a compliance or human resource issue. And do not recognize it is actually a profound sense of being and belonging. But we have to shift the Enlightenment narrative about what a civilized cultured human being in our society thinks and looks like, acts like.

People do not even feel like they are citizens of our community. I would argue that the core purpose of a civic institution is inclusion. Because you are telling narratives. There are many institutions -- I heard one yesterday, that when they query their public they say do you feel like you along here and half or more say no.

Lanae was telling us yesterday about the Museum of African-American History at the Smithsonian which has become this unbelievable temple and place of pilgrimage. Because people feel they are seeing themselves. Their history. As part of the broader American narrative. And I would say the real challenge is to have every institution be a place where people go and see themselves.

And it doesn't mean just having exhibitions on African-American art or Native American art or XYZ. It is at every level people have a sense I belong. I can see myself here.

So we are at the moment as a nation and in the global community. Polarization is increasing. We are moving from homogeneous to heterogeneous societies. Behavioral science tells us that our brains have a bandwidth limit. Our brains use 40% of the glucose in our bodies at any one time. I have such a small brain, I use about 10%. But we use about 40% of our energy. And so evolution shows that we do things so unconsciously because it is actually more efficient.

As we transition around the world to deeply heterogeneous societies, also how do you attract people's attention with the advent of technology and social media and all that? I think one way is to show people that they belong here. You can see yourself here.

I tell my colleagues at the MFA the very nature of encyclopedic museums is about diversity. Because they collect cultures across time and space. Virtually any community can find themselves represented at a great encyclopedic Museum. But people are not trained to think about diversity as it relates to people outside the walls. They just think of different cultures in time, and they want to tell a story.

By the way, museums are at the endpoint, not the beginning point. Because you hire people who are trained at universities and colleges so they come with this training about how we tell stories. This work that we have to do is not driven purely by the desire to make our institutions more inclusive and diverse. But driven by we need to make our communities more inclusive. Because it is core to resolving the polarization and the increasing conflict we are seeing.

This is as much a civic responsibility as an institutional responsibility. I think the good news is that the experience of leaders around the world is really powerful. There is a great person from South Africa who joined the ANC when he was in high school. He was imprisoned. Spent time with Mandela. In 1988, two years before Mandela was released from prison the South African security services tried to assassinate him. They planted a bomb in his car. Luckily a friend happened to wave and when he opened the car door it exploded and he lost an arm and an eye, but he survived. And when the ANC came to him and said we will seek revenge and he literally reached over with his remaining arm and said no. That is not my revenge.

And he wrote a book called The Soft Vengeance of the Freedom Fighter. And he later went back to South Africa and wrote the new Bill of Rights, wrote the new Constitution and because he loves art, he curated the art of the new Constitutional Court of South Africa.

We took him to Boston Latin school, the oldest school in the United States, embroiled in real racial tension. Though they just hired a headmaster who is an African-American and a graduate of that school. We took him to meet some of the leadership of the Museum of Fine Arts and some people in the community. And he woke them up to this notion of what inclusion means and also a bit incongruous. He said don't be caught up in your victimhood. Because it is an entitlement when you fall on your victimhood. To say it is not your fault or responsibility it is everyone else's. We came to realize, before Mandela was released from prison, that we could not hold all the Afrikaner people responsible for the apartheid system. Because they would be so emotionally overburdened they would not engage with us. They separated persons from the institutions. And that is how we got change.

And he was saying this to people in Boston. You have to find ways to connect. And this is why behavioral science is so important. What the scientists said to me, we cannot think rationally until we feel our identities are understood and valued by others.

So just to wrap up, we have to, as communities, as citizens, find ways to make it more inclusive and diverse in meaningful ways. Meaningful to people who feel excluded. Science shows us it is absolutely necessary. Our experiences show that. And not just in the museum world, but a lot of the ways institutions think of these things are wrong. Notions of culture days. One day for a certain community, 5000 people show up, is not a recipe for true inclusion.

We know there are real difficulties. Governance board, others may not see it as a priority. This is generational work. This is not going to happen overnight. But we are privileged to be working with the Baltimore Museum of Art, May 4 -- if you are in town, come. We are bringing leaders from South Africa, neuroscientists, and others, to replicate what we did at MIT.

And the impact it had on people who represent power and privilege in over 60 institutions in Boston was profound. They described it as a conversion experience. It hit them in the solar plexus. They were given the tools to begin to think about what this reality is for others. And so with that, I think I will wrap it up. I see the signal. I thank you for your attention. And look forward to questions. Thank you.

[Applause]

[End]