

We Outside Podcast Transcript

Episode 1: What Language Does Freedom Require? with guest, Hiba Haroon

Hiba Haroon: I struggle with this all the time. Just when I think that I have figured out how perfectionism, like, moves in my mind, moves in... Just, just when I think ... I have figured it out, I'm like, oh, we are... There's, like, a whole other layer.

Podcast Intro: Welcome to We Outside. Welcome to We Outside. Welcome to We Outside. Welcome to We Outside.

[Episode Intro] Ain B: Welcome to We Outside, where we explore the unseen dimensions of leadership through conversations about spirit, nature, and what it means to be fully alive. I am your host, Ain. Many of us have developed extraordinary stamina. We know how to carry on, to push ourselves and others, and to keep moving. And yet the same capacity that helped us survive can become a limit when we try to use it to create freedom.

Together, Hiba Haroon and I listen closely to words, bodies, and the subtle ways our language shapes how we live. As a writer, artist, and healer, Hiba can take one familiar phrase and open an entirely different world inside it. This conversation asks whether the language of survival can actually carry us into freedom.

Here, there is home play, God as verb, cats, death, and a shared prayer for more levity. There is also agreement. The words we practice define and dictate the worlds we can reach, and the future unequivocally requires more than our ability to endure. I hope you enjoy this conversation.

Hiba Haroon: My name is Hiba Haroon, pronoun: she, her. I'm in Houston, Texas, and my weather is that juncture on the road when it's raining on one side and it's super sunny on the other, and that feeling is my weather state today.

Ain B: And why is that, as much as you'd like to share?

Hiba Haroon: That is a good question because I am on the cusp of a lot of big monumental changes, transformations, seasons ending, seasons beginning, and I find myself having more and more capacity to hold...

The more I experience joy, the more grief is also arising, and the more that I am building and beginning, the more I notice and am aware is ending and dying. So at any given point, I feel like I am basking in the sunlight and also raining, being rained on and softened and surrendered at, at the same time.

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Ain B: Lovely. So my name is Ain, she, they pronouns. I'm on ancestral unceded land of the Muscogee people. And my weather today is, yeah, it's like a spring day. It's been warm for a little bit, like the ground is warm enough to lay on with a little blanket and be in the sun. And there's just a gorgeous soft breeze that is coming by and just saying, "Hey," every now and then.

Yeah, and I feel that way because I just feel so grateful to be able to be in these conversations about spirit and about mystery and about wonder and knowing and practice, and I just see it as a way to invite the future in. And so I'm excited about that, so, yeah, I'm on a blanket getting caressed by warm breezes.

Thank you.

Hiba Haroon: Beautiful.

Ain B: So welcome, Hiba. I'm really grateful that you're here for this conversation, and I'm excited to know what is present for you in this moment about spirit.

Hiba Haroon: For me, what is really present right now is the practice of surrender and restoration to both meet and endure this moment and also build the future that we are longing for.

Ain B: Can you define surrender as it's showing up for you now?

Hiba Haroon: Surrender to me is like, it's like deeper than rest. So I have this practice that I've been trying to do when I lay down for bed. So I feel like I'm laying down and I'm resting, and then I notice, I'll do like a, like a body scan, and I'll notice that my head is like still not fully sunken towards the pillow or I'm still clenching my toes.

And so this like deep, deep trust. I don't think surrender and trust... Surrender can't exist without trust and safety. So there is a level of trust I need to have in the surface, the people, the beings that I'm around, and a deep level of trust, a trust in their capacity to hold, to hold like all of me.

So this like sinking and becoming completely untethered and unbound and being caught in our wholeness because I think there's, there's so much that we're holding. I know like there's so much that when I, when I do this practice, there's so much that I remember at a subconscious, unconscious level that I'm still holding onto that my conscious brain is not aware of.

Ain B: Yeah. You know, I spent... Part of my practice is to be blessed with words that spirit is inviting me into and surrender for probably five years was a word that I had to, I didn't have to, but I ended up really grappling with it as a portal and a doorway, but also as just a really hard thing to do, to understand, to define.

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And I think you really touched on something with recognizing that it is a trust practice. I wonder: How is surrender showing up in your life?

Hiba Haroon: So surrender if, I feel like is both a means and an end, right? Like, there's surrender practices to find ease maybe physically in the body or to, to have good sleep.

I found that in my practice that when I really let go, not physically, but also notions, hypotheses I have, what I feel like is or isn't possible, is or isn't the right way to do something, let just loosen my grip on all of that. That practice of surrender leads me to connect with what I actually need in that moment, right?

So the way in which this is showing up is I, like many people, are managing a lot. There's a lot that we want to do. There's a lot that's asked of us. There's a lot that we dream to do. And I lately have been grappling with my body not being able to keep up with all of those, all of those demands, right? So I've had to take, like, 100 steps back and I- move through each day with just because I can doesn't mean I should, right?

Just because I can do all of these things doesn't mean I should. And so that practice of discernment requires a level of trust that people will be okay, my dreams will be okay, like, I'm still moving forward. And what it's connecting me to is that effortless quality that I was talking about earlier, that when I sit- when I do sit down, like, today is gonna be the time where I'm going to spend time on the offerings that I wanna design or a proposal I wanna write.

It comes from a flow state. It comes from a place of trust, of accepting what is arising as opposed to questioning and teasing out and, and editing and censoring, right? So that, that practice for me, when I do it regularly of, of surrendering, like, notions. And also, I realize, like, oh, a lot of what I'm tethered to is actually not of my own choosing, right?

It's beliefs. It's conditions that I grew up in. It's parent expectations, all of these things. And so when I loosen the cords on all of that, my energy becomes my own, and it's a very expansive state. And in that expansive state, I connect to what I need. And to me, that, like, what I need is one and the same with spirit. Like, what, what I need, am I being able to connect to that?

That is spirit embodied.

Ain B: Yeah. Yeah, beautiful. You've put words to something that I haven't quite been able to track in that way. You know, I was naming those five years of surrender and ruminate- not ruminating, but exploring what that is. And still, you said it so succinctly. I think what resonates most with me is, like, where I can meet my spirit, which is today sort of the highest and best iteration of myself, which is also my connection to source and all that is.

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Which, and I hope we get there, and I'm sure we will, is not distinct from God energy, universe, et cetera. And that, you know, I've just started this affirmation of, like, I want what my spirit wants.

Hiba Haroon: Mm.

Ain B: Because there's things that my spirit wants that I'm like, "Oh, that's not possible," or, "That's not, you know, probable."

Let's say probable. I think anything's possible.

Hiba Haroon: Mm-hmm.

Ain B: That's not probable, but it wouldn't be on my heart or in my sphere if it wasn't desire or a deep wish, dream, hope of spirit, and if it wasn't for me in some way.

Hiba Haroon: 1,000%. So in those five years, did your practice of surrender, how did it transform?

Ain B: I started off distrusting surrender because I'm a very, I can be very Type A, and I, like most people, but have control issues, or had.

And, you know, I just kept journaling and journaling, which is how I get a lot of my downloads, or how I used to get most of my downloads. And it started to become more... The conversation actually transitioned into a radical trust conversation. Hmm. Where I started to say, "Well, I don't feel in this world able to surrender."

I'm sort of a solitary kind of a person, and so I don't always have... I have friends, but I don't generally have family or folks that close to me, and I always live alone and all of that. So there was a point where I was like, well, if you don't think you can trust anybody, if you're being at the very sort of lowest energy, then the, you have to at least trust yourself.

I mean, you can't go through life not even trusting yourself. And so it really invited me into probably a three-year stretch of like, well, what does it mean to be radically honest with myself? Hmm. And holding that with love and compassion that then helped to say, "Okay, I can say anything to myself. I can be present to any gross feeling or intrusive thought or, you know, negative tendency or whatever, and I can trust that that is not the fullness of who I am, and that, and that there's knowledge there that I can interrogate.

Well, why am I having that judgmental thought? What can I discern out of it, and what do I need to get over?" You know? And that shifted such that surrender became more about what we're naming now, which is like, oh, I am in deep relationship with myself and thus able to channel spirit in a more immediate, steadfast, and sort of ongoing way than just when I'm journaling or just when I'm somewhere that's

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naturally beautiful and everything is perfect in the world because the ocean is stunning, you know?

Hiba Haroon: Hmm.

Ain B: How has your path with surrender evolved?

Hiba Haroon: Lately I've been finding, and I, I'm trying to think of, there's a Sufi word for this, where it's the vertical dimension between us and spirit, and horizontal dimension, that spirit lives in people, beings around us, and horizontal, right? And how both need tending to.

And I, similar to you, have people, many people in my life that I don't fully... It's hard for me to surrender and trust in that way, like to other people. And I found that in this practice of surrendering, befriending spirit. It's not that it's leading me to trust, it's making it easier to trust other people.

But it is making me see that horizontal dimension more, right? So when I'm in conversation, the presence of spirit in, around, alongside that other being that I'm talking to, I'm reminded of that presence too. So it's not s- me and spirit and, like, we're moving through this universe together. You know? And he's like, "They're, they're all mine," and all of that.

But there's also, like, it's, it's everywhere and it helps me communicate in an intuitive way and say or not say what needs to be communicated to really, to really have a very tender conversation. It's been helpful in some of those difficult conversations or moments, right? Like, when I'm feeling heated or the other person's feeling heated and I feel either my wall going up or their wall going up, that, that reminder of spirit also being alongside I feel like just tenderizes everything.

Ain B: Mm. Yeah.

Hiba Haroon: I wouldn't say I'm, I'm, like, now trusting ev- but it just tenderizes and in that is, like, a little bit of an opening, right?

It feels, like, squishy like a marshmallow, right? As opposed to like a, like a, like a brick wall.

Ain B: Right.

Hiba Haroon: Yeah.

Ain B: I like this idea of tenderizing and also what you were naming earlier of more softness, more ease.

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What I'm hearing is more access to these sort of, of the ilk of juicy, supple ways of being. Can you talk a little bit about language? I'm so fascinated by language and how it can create access, but how it can also block access. And so I wonder if you can share a little bit of what you were lifting up earlier around how that's showing up for you.

Hiba Haroon: I've always been fascinated with language. I've al- always been fascinated with... It started off as being really excited to learn new vocabulary in school, and definitions and synonyms, right? Like that, that I, it, I've just always had a very playful rhythmic relationship with language. And a couple of years ago, I heard something like how

The person speaking was saying something around how language is a form of hypnosis or is a tool of hypnosis. What they were trying to get at was, in their talk about how it is how we conceive of reality, both inner and external reality. And so when I-- lately, when I've been thinking about language, I kinda just don't wanna say anything because I'm like, "Well, what I'm saying..."

You know? Like it, it like pauses me in my tracks like-

Ain B: Yeah ...

Hiba Haroon: is what I think I know what I know, and it's only possible because of the words I have access to. I think about this a lot in the somatic work that I do, right? And I'm a, I'm a fluent Urdu and English speaker, and I've had challenges talking to my parents about somatic terminology, practices, phenomena that I've heard, learned, practiced, like through my trainings in Urdu, because those words don't exist.

But does that mean that experience doesn't exist? I'm not sure. So this truth, I would say, of how language is very much intertwined with how we see ourselves, how we see reality, how we experience reality, how we make sense, that, that meaning-making that we do is incredibly powerful, right? And in English language in particular, there's a lot of separation ingrained in the English language.

So the example I was sharing earlier is that we really can't have any sentence without a noun. So even when I talk about what you and I are doing, I have to say you and I and us having a conversation. And so that, if I count that, right, that's three nouns in one sentence, right? And what would happen if we... So inherent in that is a separation that I am separate from you and both of us are separate from conversation.

And so that ex- that impacts in some ways, I think, or in a lot of ways, how we're even experiencing this present moment. And there's other languages, they ... And there's many indigenous languages that do this where their verbs are, like, the main way of communicating. So conversing would be, like, one way to describe this present moment that you, me, and what we're saying are, are going through, right?

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And I have now gotten to a point where I can ... I've tri- I tried this practice of, like, speaking or communicating or meeting-making without nouns, and it's actually very har- it's, it's very hard. It's very hard. But then that, like, intrigues me.

Ain B: Mm-hmm.

Hiba Haroon: You know? Because I'm like, what else is possible to experience when I de-center nouns or de-center or, or think of myself as an expanded self?

And also, like, I'm smiling because I don't think what I'm about to say is gonna make sense, but I'm gonna say it anyway. How I'm saying the thing and you're saying the thing. Is it also possible that what we are saying and what we're experiencing are experiencing us too? So I think of this in time, like time.

We think of time in Western dominant cultures as, like, a resource, something to extract from. We make use of time. We save time. We make time. Like, it's something that we- Mm-hmm ... just use at our disposal, right? Timing, if I use timing in a sentence, it was the timing is appropriate for me to... There's an agency given back to time.

Mm-hmm. There's a dynamic d- dynamism to time, and suddenly me and my experience and this notion of time are in a relationship that to me doesn't exist, or it does in a very extractive way when I'm thinking of time as a notion that I just, like, take from.

Ain B: I love this. Oh, 100%, because in saying timing, you're infusing it back with greater possibility than is available when time is related to production, essentially.

I often think about some of the other frames, wasting time, killing time, you know. I'm in a constant edit in my own mind of not using militaristic or mechanistic language because it does shut d- first of all, it's low vibration, and it shuts down my mental-

Hiba Haroon: First and last of all.

Ain B: Right. Okay. You know, and, and there, and it's so frequently coming up, and I wanna make sure my language is not defaulting to the norm.

So one that always comes is, like, kill two birds with one stone. Mm. So I'm like, how do I feed two birds with one handful of food, you know? Or, like, I love the concept of there's more than one way to skin a cat, but I don't wanna skin a cat. What are we doing? You know, like, what can I put instead that are my defaults that are more life-giving and that are pulling out of this frame of m- the, the military and production and into a frame of honoring and being with life?

Hiba Haroon: Absolutely. And then I don't wanna say anything because I just wanna sit still. Right.

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Ain B: Yeah.

Hiba Haroon: And, you know 'cause I've like, I've like- Truly ... it's not a f- it's not fear, but it's like I'm questioning everything when I really get to that place, right? The other thing about time and timing, there is an element of surrender or trust at least in notion of timing, right?

So seasons are a great example of that, right? Like, there's a trust in the cycles and in divine timing, and I don't think that, that, that softens control in a way that can't really happen when we're thinking of time as a entity to extract from.

Ain B: What I hear in that is that then it becomes a relationship, right?

Like- we have to be in a relationship with time as its own sovereign being, right? Like, I don't like the summer. It is Alabama in the summer, so I am wishing for the summer to be over, but I have no control over that. You know, I have to be in what this cycle represents, and it will end when it ends- Mm-hmm

which is also shifting and changing because of, you know, climate change. And there's things I'm learning from time, right? In my wish to have summer be over, what I'm also wishing, against my better judgment, is that the lights go down earlier, right? So I'm trying to escape the heat, but guess what? You're, I'm also asking it to be dark at 5:00 PM, right?

Because then we're in a different time where, yes, it is cooler, but now it's darker, you know? And so I have been inviting myself, in particular this summer, to, like, get over myself, be with all that summer has to offer. Mm-hmm. You know, and, and I've been actually going outside more in the heat. Now it's only between 7:00 PM and, like, 8:20, right, to do all my little garden stuff and tending my plants outside and all of that.

But it's more than what I was doing last summer, and it's a expansion of my ability to recognize that, A, I'm not in control, and that, B, I have to form a relationship with this thing, even if I don't love it, like it, want it, et cetera. Distinct from, I mean, just so much of, you know, I think of, um, and I'm sure there's historians or other folks out there who really get this, but just when the mechanical, the machinery got embedded into our English language, and how everything had to become sort of in service to that ideology of it's about production, industrialism in production, et cetera.

And- Mm-hmm ... that is about outputs, outcomes, a little less about inputs, but is really about, yeah, what is and can be produced, which as you were sharing also earlier, like puts a different tone. You were even saying, "Oh, how do I carve out time for joy? How do I carve out time?" But then we're carving, right?

And then that's like, and not carving what the... It doesn't come to me the sense of like carving or whittling a piece of wood, which is an artistic practice. It comes more

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as like butchering or, you know, excavating in some kind of more violent way as opposed to just being in the timing of, oh, and now I'm painting, or-

Hiba Haroon: Absolutely.

Ain B: whatever is the expressive outlet. Yeah.

Hiba Haroon: What you just said made me think about whether or not pre-machinery, this notion of having opinions of good wea- of liking weather, certain weather or not. Mm-hmm. Did that, was that a thing, you know? I think, I think we have a lot of liberty in the English language to assign good and bad.

Ain B: Yeah.

Hiba Haroon: Like or dislike. Like, I kinda want us to not be able to do that, like with weather, for example.

Ain B: Yes.

Hiba Haroon: So to be able, 'cause I, I hear this with like when it rains, and, "Oh, it's such a, it's such a terrible day," or, "It's a really bad day to do X," or these like very-

Ain B: Mm-hmm ...

Hiba Haroon: us-centered, human-centered ways of experiencing weather.

And suddenly the magic of what is happening, why it's happening, the need for it, all of that, like, there's no possibility to explore that. So I also, I'm in Houston, so the heat, and this is, this is why this is such a, a tension point, because I used to love the heat when I was in, when I was a kid, but I think it's getting hotter.

Ain B: Yes.

Hiba Haroon: I don't think it was this hot like- No ... back in the '90s. And so it's getting hotter, and I'm feeling, I'm also getting older, and so there's, you know, I'm experiencing it in a different way. And this is one of those seasons where, when I feel tension, like I feel grouchy about it or I feel... It's, it's, if I really just think about it, it's because I can't do the things I want to do when I want to do them.

I feel this or that in my body. And when I've softened the grip on that, the possibility that emerges is how to be in balance with what is happening that I don't have control over, right? So I don't know, maybe I don't exert myself as much during this time, right? Like, maybe I'm not required to be doing...

And Ayurveda talks about this a lot, right? Like the pitta energy of fire, that if we meet that with the pitta inside us, which is that overly ambitious wanting to do everything, it

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will burn out. Like, we will feel exhausted, fatigued, depleted, right? So that's what this summer has been so much of, is like, just because I can doesn't mean I should.

And maybe instead of the 10 things on my list, I really think about the five things that are needed. And if the sixth thing can happen, that's great. And let me not, like, meet the heat outside or try to be in combat with it, with my own heat that I'm projecting, right? Like, maybe what's needed is a coolness that I can cultivate inside to the heat that I'm experiencing outside.

And that's alchemy. I think that's alchemy, right?

Ain B: Yes.

Hiba Haroon: Our ability to alchemize energy.

Ain B: Oh, yes. Yes. I love this so much. That is quite knowing. I think you're right about this production piece because a while ago, maybe five or six years, I'm like, "I have to get out of this judgment of weather." All weather is good weather, right?

And now, and I mentioned before, I have a dog who is, like, terrified of rainstorms. He does not like thunder and lightning. I love storms, so I'm like, "Yes, let's go." So I talk to him. I'm like, "Look, we love storms because the plants need the water. It's time for the plants now. It's not time for the dogs. It's time for the plants.

They need to get what they need," right? To what you're naming of right how to take us out of the center. It, it can't be about you right now, Sega, because it's actually about all the trees and flowers and everybody else out there who needs this. But, you know, I also imagine and, and sort of know that when we lived more in relationship with the land, that's what the thought was.

It was like, yeah, the trees need it, right? Like, I can look out at my nectarine tree and I'm like, I can see when the leaves are getting tired. And I water and I do all my things, but it, sometimes it just needs torrential downpour to really reinvigorate. And so, yeah, I also love what you're naming about, like, how do I bring what's potentially missing here, right?

Like, if the heat is the issue, which for me it definitely is, then what am I bringing my own... How am I bringing my own coolness to it? And, you know, a thing I think often is like, good God, if we didn't have to sleep, like, we would never s- rest. Capitalism would never allow us to rest, right? Societal concepts of productivity and worthiness, et cetera, would never allow us to take the time, so thank goodness we have to be unconscious for at least eight hours a day or whatever we can get.

And I'm also, you know, hearing in what you're sharing of like- What are the ways that we get to practice in response to something as opposed to running the program? Do 10 things. Get the 10 things done. Do 10 things as opposed to, okay, it

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is... No. Actually, I had three things on the list. None of them are getting done, you know?

And that is a choice I'm making, but is it in res- it's in a response to, um, my environment and what's actually occurring, and that is more holistic and reciprocal and actually relational than just always being expected to produce, produce, produce, produce, produce.

Hiba Haroon: Absolutely. Absolutely. I mean, on the sleep point, I, I completely agree, and we're not sleeping really well either.

I mean, I count my blessings when I wake up feeling really rested, and the brain fog is cleared, and I feel like I am seeing things and experiencing it with that day's energy and not the residue of the previous day, right? Like, that is such a blessing. And so many people I talk to in my work like that, you know, of all ages.

And what's particularly disheartening is, like, younger people are, with the rise of the energy drinks and the, like, constant being pulled in all directions, like, it's not just an adulthood experience, this, like, difficulty sleeping. But it's not surprising either. Like, the conditions in when we move through the day, right?

Yeah. If we really understand cycles and understand cause and effect, it's not, it's not really that surprising that that's, that's what's happening. The thing about the lists... The other way that language plays a part in this is like, okay, what do I, what do I need to do in this day? And if the reframe is, what does this day need of me, or what does this space or what does this time or what is needed of me?

There's a, one, a service act. So that's, that's, to me, that brings up like, how can be I of service to life that I get to experience in this day that's different than what, how, what can I get done today or what is needed, right? So yeah, the more and more we're talking, I'm realizing how much of surrender practice is that shifting of the I-

Ain B: Mm-hmm.

Hiba Haroon: to something more expansive in relationship with all that is. To time, to space, to beings.

Ain B: Yes.

Hiba Haroon: And inherit-... Like, I just feel when I, when I pose that question to myself, like even now when I'm thinking, "Okay, what does the remainder of the day need from me?" I feel called to be of service. There's a generosity, like on a very organic, like, let me pour.

Suddenly discernment about what is needed. I don't feel pulled in a bunch of different directions. But if I were to think about, okay, what can I get done in the five

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hours before I go to bed or six hours before I get to bed, is a, like, it's, it just feels faster in my heart and in my body.

Ain B: So how does our language fuel urgency versus how does it allow for possibility?

Hiba Haroon: We need new language. I think we need, we need to create new... I, I wish someone could pay me to just, like, sit-

Ain B: Oh, yes ...

Hiba Haroon: and sift through. Apparently there's, like, words that we recycle also in the English language, so I'm like, what ha- what have we let go of that we need to bring back? Mm-hmm. What new words do we need?

Like, even this, like, of being in reciprocity with time. Some language somewhere, many language probably, have words for, phrases for this, but we don't.

Ain B: Right.

Hiba Haroon: And I think in this society, in this country in particular, expanding our language to expand our sense of what's possible, to me, go hand in hand.

Ain B: I agree.

I sometimes wonder about our ability to actually access the future we want without shifting our language, because-

Hiba Haroon: 1,000%.

Ain B: It's just the realm of possibility that we have access to is so much smaller on a material plane, on an interpersonal level, not spiritually. Mm-hmm. That is never, I don't think, banded or made finite- Mm-hmm

as long as we can access it. But what we can create here with and amongst one another, I think is certainly tempered by, constrained by our ability to access the language of the future. I think this is so crucial, and even more importantly, as we become a m- global society, I mean, I think we are one now.

Mm-hmm. But as we start to recognize and actually inhabit that as a way of being, that that actually opens us up to so many more languages that then open us up to even more perspectives. Like, you know, I will say I am a little... I'm not jealous of much, but I am a little jealous of people who speak multiple languages because of what it does to the brain, right?

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It allows the brain to form different neural pathways, and it invites into the person a whole other perspective and way to look at the world based on the, the, the words and the language and structure available. And I'm like, that is a superpower. And like, and then what does that look like when we really bring all of the languages in, right?

Not just the dominant ones or the ones that are made most prevalent, but the expansiveness of the languages that are out there that can help us chart this path and this way to, to the collective future that I think we all sense and know what we want, that the powers that be are determined not to have us have, but that I think whenever I hear and talk to folks, there is a commonality to the future that people are holding.

So we know what it is, and then now is how to minimize the gap between where we are in the present and the future where I believe it is waiting for us.

Hiba Haroon: Absolutely.

Ain B: And bring those together.

Hiba Haroon: I think that longing, I too agree that longing at the deepest level is shared. Being safe, of being at ease, of being able to actualize what our spirits desire.

Like, I, I, I think that, I think that, I think that is, that is shared. And the, the other reason why I think this play with language is so important is because it also helps to redefine, reconstruct reality in real time.

Ain B: Mm-hmm.

Hiba Haroon: Right? So this future is not something that's far off, but being built and experienced in the moment.

Ain B: How do we do that with a sense of experimentation and playfulness, and not punitive policing/judgment, such that it's actually aligned with the future and not aligned with the present and the past?

Hiba Haroon: That is a good question. This, I don't think is gonna answer your question, but it brings up for me when you sent out the guidance for our time together. I, and you said one of the guidance was, was to sit with the home play. I legit thought home play was like a software or something. Like, I couldn't figure out, I couldn't figure out what it was.

So I'm like, and then, like, I clicked it, but I saw the, the document, and it took me, like, a while, like a couple of days. And once again, I was on my walk with the trees, and I was like, "Oh, we're, we're replacing the word work with play." So, and then

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suddenly, like, how I approached it was so different than, like, sitting and, like, let me think through and answer the question.

I'd, like, dance with them in my mind for, you know, a couple of weeks. Like, but that's, like, such a small but such a potent example of y- your decision to choose that language impacted my reality, like, the last couple of weeks. It, it helped to shape the reality, you know? So it's like it doesn't have to be that complicated.

Ain B: Oh, thank you for sharing that. It's a very beautiful reflection. And also, like, that is the actual intention, right? Like, be with it on your walk. Be with the questions in the experimentation and the wondering. Definitely not sitting down to try to crank something out, you know? Mm-hmm. Mm-hmm. So I appreciate that you held the wondering about like, well, what is the, this entirely, right?

And then took it into the places where I often find my deepest, like, epiphanies and, like, things get clear when I'm moving my body outside, you know, and just allowing myself to be with the, the question.

Hiba Haroon: Absolutely. To your question, I think the challenge is how do we not get fixated by being good at it or being bad at it?

Ain B: Mm-hmm.

Hiba Haroon: And whether or not we're doing it well. Like, even this play of language, like, how do we actually protect the playfulness that needs to be at the heart of the inquiry? Like-

Ain B: Mm-hmm ...

Hiba Haroon: and fiercely protect it without getting... I struggle with this all the time. Just when I think that I have figured out how perfectionism, like, moves in my mind, moves u- just, just when I think-

I have figured it out, I'm like, "Oh, we are, there's, like, a whole other layer." And then suddenly I feel like I'm feeding my ego when I'm thinking like, oh, I'm doing this well, or I've made progress, or, you know. So I think it's life's work.

Ain B: Yeah. I think so, too. I think of, um, when I was younger and starting on, like, therapy and beginnings of my spiritual path emerging, I was very much in a mode of fixing myself, right?

Like, "Oh, I can be fixed." And what came out of that language and understanding or perspective was also like, "And there will be a finite moment when I am fixed," as opposed to what the actual path has looked like, which is more like the onion peel that goes when you peel, peel onion or apple in one swoop, and the skin is just circling in and in and in.

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And, like, sure, I clean up stuff, and I get clear on stuff, and I get more embodied around different things that used to be a huge obstacle or a blocking point now is something I can identify and move past, but it doesn't mean that the pattern or belief or perspective is entirely gone. It's even there in relationship, even if it's not there rearing its ugly head, and that feels like a much more natural progression of, like, what is the evolution of a thing.

So then maybe the question is: How do we allow ourselves to evolve with grace?

Hiba Haroon: Mm-hmm. Mm-hmm. And the evolving is, part of that is what we consciously do, and part of it is an unconscious aspect to it, right? Like play, surrender, all of these things. There's unknotting of deeply ingrained beliefs and patterns that I think happen when done with repetition, like when that muscle of play, not like the one thing that you do at a retreat, like, and then you don't do again for five years, right?

But like a playful approach to whatever, or a softer approach to whatever. Like, that, when done in repetition, also has impact that we're not aware of. And together, like both of those, what we consciously choose to do and also what we allow to happen to and with us through practices of surrender, through practices of play, I think ultimately lead to that transformation that we're, that we're seeking.

I don't, I don't believe that it's only what happens at the conscious level because there's so much that's deeply ingrained that we'll never be able to touch with our minds.

Ain B: Mm-hmm. Yeah. I agree. As you're sharing what comes to me or how I hold that is my intention meets my practice, and then as I... And then they're in conversation, sometimes for a really long time, sometimes a shorter amount of time, right?

And then that is what c- becomes embodied, right? Because then I have to practice the new way of being. For instance, all weather is good weather, right? I have to practice that that is a perspective and a belief that I hold, so then when I come out and the first instinct is to say, "Ugh, it's- Mm-hmm ... 90 degrees with 75 humidity or whatever," right?

As opposed to all weather is good weather, and I'm

Hiba Haroon: I'm gonna be thinking of you this whole summer we, 'cause we still have a ways to go.

Ain B: I mean, we have a ways to go. Mm-hmm. Mm-hmm. You know? But allowing myself to be in practice of this intention, then there comes a point, you know, the other day I'm out there, I came back in, I didn't realize how hot I was until I just came back and I was drenched with sweat for like 20 minutes, you know?

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Took a shower, everything, still sweating. But I had been out there like sitting on a stool weeding with my hands. Now I could spray that, but I like to weed with my hands, and I was, right, getting eaten up by all the mosquitoes and like it... Last year I wouldn't have even been outside the house, right? Now I'm doing a whole activity and enjoying myself and, right?

So and then now it's an, a more embo- a more embodied thing. It will continue to come, especially as I always remind myself this is the coolest summer we'll ever have. So like get with that and allow that to be a baseline understanding so that I can be in gratitude around the heat where it is in this exact moment.

But I appreciate your lifting and bringing into the conversation the necessity of practice to be able to reach these places we wanna reach, right? This beautiful collective future where we have all our needs met, because the resources are here to have all our needs met, so that we can then be in that place and state of how do we bring what is ours uniquely to bring, what is our brilliant perspective that no one else is gonna have 'cause they're not in this field of energy that you're in, that I'm in, that we're all inhabiting, that we can bring it to bear in the commons and really make life match more of the gift that it actually is.

Hiba Haroon: Absolutely.

Ain B: You said earlier, Hiba, God is a verb. Would you share a little bit more about that?

Hiba Haroon: I read something by Dan Alford. That's that individual's name, Dan Alford. I'm taking this class in preparation for my program beginning in the fall, an indigenous psychology class with Dr. Leslie Gray, and she shared this article with us a couple of weeks ago.

And I don't get it because-- and that's, like, part of-- I think that's part of the point is I don't... I was reading it, like, even a couple of days ago, and I, I don't get it. And I love that I don't get it. I love it, too. And I love the possibility in that I don't get it. Yeah. Like, it w- it is so humbling to, like, not understand it 'cause that's, that's exactly the point.

So in the article, which I don't present myself to understand in any way, the exercise is to expand our understanding of spirit, God, and divine by speaking and conceiving of them as verbs instead of nouns. So for those of us who grew up in either dominant culture or monotheistic religions or probably even polytheistic religions, there's a sense of God as separate from the self and a, a someone, an entity on its own.

And what he, the, the author, is trying to guide us, I think, to do is to explore what happens when we conceive of God, of spirit, of divine without gender, without nouns, without any of those assumptions that are baked into the English language. I could literally sit with that for the next probably four decades of my life, three or four decades of my life, and be completely in awe of the possibility on the other side of that.

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Ain B: Mm-hmm.

Hiba Haroon: I think it's such a potent and powerful exploration.

Ain B: Mm-hmm.

Hiba Haroon: In a world, in a society. And I think, I think that exercise also has something to lend to our justice movements in, in the US, how we relate to and conceive of each other. There's a lot that starts to emerge for me that I don't have language around, but I start to feel the tension around that because what I know is not gonna get us to this future that you and I have been dreaming about and, and, and talking about and, and trying to touch through this conversation is deeply ingrained, like isolation and individualism through which we experience the world.

What the alternate is or the possibility is, that's what I'm interested in being in conversation with people to explore. And I think starting with this inquiry of how we even conceive of spirit, what image comes to mind, what sensory experiences we have, that's a great place to start in many ways 'cause I think there's some trickle of that that could lend itself to conversations with other people and other beings, you know?**Ain B:** Yeah. Thank you for sharing the article and for sharing the not knowing, right? I, I love the not knowing because that means you're in that field of possibility, and that you haven't quite narrowed it down to, oh, this means this thing and this thing only, back to what we're saying about the beliefs and perspectives that get so locked in and don't allow us to evolve or iterate in ways that are conducive to and alignment with what we're trying to create.

You know, I also think that there's something so powerful in even just God is a verb as a phrase. Hmm. It, distinct from the article, and this invitation that you're naming for us around what does come up for us with the naming of spirit, source, universe, et cetera. And how, what, what's also coming to me is how we locate ourselves in relationship to or within that being-ness, right?

So as you were sharing a little bit, I was thinking of my book that I love, that I've already shared on this podcast, but I Am That- Mm ... by Sri Nisargadatta Maharaj, which is a number of speeches, talks, chats given back in the day. I can't remember what the day is. '40s, '60s, '70s, of really a bunch of Westerners essentially going over and being like, "So am I also the tree, or am I also the, you know, the clouds or..."

Right? And, like, and basically him just being like, "Y- yeah, you are that," right? Like, it's, it- Mm-hmm. Mm-hmm ... um, and it takes this whole book, like, I've read it a number of times and highlighted and underlined and it to really be like, now, now what's the answer again, right? And so, you know, I love these texts that invite us to really be in the interrogation of not only what are these, what is the mystery inside this mystery that we're living in, and then what is our relationship to this mystery, and how do we want to be collaborating with, engaged with, sourcing ourselves from this larger, bigger question.

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And then to have it be defined as an action. You know, I think so many of our words, as we've been saying, or so much of our language not only is dead in the sense that it's related to death, but is dead in that we are not actively engaging in the thing that we are describing, you know? I think about the word love, and I'm like, you know, it's a stand-in for so many things, and we know there's different types of love that people have defined and given names to.

And at the end of the day I'm like, love is a verb. If, if the person that you're loving cannot feel that love, then, I mean, sure, you can say you love them. But there's something missing in translation if it's not about how we be together, how we practice with one another, if it's just about the saying of the word and not the actions that back up the word.

And as just one example, right? But I think one of the crucial examples, 'cause that's a thing that we're all at least still conditioned to want to want, to want to have in our lives- And that there's some type of shared understanding of what that word love is in, in definition and in practice. And then I think there's a whole world that we're missing by not recognizing it as a verb.

So I just love this.

Hiba Haroon: Absolutely. Yeah. It reminds me of how we can limit or diminish our own experience, like through the lang- through the words that are available to us, right? Like, nothing necessarily has changed in the essence of spirit. And if I think of spirit as like a being, or if I think of God, for example, as a entity who is judging my actions, is punitive, one, that will be how I be in, in my own body, how I see my body, you know, how I experience my life.

And then if I think of God, spirit, the divine as a verb, nothing really has shifted except for my, like, opening to a possibility that was always there, right? And that's why, like, I've just been reading so much this year about the many different processes or practices to alchemize, like, energy. I think language is one of those, one of those tools.

Ain B: Oh.

Hiba Haroon: Through language, like many other things that are available to us, but like, since we're talking about language, through words, we're suddenly able to tap into something that is already there but we're not able to experience if we're bound to experiencing it in the same way as we've been taught.

Ain B: Mm-hmm. I'm hearing, maybe for the first time, but what's coming is, like, language as freedom, and that it can be a tool. And, you know, actually, I think I've felt that... You know, I think about the conversation around pronouns as such an invitation to be in the field of possibility, right? So I have a lot of gratitude to the trans community for inviting us into that conversation, because I think it's really giving us all some choice and agency around how we see ourselves and how we want to be

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seen and known, you know, in lieu of a world that just respects everyone regardless, right?

We're still in this present world that has all of these hangups and boundaries around gender, right? And so I think the pronoun conversation is an invitation to get closer to the future where actually none of that matters, and you just get to be the actual person that you are. You get to be Ain, you get to be Hiba.

And then in that, in that space, pronouns don't matter, or they matter to the people that they matter to, and they don't matter to others. But, you know, I think that, that in being able to say, A, it invites a conversation of like, what do I think about gender, period? What do I think about my own gender? Now what do I think about how I want to express that in and with and for others?

You know, I started about a year and a half ago using she/they because I'm like, "Of course I'm a they." There's so many ancestors and so many spirits and so many alter egos in here that have gotten me to this iteration of myself. And so in order to honor them, I, they feels like thank you, that there's a natural place and way to put it.

And, you know, language shifts and changes, and I'm sure we'll come up with many new things, but that invitation to be in how do we get closer to f- the future by freeing ourselves from the constraints of the present is really such a gift and an invitation, which of course is why power had to go after it, right?

'Cause anything that's a gift and an invitation for us to know ourselves more deeply and to be in curiosity about who we are as opposed to in default expectation of who we are is gonna be a threat to the system. So I think I've been seeing the language as freedom concept, but this is the first time in what you're sharing that it's come to me as just that crucial to what it is and where we're trying to.

Hiba Haroon: Absolutely. So much of this, like, if we... You know, they, they talk about how, like, fascism, when we know it's, it's doing really well is when we can't connect to our imagination, a sense of it ending, right? There's so much that's been written and talked about. And so much, and I, I don't think our movements have paid enough attention to the liberation, the liberation that we need to have around, the freedom that we need to experience through language.

How words bound us, this good-bad binary, the right-wrong binary, the punitive, like deeply ingrained punitive violent texture of so many of our words that we're using for the sake of the world that we're trying to, to build. And to me, it's, it's one and the same. And yes, we need to get the, you know, things need to get done and all of those things.

And like this is one of those parts similar to centering the body and the body's needs that somehow that we're gonna become freer faster if we're all depleted and burnt out. Like I, I'm not buying into that, right? It's the same thing with the language. Like if lang- if-- which I do believe that language is the more and more I've like thought

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and meditated and been with language and reality and this dance between the two or morphing of the two that

So much is this about language because that's how we, how we conceive of reality, right? So future building can't happen without it. That we had the capacity to hold ourselves and each other in the non-certain moments. Like how many times a day do we actually hear people say, "I don't know," or, "I'm not sure," or... We, we don't, we don't see or experience, nor do we, if, unless we have a practice around it, allow ourselves to feel confusion, uncertainty, all of these things that we're t- we're, like, there's books and shelves d- dedicated to, like, overcoming that, as opposed to sitting in the wisdom emerging from those states.

And a world that is truly free, or for us to be truly free, means that we can be that. And there's not somehow, like, because I don't know the answer or I'm questioning this, or that we're labeled and put away and sorted and, you know, that we can be in exploration as, as a way of living life.

Ain B: Yeah.

Hiba Haroon: We're so rewarded. We're so tied to, like, know everything.

Ain B: Well, this is also why I was so delighted when you were t- sharing about the article and you're like, "I don't know." I'm like, "Perfect." Perfect. Because we have such a performative expertise culture, right? Like-

Hiba Haroon: What's that?

Ain B: Or even if it's not expertise, like, we have to act like we know all of everything about everything, you know, as opposed to being in a state of curiosity, which is the other part of how we get to the future, right?

Of we actually don't know. We don't know how to get there, okay? That's why we're here spinning our wheels in a lot of different areas. Okay, hello, is because we don't know.

Hiba Haroon: That's—turning the English language upside down.

Ain B: Right. Repeating the patterns from the past that are so clearly obvious, right? Like, and doing it again and again because we actually don't know.

And it might be healthier, might be, it would be healthier to be like, "I actually don't know, but you know what? I'm gonna get curious about that." Hiba, I never wanna stop talking about this, but I want to close our conversation and I wanted to see, do you have any final thought, reflection, wondering, burning thing to say?

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Hiba Haroon: Well, first and last, it is always a pleasure to spend time with you, so thank you for the, for the invite.

Ain B: Thank you.

Hiba Haroon: I lately, you know, like a dark night sky, like when a fireworks show is beginning, so there's like a firework here and a, like, at the beginning it's very slow. So that's been like my, my like baseline is a dark night sky with like the occasional firework for the last several months.

But now it's like the end of the fireworks show where it's like going crazy. So I'm like trying to figure out how to contain myself. And there's so much that this conversation has reminded and sparked for me. The thing that feels the, at the very top is how, how important it is for this to feel and be playful and easy.

Not complex, not uncomplicated, you know? Yes, there's deeply complicated and complex- Things, experiences, situations we need to figure out. Mm-hmm.

And at the heart of spirit is ease, it's play, and what naturally emerges when we just allow ourselves to be in that-

Ain B: Mm-hmm ...

Hiba Haroon: and immerse ourselves, like, the magic that comes out and the things that start to surface, and suddenly connections are drawn that otherwise would've seen as separate.

Like, to me, that is... It is so affirming and also so profound, like, our capacity to tap into that, right? Like-

Ain B: Mm-hmm ...

Hiba Haroon: that's, it's just magical what happens when we experience that.

Ain B: Yeah. I love that you're bringing this in. One, it aligns with my work smarter, not harder. If we can play our way to the future, like, how much smarter is that than continuing to believe that hard work is going to s- do it? And I will say, you know, I am a recovering recovered serious person, right? Like, I am a serious person, and a while ago, I was like, "This is not good. This is, I'm making it harder than it actually needs to be. And also, this whole life experience is ridiculous."

Like, w- it just is. Like, on, at some level, it's just absurd what is happening. We don't know where we come from. We don't know where we go. We're here for a finite amount of time. It's hard. It's magic. It's terrifying. It's delightful. What is this, right? And so I invited myself into a prayer for levity. I'm like, "I have to get lighter.

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I have to get lighter." And play has been a, a big part of that. Even just playing with myself. Like, I do crazy dance moves. I like to do them with my aunt 'cause she hates them, but I do them with my dogs. They love them. You know, like, just little moments that are like, "Hey, serious person, really concerned about the state of the world.

Like, also, chill. Also, laugh. Also, you know, sing weird crazy songs that make no sense. Also record them 'cause it sounded like a hit, you know?"

Hiba Haroon: And also, what is a hit, you know? So yeah, 1,000%. 1,000%. But we didn't even talk about death.

Ain B: We can do a whole death thing, honestly, 'cause I think about it a lot.

Hiba Haroon: We should be thinking about it. Well, let me- Yeah ... not use the word should. I invite all of us to have a deeply personal and intimate relationship with the truth of death and the dying that's also happening at any given time.

It's so interesting because it became a part of my spiritual practice a couple years ago. Just, like, started with a contemplation that I am one step closer to dying every single day. Nothing more, nothing less. It's, it is, it is what is happening, and other beings and other people is also similar, and beginnings and endings are happening all around.

So I started to notice, like, in particular, the end of things, like the end of my tea, when a pen ran out, when it was time to go to bed, when my battery dies on the phone. Like, just little endings, so many, so many that, that happen. When I run out of pages in my paper, you know?

Ain B: Mm-hmm.

Hiba Haroon: And I try to think of it and be with that truth at the beginning and end of my day.

And funny part in all of that is to that point that you mentioned about play and laughing, I think I've become or am becoming a less serious person, or less rigid. Like- I would often walk around with my armor to where, like, it could, there could be so much potential to experience play and joy, and I just, it could not seep in.

Like, that's how thick the armor was. And it softened that to where I can experience it without necessarily having to effort for it. Like, any moment, any situation can allow for humor, it can allow for insight. It can also, uh, allow for tears. It can... It's just, like- Mm-hmm ... the possibility that opens, and it's so fascinating that the more...

The violent language that you were talking about earlier, the, you know, deadline, bullet points, all of these things that we use.

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Ain B: Mm-hmm. headshots.

Hiba Haroon: And headshots. Ugh. And yet we're so... Oh, oh, I didn't even think of that one.

Ain B: I'm like, "Profile picture, please?" Yeah.

Hiba Haroon: Yeah, yeah. For a culture that is so afraid of death.

Ain B: Okay.

Hiba Haroon: So that's interesting.

Ain B: So we're coming back, and we're gonna have that entire conversation. Thank you for lifting it up in, in here and naming this. And I think, so I have done for years, I was talking about it earlier, death meditation. And now that you're saying it, this is right around the time where the levity started to be more accessible to me, so that I was less...

And the word is right, you're saying the right word, rigid. Like, I, I'm not unserious, but calcified. Mm-hmm. Yeah. So I would love to have you back for probably next season to, to dig deeper into death and see what comes there, 'cause I, I think so much of what we're creating here in the here and now is because we're unwilling to just get into relationship with death and dying.

And so we're squirreling around and doing the most, and we can just actually build a relationship and be good with it and show up a little bit more humanly,

Hiba Haroon: Humanely. Both.

Ain B: So I would love to invite you to share your sacred shout-out. So what is a person, place, or thing that is bringing you awe, inspiration, gratitude, or wonder these days?

Hiba Haroon: My sacred shout-out is to my cat, Bobo. I actually have several cats, so I have to say I give a shout-out to all of them. I rescued Bobo, that's short for Boba Kane, BK, and, uh, he came to our doorstep a couple years ago with an injury. How he found us, how he walked to get to the doorstep is a miracle. And he's healed, and he's, like, now jumping on bookshelves, and is currently snoring, like a grown man sort of snoring.

And just when I think I can't love him enough, I love him more. And I'm in awe of him and how he found us. And through him, I have connected or continue to connect with my capacity to love and how it actually has no bounds. Because just when I think I've

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hit my capacity, it grows even more. So I'm reminded, 'cause with human relationships it's not always possible, where I'm like, "Could I love you more?"

I don't know." I don't know, sometimes, like, the volume is decreased just a little bit. But with non-human beings is a reminder.

Ain B: I love that. Ugh, you're making me rethink my shout-out. So I am going to shout out my non-human kin as well. I have two dogs Bijou is my older lady. We've been together for probably 14 years now.

She is more of the personality of a cat. Um, she's very, like, in charge of everything and does things in her own time, including engaging. And then my new guy, who I think is probably six or seven, we don't know because he came to my aunt's house in Alabama before I moved here. I was still in California.

And she had two dogs, and he jumped into her backyard, climbed the fence to be with her dogs, and wouldn't leave. So she got him out of there, you know, had the dogs in the house for two, three days. He wouldn't leave. And she was giving him water, of course, and then started feeding him. But he is such a lover.

He is a love bully almost. He's some kind of pit bull mix. All he wants to do is cuddle. All he wants to do is love you. If I'm in therapy and any change in voice, anger, frustration, sadness, he's right there. He's like, "I got this. What do you need?" And so I have, off and on, I'm kind of ambivalent about romantic partnership for myself.

Um, but in the past, I have asked Spirit, "Oh, will you send me someone to love?" And I'm like, "It's him," 'cause he's like, "Love me. I love you. Let's cuddle." And so every day is, like, an opportunity to embrace and open myself up further that, A, intimate love comes in all kinds of ways, including in the friendships I was just naming earlier, and that intimacy is really what I'm craving.

Um, and then that, yeah, it's just nice to cuddle with a dog who wants to cuddle. So much gratitude for, for non-human beings that we get to share our lives with. It's really a special relationship, and sometimes I think about, like, who would humanity be? Like, honestly, where would we be without pets, these non-human reminders of what's possible to, in your case, expand your heart even more and more and more, and in my case, to just be really invited into relationship over and over and over again.

Yeah. Thank you, Hiba.

Hiba Haroon: You're welcome. Thank you. Yeah.

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Ain B: And so then, Hiba, I would like to say what is a collective practice that you might wanna share with our listeners until we meet again? And that can be one practice, affirmation, or question, uh, that you wanna offer up.

Hiba Haroon: Much of my relationship with spirit has, um, and continues to support me in really being tethered to, not in an attached way, but, like, aware with all the senses available to me of what and who is here in the moment now.

And the question that I would pose to the listeners is whether it's at the beginning of the day or the end, where- at whatever point of the day, to ask what's needed now, what's true now. And I say that because I think so- sometimes I know for me, I'll... Sometimes that answer and barometer changes from the beginning of the day to the end of the day, and so I'm operating off of what I needed in the morning, and it's not really serving me, and I'm feeling this tension at the end of the day or vice versa.

So really finding your ways. And one of the questions that helps me to do that is what's, what's true now? What's here now that needs tending? Who am I now? Even that, that, that's my invitation. Hi, everyone. My name is Hiba. I am a daughter, sister, friend, writer, artist, and healer. I believe in the interconnectedness and wholeness of all beings and non-beings, and our capacity to create and grow and nurture and release and heal.

And lately, I have been exploring, allowing myself to explore the role of language and how it creates my reality, the role of play in our movements of freedom, and allowing myself to sit in states of confusion and uncertainty.

[Guest Bio] Hiba Haroon: Hi everyone, my name is Hiba. I am a daughter, sister, friend, writer, artist, and healer. I believe in the interconnectedness and wholeness of all beings and non-beings, and our capacity to create and grow and nurture and release and heal. And lately I have been exploring, allowing myself to explore the role of language and how it creates my reality, the role of play in our movements of freedom, and allowing myself to sit in states of confusion and uncertainty.

[Closing Outro] Ain B: You've been listening to We Outside. I'm creator and host Ain B. This show grows from questions at the heart of my work. What nourishes and sustains the people carrying change? How do spirit, nature, community, and restorative strategy deepen the ways we lead, live, vision, and create what comes next?

These questions also guide the offerings at my org, New Seneca Village, where we design restorative residencies and generative learning spaces for leaders and healers to step out of the urgency and to reconnect with the intangibles that expand their capacity to call in a collective future worth having.

We Outside Podcast Transcript

Episode 1: What Language Does Freedom Require? with guest, Hiba Haroon

Keep the conversation going with us on Instagram or LinkedIn. Tell us what sparked something for you, what questions you're carrying, and what you wanna hear more or less of. We Outside is edited by Podglomerate. Learn more at newsenecavillage.org/weoutside.