



Our Hen House Podcast: Transcript for Episode 699, Interview with Yvette Baker

Mariann Sullivan:

Welcome to Our Hen House, Yvette.

Yvette Baker:

Thank you, my pleasure being here.

Mariann Sullivan:

Oh, I'm really excited to be talking to you. We have so much to talk about today. And one of the things I really wanted to talk about and learn more about is- you call yourself a total liberation activist. That seems to be a lot of the framework for the way you approach animal activism and other parts of your life as well. So can we just start by explaining that, like, what does total liberation activism mean to you?

Yvette Baker:

So total liberation is a political philosophy and a movement in and of itself. It includes animal liberation and earth liberation, but it's also anarchism, so opposing the state and capitalism, which I know a lot of people may not bargain for as the phrase becomes more popular. I see it actually being used interchangeably with collective liberation quite a bit, which is not correct. It's principally fine to do so, but it does, in my opinion, water down the total liberation movement and practice, which would be our efforts to oppose the state in many different forms; people do that, but ranging from peaceful activism to more militant confrontational kind of tactics. But I think it's a bit remiss when we do use the two interchangeably. For me, it's an alignment with my land-back politics and a movement to reclaim land, language, culture, food sovereignty, and Indigenous culture. So it guides my animal liberation activism through and through, meaning it includes everyone just as collective liberation would- which by the way, is more or less, you know, everyone's oppression is interconnected, and everybody is included. That's more or less the principle of the collective liberation. But without, in my opinion, kind of going a little bit deeper and looking at the state, looking at the roots of capitalism and where that comes into play, then we're not really talking about total liberation at that point.

Mariann Sullivan:

All right. So I don't want to get into a whole political science analysis because we want to focus on the animal piece of it. But, obviously, it's important to you to place your animal activism within that frame. Another way of approaching it maybe would be talking about some specifics. Can you give some specific examples of how people who are intrigued by what you're saying and by these ideas can make a shift toward embracing more of a total liberation lens in their activism?

Yvette Baker:

Sure, I mean, it's not even something that I'm aware of as completely tangible necessarily. It's just more of taking a radical approach. And I don't mean radical like extremists. I mean radical like digging up the root issues of the injustices that we're all concerned about and doing so time and time again, finding yourself confronting the same underlying evils, if you will, you know, where capitalism lives. Profit over life and any cost. And all the interlocking systems of domination that prop up the state and support the normalization of inequality and violence. So, another way to embrace total liberation, in that lens, is just to not leave anyone out, as well, in your advocacy. And it doesn't mean that you have to take on advocating for all things, for all injustices of the world, all at the same time. It just means that we keep our anti-oppression stance consistent. So overall, it's a non-action. It's just an adjustment of the framework by which we show up.

Mariann Sullivan:

So, a lot of times when people become involved in activ...you know, they may have a very broad view of their politics, but when they get involved in activism, it becomes about a very specific thing. It can become about a local issue and with animals because there is such an incredibly broad array of ways to get involved because there's such an incredibly broad array of ways in which animals are abused. Sometimes it's hard for people to focus, so they get, maybe, it will be anti-fur or horse racing. How do you feel about those kinds of local issues? Would you rather see people get involved in taking a broader approach, or do you think that you can get involved in a very specific issue and still maintain this broad point of view?

Yvette Baker:

Oh, absolutely. Local, very specific pressure campaigns on specific industries are so powerful. And they're pieces of the larger systems that we're trying to tear down. So to systematically sort of deconstruct animal exploitation, approaching it just in this broad, very general. "Excuse me, I'd like all animal exploitation to cease, please," is not really gonna get us anywhere. So absolutely, I'm getting involved now, I think, more than ever, in pressure campaigns and showing up for local issues. Previously, I think it had been more of my writing and other kinds of work that left me in this more ideological space. And it feels really good to get my hands dirty. So, big supporter, I don't think we can do one without the other, honestly. And to just attack these specific industries without a broader messaging of what we're trying to do ultimately, I think, also does a disservice. So the two work in tandem. It's completely necessary, all of it, from top to bottom. Anywhere you can insert yourself, whether you have time for one or the other, is neither here nor there. We need everybody, whatever they can contribute, for sure.

Mariann Sullivan:

Yeah, I totally agree. And I really agree with you that it has a lot to do with thinking through the big picture and always expressing that. That really works with something that comes up in animal activism a lot, too, when people compare welfarist campaigns to liberation campaigns. And some people are very against just bigger cages. But people who are fighting for them, I feel... I'm giving a lecture now, so just be patient with me. Just occurred to me that there's a similarity here. People who are fighting for those welfare campaigns, it's so important if you are going to do that to not change your language, to not act as if, "well, that's enough." But this has always got to be a step to a much broader goal. If you do that, if you keep it in your head and you keep it in your language, but still, you're fighting for a smaller thing right now, but your overall goals are big. I really, really like that approach, and I think it's very, very valuable for any kind of activism because it's hard to attack the entire thing all at once. It's really hard to find the target. So you have mentioned elsewhere. I've looked at things you've written, so I've picked up a few of those to ask you about. You've mentioned that your activism in regard to

animals didn't begin with veganism. Can you tell us a little bit about that journey in activism vis-a-vis animals and eventually to veganism and how you got there?

Yvette Baker:

Yes, so I always say that I've been a lifelong social justice advocate, and there's no bragging or flexing, as the kids say in that. It was born more or less out of necessity. I witnessed the Rodney King brutality on television at a very young age, and it happened in my city. So I wasn't even ten years old at that time, and I joined the protesters and joined the civil unrest, as it were, at the time, and asked a lot of my elders about why this was happening and what was going on, because it was definitely clear to me, even as a young person, that everybody was fed up. This wasn't a single issue. This was more or less like a last straw. And so I got involved from there, and I grew up also in an indigenous household, which kind of gave me a different relationship to other animals than some of my friends, I think. There's this phrase, and regardless of tribe, there's this approximation of "all my relations," is the quote. And my grandmother taught me about all my relations, all my relatives, which essentially meant that we have a connection to other animals and they should be respected. So I kind of pieced everything together slowly. I started campaigning for animals also before I was ten years old, going to local pet shops and informing the owners that the rodents were being kept in improper bedding, which was gonna give them respiratory issues later in life.

Mariann Sullivan:

Good for you. I'm picturing little 10-year-old you going in there and giving them hell.

Yvette Baker:

Yeah, you know, I said to let me know if you have any quote-unquote extras that don't sell and you're just planning to toss in the trash can that I'd be happy to take them home and give them a home. So, in retrospect and, you know, even today, it's what people would call animal welfarism. But, you know, as you were mentioning earlier, these things do matter, and these things do count and add up. And that's a whole other conversation about the cage size, which really does cause systemic... sort of a domino effect. But at any rate, so little Yvette doing these things and being a social justice advocate out of necessity, later in my career as a thirty-something, I helped open a plant-based restaurant, kind of tied everything in together, being exposed to so many vegans and vegan food. I already did not see animals being used as entertainment or for fashion. I didn't see that as necessary at all. I didn't understand how people could do that, and actually removing them from my plate was the last step, and I know it's usually the first step for most people, but coming into veganism was...coming into a plant-based diet, I should say, was completely the last step for me and I've never looked back.

Mariann Sullivan:

Yeah, not too many people become vegan by starting a vegan restaurant. *laughs* That is a unique approach. You mentioned that you grew up in an Indigenous household, and I'm really interested, and this is something I think that comes up in your activism a lot. So I really want to hear your perspective on it because I think it's so important to understand. Indigenous culture is not, by and large vegan. So how do you thread that needle? People are defending their traditions, and people want to cling to their traditions. So how do you view veganism through an Indigenous lens and encourage others to do so without offending people, implying that they shouldn't be eating their traditional diet or shouldn't be going, seeking to go back to a traditional diet from the diet that's been imposed on them?

Yvette Baker:

Sure. Well, there's a lot there.

Mariann Sullivan:

Yeah, that's a long question.

Yvette Baker:

It's fine. I'm happy to talk about it. So, for me, I guess the first thing to make clear is that I try as much as I can to advocate for indigeneity to be viewed in a way that's not in the pre-colonial past. And making clear that there's this idea of being authentic to your indigeneity only if you're mimicking how things were done in the past. And I feel a lot of cultures come to the same place where they're sort of battling trying to reclaim and be as close to tradition, but also moving on and having their cultures grow and breathe and be alive. And that's the way I view being an Indigenous person. We can take agency of what best serves us, what best serves the planet, and what best serves our beyond human relatives. So the fact that we're shifting away from some of the traditional items, which by the way, you know, it's maybe another topic, but how heavily romanticized hunting and killing of buffalo is largely misplaced. So there's a lot of Indigenous roots in plant-based eating and a lot of foods that are sacred and valuable. And not to get into a history lesson, but you know, those Native Americans who were sort of duped in a way that caused them...I guess the guns were being introduced at the time, and you know, buffalo are being shot so rapidly instead of just hunted, and...nonetheless, buffalo disappeared at some point is what I'm getting at. And those who were more focused, those of my ancestors who were more focused on plant-based eating, actually were able to pick up and thrive and relocate and carry on. Whereas those who relied on meat products and hunting didn't do so well. And it is something to consider. And there were a lot of communities who were very plant-focused. But even that, I feel, is beside the point. And I feel like you can't overlook that both Indigenous and vegan values have relationships with other animals that are rooted in respect and responsibility. And I think I am more focused on the ethos of my culture, all the principles at heart, and less on the specific traditions that were appropriate at that time or for those reasons. And there's also a great parallel in just using what's necessary. So as vegans, we're not perfectly avoiding animal exploitation at every cost. We do what's practicable. We do what we can in the same way that they did. And, of course, there's lines blurred when you introduce religion, let's say, and whether you deem that necessary or unnecessary to involve animal sacrifice. Again, it's just a product of the time. I myself am not religious, I see no need for it. Many Native folks are not religious, as well. So I feel like it's really important to kind of just push beyond the past and let us define who we are today for ourselves. And I see a lot in common with veganism and the way that we value life. So I don't see a better fit a way to live my life rather than being vegan to honor my culture, in fact.

Mariann Sullivan:

There was a lot there in the question, but there was really a lot there in the answer. Fascinating analysis, and I'm going to go back to a point which, as you pointed out, was not really the point, but I just wanted to revisit it for a second because it is something I find so frustrating that, you know, it doesn't really matter whether the past diet was meat dependent or not. As you're saying, we live in the present, so we should analyze the culture according to what's going on in the present. But talking about what was going on in the past, I think so many people think that all of Indigenous diets were so reliant on hunting. And really, meat-eating is something colonizers brought in, at least in massive amounts. Because really, meat-eating is, in so many ways, easier if you can get the animals there. It became a way of feeding people that was simpler for colonizers and really replaced...I'm not talking just about Native Americans, but just around the world...replaced so many much more plant-based cultures.

Yvette Baker:

Yeah, and that's a great point. And the industrialized animal agriculture that they brought with the cows and pigs and chickens was actually an instrument to help imperialist endeavors, you know, displacing the community. So to kind of hold steadfast to today's version of animal

agriculture, saying that there's any connection to Indigenous folks left to our own devices is sort of silly because there's really no relation. All of this happening now was completely introduced after the fact and used as a tool of oppression. And part of my act of decolonizing my life is certainly to get as far away as I can from industrialized animal agriculture. And I don't feel like many vegans, at least, I should speak for myself, I do not see any issue with communities that still have to rely on animal sustenance to sustain. I mean, that is aside from the millions and millions of folks who do not have that need, and that's where my activism is focused. And I feel like most vegans would think the same, that we're not...you know, there are some out there who just go bonkers and try to protest against Indigenous sovereignty and try to protest against hunting. That's not for me. I don't really dive into that, and I know there's vegans out there who do many things, but yeah, for the most part, I think it's all very congruent. I have no issue with Indigenous sovereignty, and in fact, I see it as a part of my activism that's congruent with my vegan activism.

Mariann Sullivan:

Yeah, that actually does bring up an interesting issue, which I had thought of in the comparison drawing. When animal activists make harmful comparisons. But it's very similar to the issue of what you're saying, like protesting against specific practices of other cultures. or making harmful comparisons when talking about animal oppression, like to slavery or to the Holocaust or to whatever. I always find it a little challenging, maybe because I'm a lawyer, and analogies are what lawyers live on. We do this this way over here, so we should think about doing this this way over here. But analogies in this context, saying, you know, that what we do to animals is like slavery. It's problematic; obviously, it causes issues. And can you talk about that a little bit? And why it is offensive to some people, but how we can also represent animal activism as part of a continuity of oppression without making those kinds of comparisons that seem to like really trouble people.

Yvette Baker:

Right. On the one hand, I'd honestly say it depends on the messenger. I know that's not a fun way to look at it or a fair way to look at it. By the way, for the record, I do see what is happening to animals systemically, systematically, as a form of slavery. But it is clear when certain activists are merely co-opting the language and highlighting the trauma of other historical struggles or injustices to be provocative and to draw attention to animal liberation. Even if not intentionally provocative or controversial, I mean, these activists really expose their disingenuous concern for both struggles by only ever speaking about them when they serve another purpose and to leverage whatever point they're trying to make. On the other hand, I think that taking an honest look at colonialism and imperialistic tactics is something that more of us, especially people of the global majority, or BIPOC if you prefer, is something that we honestly need to do. It's a very ugly, ongoing history of the devaluation of animal bodies and certain human bodies that didn't fit a...that still don't and didn't fit a white supremacist kind of standard. So that white supremacy has explicitly and repeatedly linked our bodies to animals also needs to be addressed. There's just a connection that is undeniable when you're looking at the blueprint of what was done to animals before even the transatlantic slave trade. And I think that there's so many different ways throughout our history that it's just valid that white supremacy made the connections long before we're here today talking about whether these comparisons are harmful. There's experimentation on bodies of color and animal bodies in conjunction because they're seen, they were seen, with the lower devaluation. That's why I talk about fighting for animal liberation and Black liberation as not in competition with one another but as a necessary conversation that should be mixed together. And that's not of my imagination. That's of history. That's of just concrete history in all the ways. Zoos are another example, human zoos, animal zoos. There's all these connections that we have and the benefit to this is not to be provocative and not to get people on board because they recognize certain language or they care about certain issues. The reason to make these comparisons ultimately

is because the oppression is coming from the same interlocking systems and the same institutions that allow this domination and these hierarchies. And it's of everybody's interest to see them dismantled. But when we can't even talk about who's affected without being offended, I think that is a play of white supremacy to even be this offended that there's an other that is demanding the same, not necessarily the same rights, but the same consideration as humans. That's a complicated answer. But yeah.

Mariann Sullivan:

It's a complicated issue, and it's particularly complicated, I think, when you're white because you have to be a lot more careful about the way people will hear you. I think one of the points that you're making is that it's not a simple issue. You can't just say there's this comparison. I mean, I do find this when I've talked about it in my class. If you're going to talk about this, you have to talk about this very issue, about why some people find it offensive, why it is hurtful to some people. You have to go into it in a lot of detail. But I do agree with you that it's hard to avoid any comparison at all because all of these things can come from the same kind of oppressive mindset.

Yvette Baker:

Absolutely.

Mariann Sullivan:

It's a tough one. There's the language issue, too, oppressive language. You've spoken of unlearning oppressive language, and can you kind of identify some language that you have heard in representing animal interests that you find problematic and maybe using this kind of shorthand that people are going to misunderstand and just be hurt by rather than leading them to see the issues in a more complicated way.

Yvette Baker:

Sure. I mean, oppressive language is at the extreme, I think. It was what we were just speaking of with taking words like slavery and Holocaust and hurling them with insincerity just for the reaction. But aside from that, there's much less severe, I think, oppressive language in regards to representing animals that we hear all the time that we don't think about or challenge enough. From more obvious would be referring to other animals as it. You know, currently, I'm in the veterinary industry, and you know, it pulls me outside of my vegan bubble,

Mariann Sullivan:

Yeah.

Yvette Baker:

Startlingly so.

Mariann Sullivan:

I hate leaving the vegan bubble. *both laugh*

Yvette Baker:

It's like, you know, I leave it, and I'm there for the animals, but then I'm dealing with everyone who's not vegan- the staff, the clients- and "it" obviously is, you don't have to preach to this audience about how it's stripping away personhood from those we supposedly love and reducing them to property. The owner and owner, the ownership concept, I think, is still prevalent even among vegans with our domesticated companions. We speak of them as property. And it doesn't sound like a big deal, but language is very powerful. And we could certainly learn a lot from other social justice movements by understanding the power of language and how it can help shift, reframe, the dialogue within society and get us thinking

about other things. Other harmful language I've spoken about in the past- using certain animals to denote certain negative traits. You know, pig as in a police officer, of course, that one's very popular in social justice spaces. Rat, you know, calling someone a rat meaning disloyal. A sheep for a mindless person or a mindless being or lacking agency. And calling people a snake to be deceitful. I mean, we take all these animal names, and we assign them to just horrible traits for no reason. But probably what stands out the most in my mind is being a quote-unquote voice for the voiceless or the defenseless. I think those phrases are so problematic in the way that we inadvertently, maybe, but nonetheless blatantly are giving power by validating those who benefit from their legal and cultural designation as property and as mindless objects. So I understand the metaphor, I understand the intent, but having such little regard for their contribution to their own liberation struggle, the ways that they speak out, the ways that they fight, and the way that they resist... we're adding to those who believe that that doesn't happen in the first place. And I think a lot of that has to do with the conversation of white veganism, which includes these white savioristic kind of tactics. I think that giving animals, even again inadvertently, just stripping away some of their agency sort of makes us just that much more the hero in the story. And those phrases really need to go. They really bother me, but they're also just really harmful.

Mariann Sullivan:

Yeah, I can see that. I do think that things like that come from a good heart. So I think you're pointing out that they are nevertheless problematic. And, I don't know... I do remember there was this book, it was a while ago, maybe six, seven years ago, I don't know- it was all stories of animals who had fought back and liberated themselves. I thought it was such a powerful way to express animal liberation. That, yeah, they need our help, but we're allies. And some of them need more help than others. Some of them manage to fight their way out, and many of them don't. But all in all, they all know what they want. You use the expression white veganism. And I just wondered if you could expand on that a little bit. One of the things that you were talking about is problematic is this use of language, like voiceless and saviorism. Could you go into that with a little bit more detail? What kind of mindset that you think is problematic that needs to shift?

Yvette Baker:

Sure, well, with white veganism, it's essentially the infusion of white supremacy rearing its head into the way that we view the world or the way that the world is operating. So veganism is not immune from this. So I mean, at inception, a lot of it is coming from... the dominance, the prevalence, I should say, of white-led organizations with white voices taking up the most space and white theoretical frameworks and, as I talked about earlier, the white savior sort of complex being infused. And there's elements of white supremacy that are just translated over to veganism. So the animals only, quote-unquote, "animals only," and that is what people call single issue activism, and it's harmful because it has allowed things like racism and sexism and homophobia and transphobia and fatphobia, all these other isms that should be addressed. Not for the focus of the movement but within the scope, and these things are just running rampant within a lot of vegan spaces. because animals are seen as the central focus and the end all be all. And that's obviously very dangerous for lots of people of color who wanna get involved and who occupy these spaces. So let's see what else. *laughing* There's so much white veganism. You know, it exists; it will always exist. I did a lot of work, some written work, putting out a sort of like a guide on dismantling it, at least the beginning of a guide. It's quite long, maybe the longest piece of work I've ever put on out on social media anyway. That is because it's important to address insofar as knowing it's there and not citing it as an excuse to not do better and not get involved, especially for those outside of our movement. There's so many elements of white veganism that people can see from outside of our movement and say, "Hey, that doesn't sound right. Like, what are you talking about? What do you mean cruelty-free? Are you ignoring all human oppression? Are you really trying to say this or that or make

these harmful comparisons with complete reckless abandon?" And then they go, "Well, you know what, I don't want to be involved in that. And obviously, animal liberation is not that important because the people who are behind it are just awful people." It's more or less really harmful. A lot of people cite the reason for leaving the animal liberation movement because of white vegan issues. People won't even call themselves vegan because they don't want to be associated with a lot of the...I'm trying to think of a non-curse word to say, but the ways that... the tomfoolery, we can say, that goes on. *laughs*

Mariann Sullivan:

Good word. Nice.

Yvette Baker:

Yeah. That is not the word I had in my head, but...

Mariann Sullivan:

But it's a good one.

Yvette Baker:

Yeah, yeah, I don't know if I've actually ever even used that word, but there it was. So yeah, I don't know, I think the topic of white veganism for me is just so expansive. Sometimes my mind even has like such a hard time grasping one thing because I just see the entire mainstream vegan movement sort of flash before my eyes. And I'm seeing all the reasons basically why people of the global majority have been diligent and making spaces, safe spaces for ourselves and kind of calling in our own to make sure that everyone feels seen and safe and represented. And there's just such, essentially, a culture clash is the nice way to put it. And I, of course, would love to see all of us united, but I don't see a problem with various groups working together towards the same goals in their different ways. I don't want to be a part of some of these actions and some of these organizations necessarily, but I'm glad they exist. I'm glad they're fighting for animal liberation, but I feel like we can certainly do better, and we can certainly distance ourselves from white veganism if you would like to.

Mariann Sullivan:

Which brings us to Liberation 360, which is a group that you co-founded, I believe. Can you tell us what the current status is and what is next? What's coming up next? Also, the goals and hopes for the organization.

Yvette Baker:

Absolutely. So Liberation 360, by the way, I'm not a co-founder. I am on the board.

Mariann Sullivan:

Oh, sorry.

Yvette Baker:

It's fine. We're a small but mighty group, and we are essentially the educational arm to an organization called Agriculture Fairness Alliance. But Liberation 360 is an anti-oppression group. We're aimed at empowering communities to create systemic change to the food system. We want to help people understand how to overcome the systemic effects of a food system that's very discriminatory. And we're challenging not only animal exploitation, but we're advocating for workers' rights. We're supporting small farmers, challenging environmental degradation, food accessibility. And it, in large part, exists because we are hoping to help other vegans and vegan organizations move past the consumerism themes that we are very caught up in sometimes. And there's still just prevalent messages from individuals and organizations that going vegan or just eating plant-based is going to help save animals. And that would be

nice, but our food system is very complex. It's not operating as a supply-demand model as we're promised. And there's a lot of corruption, and a lot of loopholes are being found within the system to exploit resources that should be spread evenly across farmers, but we are seeing heavy favoritism in every way possible to big animal ag. So, we want people to not feel so intimidated by taking a stand against it and getting involved in systemic activism. Liberation 360 itself, we don't really dive specifically into the policy changes that Agriculture Fairness Alliance is trying to make. We appointed...myself *laughs* to sort of be the educational face and outreach, the messaging, and partly because I have just been learning myself. I wanted it to feel like it's okay to be teacher and student at the same time, that it's not beyond us to learn. Vegans learn so many facts and information that we have to just combat everyday questions and everyday trolling. And we're more than capable of taking this on and learning all this information and understanding the statistics and the data. I've been doing that myself, along with being mentored by Connie Spence, who's the founder of both groups, Agriculture Fairness Alliance and Liberation 360. The latest, the update, is we have some volunteers to help us with our social media presence and get sort of branding in order. So that's been happening with AFA first. And so now, as of the time of this recording, Liberation 360 is being revamped so that I can come back and, with help, come and sort of get everything back up and running as far as a social media presence goes. But a lot of the effort behind the scenes has been focused on the US Farm Bill, which is being renewed for 2023. So that has been taking precedence over all else and getting...

Mariann Sullivan:

Agriculture Fairness Alliance is very focused on the Farm Bill, right?

Yvette Baker:

Very much so, yes. But because we're such a small team of people, we've kind of been all hands on deck in making sure Connie landed over there successfully and that we have a proposal for a vegan lobbyist incubator package, if you will, that would get us funded. A handful of us, about five, six of us, have been in the same boat as myself, sort of involved in learning as much as we can about what's happening right now with the food system, what's at stake with the Farm Bill, and getting us ready so that if and when we do get the funding, we can also join Connie, some of us at part-time and some of us full-time, in Washington, D.C., to be able to be the next wave of vegan lobbyists to make the policy changes that we need.

Mariann Sullivan:

So it sounds like there's really a lot coming up and a lot for people to stay on top of. So if they follow the social media for Agriculture Fairness Alliance and then also follow the social media for Liberation 360, that will be maybe not immediately, but up and running more actively soon. And that's a good way to stay on top of what both groups are doing.

Yvette Baker:

Yes, absolutely.

Mariann Sullivan:

I guess they're arms of the same group, is what you were saying.

Yvette Baker:

Exactly.

Mariann Sullivan:

OK.

Yvette Baker:

And AFA hasn't slowed down, well maybe it technically has slowed down a little bit, being that it's down to the wire in DC, but the social media presence is still there, and the website is still active. So Liberation 360, yes, we'll be back and up and running very soon, but the greater issue at hand was making sure that we had our submissions and our say for the US Farm Bill.

Mariann Sullivan:

Well, there's a lot to stay on top of. So I'm really glad that you guys are out there doing that. And thank you so much for joining us today. It's really been fascinating. I really enjoyed hearing about what you're up to.

Yvette Baker:

Thank you so much. It's so much my honor. I really appreciate that.