

Speaker 1: Welcome to Change Making Connections, the podcast where transformative talks on social justice, leadership and beyond become more than just words. I'm your host, Beth Barilla. Each month I invite a global change leader to talk with me about the strategies and tactics that they use to cultivate deep transformation in their lives, their communities, and their organizations. Tune in to change, making connections for your monthly dose of inspiration and insight. Let's create a ripple of change together. Hello everyone. Welcome back to Change-Making connections. Today I am so thrilled to be able to talk with my friend and colleague, Dr. Monica L. Sun, who is an educator whole being, coach embodied leadership coach, life transitions doula, contemplative practice, and justice centered facilitator and educator. She's a native New Yorker daughter of Dominican immigrants, former college professor and the lover of trees, flowers, and gardens. Monica has had many roles in her life and career, but those that have invited her to serve, support and share wisdom with others, she says have been the most cherished. And I am just, my heart always opens when I am in your presence. So thank you for taking the time to talk with me today.

Speaker 2: Thank you, Beth. I'm so happy and honored to be with you. I just think you're an incredible being and the work that you're doing is so inspiring. So thank you for the invitation.

Speaker 1: My pleasure. And it's been just a gift to be able to talk with people whose work so deeply inspires and informs my own. And you are one of those people. So you have had a major shift lately in recent years and months. So can you, I'll put your bio and the link to your beautiful website in the show notes, but can maybe we start with you just talking a little bit about what your work looks like and feels like right now.

Speaker 2: Yeah, thank you for that question. I think in very simple terms, my work right now is really about showing up to support others who are doing the work, doing the challenging and hard work of showing up for others, and whether that is in a space of leadership, whether that's in higher education, which is the field that I came from, whether that's in organizing or justice work, just really supporting people who want to show up in a different way, who are really trying to include their whole selves, their full selves, and integrate a really embodied and felt sense of all that they bring to the work that they do. So it's really about supporting people to show up in all the ways that they've kept hidden, and whether from themselves or whether the institutions or the spaces that they belong to have made them hide those things. And really it's about believing that we need all of us. We need all of ourselves to really impact deep change in the world right now.

Speaker 1: We need all of ourselves. So true, so true. As you were speaking about some of that, I was thinking about my own journey through contemplative practices, mindfulness and somatics. And so I had been working in social justice work for a long time, and I just felt like parts of me weren't able to show up in that work institutionally in higher ed or outside of it. And I felt like there was a way of being able to hold justice work through our whole beings that at least in my path had been missing, not in everybody's path, but in mine. And I found some of that reintegration through mindfulness and contemplative

practices through the organization where you and I crossed paths, the center for contemplative mind and society at the time, and through somatics. And so that has really helped me rethink and reimagine what it means to bring our whole selves to this work and work in spaces live and be much less work in spaces that don't necessarily let all of us show up more fully. That's kind of a rambling response to what you just said, but I'm curious, we need all of us to do this work. Wondering if we can go a little more deeply into that. What does that mean? What kinds of practices? Why practice?

Speaker 2: Yeah. I mean, I think if you are someone who's been called to social justice work, socially engaged work, social action work, you have a passion, a desire to impact change, to transform something that you feel is harming others or communities or the world. And sometimes we approach that work from a stance that we have to do something, we have to do something to make that change, but we are not actually including a lens on ourselves or seeing how the work mirrors something in ourselves. And for me, my work in education was around issues of opportunity and access. I worked as a professor, also as a counselor, also as a department chair. So many different roles where I was with students with administrators impacting policy. And the work was always about what do I have to do to change this? What do I have to tell you?

Speaker 2: Remind you? But I failed to really look at the impact of that system, the educational system on opportunity and access that I had, and the lack of opportunity and access that harmed me, that impacted, it was like a blind spot that I had. And I use the word trauma in my experience, a blind spot that I had, and I was completely not seeing how it was impacting my work. And what I mean by that is there were stories and beliefs that I had that were internalized oppression beliefs around myself, what I was capable of doing, what others who looked like me were capable of doing. Even though I was an advocate and an activist, I still felt like I didn't deserve those things that I was advocating for my students or for my faculty. And that really was actually was very painful to see and in myself, but also that I was projecting those things onto others and onto the work as well.

Speaker 2: So I think that is also a part of including all of ourselves, that we are not just these roles or titles that come into a workspace or a justice space that are there to do something. We have to see how this work mirrors something in us that we have to also work on. And also being able to express the disappointment and the challenges and the anger and the rage and the grief that we feel when we see what's really happening in the world. And that includes our own pain, our own suffering, our own trauma. And when we fail to include those things, we're actually not transforming. We're just creating more pain, more suffering. And I think it's something that we really miss. We just really miss the boat on it's hard to, no one ever wants to talk about their own work, but this is really a mirror process. Justice work.

Speaker 1: Justice work is a mirror process. What kind of practices or support networks have you longed for or cultivated for yourself or drawn on that have helped you engage that work?

Speaker 2: Well, I'm currently speaking to you from retreat, and we have what's called a personal practice day. But the retreat is mostly in the tradition of Sotos and Buddhist practice, which involves a lot of sitting meditation. And that is my primary source of practice. And I have a practice mostly at home, but it's a practice that has really helped me stay grounded and also resourced. And also, I have a chapter that's about, it's called Sitting Zazen and revealing Wholeness and power That's coming out in a book in the next year. Hopefully I'll be able to share that information with you. But really is about just how sitting meditation practice has allowed me to really tap into my wholeness and include everything in my life, the joys and the pains, and also begin to develop a deeper awareness of how I'm showing up and also what I'm projecting onto the world.

Speaker 2: And it also, I think most recently has served as a reminder of what really is my purpose, and that's to serve others and to not look away from the suffering in the world. And one of the things that another practice or other practices that have also really complimented my sitting practice are embodied practices and somatic work. So looking at my own shaping and narratives and stories that I've internalized and how I react in certain conditions, stressful conditions, and where I can practice being in choice, whether that's in some kind of movement practice, whether that's a shift in a story that I'm telling myself or whether that's some kind of more of a deeper inquiry into some of my own habits or conditionings. And the most important thing I'll say about the somatic practices have been doing it in community, being able to get the feedback from others, seeing how I am impacting others in a group or in a particular space, and really opening up to some vulnerability around that and some willingness to see, to really see what I'm showing up with.

Speaker 2: So I don't think I feel like this kind of contemplative practice, embodied practices, somatic practices, yes, we do the work alone because only we know what our stuff is, but in order to really shift from our own conditioning, we need each other. We need to do it in community. So whenever I have spaces where I belong to a community called Warriors of Embodied Liberation, where we do embodied practices, and it's a predominantly women of color space, I do think there's a need and a priority to work in affinity spaces when you're doing this work. And then I also do work with multi identity spaces. I also believe that we have to be in spaces where there is difference in order to really include, again, all of ourselves. Yeah,

Speaker 1: Yeah. I think I would agree that I think we need both affinity spaces and multi identity spaces, that they serve different purposes, they fill different needs, and in some ways, one helps make possible the other. And in terms of the needs that they feel, at least from my experience, I think about my listeners, some of whom may have backgrounds in contemplative practices or mindfulness, and some might not, but the idea of finding practices that engage your whole being that whether it's meditation or some movement practices or gardening or cooking or something that involves reflection of your whole being and an opportunity to come back again and again and be with all of who you are with some compassion and also some discernment for me. You mentioned some of the ways you described the somatics engagement echo some of my own experience with

somatics and really paying attention to how I was shaped by society, which my social justice training really helped me do feminist work, social justice work.

Speaker 1: But there were pieces of how I embodied that, whether my heart was open or whether I showed up with my heart, my body kind of curled over and not really paying attention to the way I was trying to protect my heart or whether I was leaning back the way I embodied those things that I wasn't necessarily as attuned to until I did somatic work. And the phrase you used about being in choice, I think so important for social justice work because you say throughout your website, and I know this about you, that you come to things very trauma-informed and very aware of how social justice oppression or social injustice has caused trauma to so many different groups of people so that the way we show up, we may still need to do that in the stro generative somatics training that I've done, they talk about armoring, and it sounds like you've done that work too. We may still need that armor in times and places, but the question is really about choice. Can we choose when to don it or when to soften it or when to have it harder, or are we aware of our relationship to that armor or is it just automatic? That choice piece seems really important,

Speaker 2: Right? Yeah. I've done some work with this organization called Courage of Care, which is an incredible organization that does work on spiritual activism. And one of the, I recently led a facilitation on power and really how power manifests in our relationships or in our facilitation in our justice work. But one of the core teachings, courage of care, and also of a lot of contemplative pedagogy theory and practices is this belief or faith in that we're all connected. And one of the largest, or the biggest crises of our time is this disconnection, right? This disconnection that we have or the separation that we see each other as separate or as completely you and I have no impact to each other because you live in the Midwest and I live on the east coast, and what you do doesn't impact me. What I do doesn't impact you.

Speaker 2: And so we believe that, but it actually is a falsity. We are interconnected. What we do does impact every single thing that we do impacts someone, it impacts our students, it impacts the earth, it impacts what happens in the global world. And part of the somatic work is again, this piece around when we can connect to all parts of ourselves, we can better connect to others, including those who, not that we have to like them, but we can connect with people that we disagree with or people who have harmed us. We can have compassion for them. We can tap into some capacity of forgiveness, of healing so that we're not excluding, we're not excluding. And the exclusion piece again, creates more pain, more suffering. So I really think that's another thing that we miss is I know it's hard. It's so hard to, it's like an idea that's so abstract that we're somehow connected to one another. But this work again, is really like you and I are here because of our connection, our relationship, and of course our passion for justice work. But that would not, we wouldn't be here if we didn't have a connection, if we have a relationship.

Speaker 1: Yeah, absolutely. And through that relationship more becomes possible. I was curious, you mentioned power in facilitating the work you did through career care, which I'll put in the show notes there, an amazing organization and you earlier had mentioned an

article that's coming out which will also promote, I'm curious for the listeners who maybe aren't completely seeing the link, what's the link between sitting or any kind of practice, wholeness and power? How does it result in a different relationship to power? When we climb our wholeness,

Speaker 2: There's a sense of including everything that you, well, everything that I am, again, all the pains, all the ways that I've been harmed, the joys, the fears, the despair, the frustration and an embrace of that, an acceptance of that, that really just reveals a sense of dignity and belonging. And it's like a way of coming home, even when you're sitting in meditation and when you sit a long time, it can be uncomfortable or painful to the body, but you include all of that. That's part of you, that's part of the practice, that's part of the experience. So it's not turning away from any of those things. It's including all of that. And when you can, there's just a sense of connection within. And that sense, connection and belonging. I belong to myself. If I belong to myself, I don't need to, maybe this is a little radical, but I don't need to look for belonging in other spaces because other spaces won't necessarily accept me.

Speaker 2: But if I can belong to myself, there's a power in that. There's a dignity to that. There's also a resonance and a mirror for others to be able to tap into that for themselves, because we do all have that. We all belong to ourselves. We all can find home in ourselves. And yes, we might need to do a lot of work to do that and a lot of practice, but that's why we're here. We're here to, if we really want to change the world, we have to show up in a different way, and we have to show up in a way that includes all of who we are. And that in itself is so powerful, so radical. Yeah.

Speaker 1: I had this vision as you were describing what a room or a community of people who are showing up fully belonging to themselves, having healed or at least accounted for and turning towards and working to heal the severing and the disconnection that is so perpetuated in the world we're in. And that I think oppression fundamentally depends on, it depends on that severing and that connection from ourselves and from each other. How can you dehumanize somebody else until, unless you've severed them from your sense of who counts as human, and then what's the cost to yourself? You have to sever the part of you that would recognize the harm that's doing. So if we started to embrace that wholeness and turn towards it and bring in all of us and heal some of those divides so that we each belonged to ourselves first and all of our wholeness and we're all in space together, what kind of then collective belonging? Does that make possible? I'm getting chills, right? I'm just getting chills at what could be possible if we did that.

Speaker 2: Yeah.

Speaker 1: And part of what's always drawn me to you is that you exude some sense of that just being in your energy field. It's clear you're doing that work. It's clear what that does in your heart and then how you relate to other people. And so it's just so beautiful and deep and rich and complex, and it inspires me to do that myself. I want to be more like that.

Speaker 2: Thank you.

Speaker 1: Of course.

Speaker 2: Well, you are also doing the work and you also exude an inclusion of all that you are. Yeah. Thank you.

Speaker 1: Trying. It's a journey.

Speaker 2: It is a journey. It's a journey. And I think that we more and more of us are walking that path of coming back home to ourselves. And so we connect with others who are also, my teacher here talks about swimming upstream, right? Because it's so not what our culture of dominance and supremacy and extraction conditions us to do, to include everything and not to, this is not about fixing, although we are maybe addressing and healing some trauma or things that have happened to us, but it's really about bearing witness to all the parts of ourselves and all the parts of other selves. It's not easy work, but it is beautiful work.

Speaker 1: It is beautiful work even when it's hard. Okay, some days are hard to say this, but most of the time, for me, even when it's hard, there's a sense of possibility in it that sometimes I don't feel when I'm doing, trying to do social justice work with, without that peace, that embodied peace, that healing piece. Because for me, it can get so overwhelming to see all the backlash and all the times we're having to do the same things over and over again. But then I turn to organizations and people like yourself doing this kind of work, and I feel hopeful, and I feel seeds planted that I feel like have possibility. It keeps me going. In other words, which leads me to some of the questions that you posed. If you feel like we're ready for that for the podcast listeners, I like to ask guests to bring some questions to, because they are all such brilliant people in their own ways and their own arenas. So you had some insightful questions. Do you want to lead us there?

Speaker 2: Sure. I wanted to ask and hear from you, what are you hopeful about right now?

Speaker 1: What am I hopeful about? If you had asked me yesterday morning, I would've had a hard time finding that answer. Some sort of ups and downs, higher eds facing its challenges, and I can fall into pits of disillusionment. But then I get to talk to you and I had a conversation with another person who will be a future podcast guest, and I get just so inspired by the amazing people doing amazing work in the field. And I do believe that there are many different ways to do social justice and to be in the social justice work, and that they all have strengths and weaknesses. What I find I need right now in order to keep going is this regenerative approach of interconnection relationship, doing things in life-affirming ways, kind of seeding and to the extent that we can being how we want ultimately into liberation, that we need to live into how we ultimately want to be.

Speaker 1: And that is a journey. It doesn't happen immediately, but the more I am around and listen to people like you who are doing that and being it and practicing it, the more for

me, it opens possibility and helps me trust that there is something there, which then allows me to keep coming back to the work. So for right now, that interconnection, that relationship, the people who are doing it in what is perhaps a really radical way, but also what I think is absolutely, for me, it's the path that makes the most, I don't want to say sense. It's the path that leads for me to wholeness, and that feels where my sunflower is gravitating towards. And then my students at the moment, I'm still in higher ed. I don't know how long that will last, but my students, people doing amazing work inspire me. How about you? What gives you hope?

Speaker 2: Yeah. Since I've been out of higher ed, actually, you mentioned students. I've missed working with students, but I'm also currently a chaplaincy student, so I'm a student again, but I've been in so many spaces with young people that are doing incredible works of service and justice. And recently, I'm a caregiver support group for the New York City Alzheimer's Association. And I led a ritual for their winter solstice ceremony was to really honor folks who have passed in the last year. And there were so many young people there who just came because they had a connection to a loved one who had Alzheimer's dementia. And it was just incredible to hear them speak with so much heart about how they were touched by this illness and really want to support others. And I'm also here on retreat, which is not an easy thing to do. Buddhist retreats are, they're not like vacation.

Speaker 2: There's a lot of sitting, there's work practice, and I'm surrounded by so many young people that are leaving their lives and coming to do this practice for months. Some of them live here months at a time and what they're called to do the work in a different way, to show up in a different way. And so I feel really hopeful that there have been, we've planted those seeds, and I'm also a parent and I am always wondering what those seeds will bloom into. But in our work, we've already, we are planting seeds in one another because we're coming together and we're trying to create more spaces to come together. So it feels like a collective call and a collective gathering of all these, I was going to say crazy folks, but just folks who are swimming upstream, coming upstream, and we think that we're alone, but I've met so many of us in this past year. It's incredible. And that keeps me going and coming back as well, because sometimes I also, I'm like, I feel alone, or I don't want to do this. I don't see anything changing, but I am like, I have to show up for the others.

Speaker 1: That sense of finding the people who are doing this, I remember the organization that brought us together, the Center for Contemplative Mind and Society, which has sunsetted and the Association for Contemplative Mind in Higher Education. I always have to think about it. I remember when I first went there, I had been doing mindfulness and trying to integrate 'em into my social justice teaching and work for a while, and everybody looked at me like I was so strange. What am I doing? Yoga is exercise. There were all these assumptions, and then what would that bring to your social justice? And so when I first found Sea Mind, it was like, oh my gosh, I found people, found people who care about these intersections that are practicing it and trying to discern what they can bring to each other. And now where I find my people continues to evolve, but it has become such an important part of sustaining myself and the sense of possibility.



Speaker 1: And I find for anybody who's listening, who is also trying to do change within systems, I think that was part of what really discouraging me this week, because the systems that I'm in, in this case higher ed, are pretty entrenched. And some parts of it have a really hard time imagining the possibilities that this way of being enabled. And so it feels like there's no place for that here. And yet this other way of making change just it feels so calcified and I feel stunted. My creative side, my possibility just keeps getting pressed down. And so part of me is like, this is why I need to really keep rooted in these other spaces that are doing this, what you found at your retreat to keep that part of me alive. And eventually there might be, and at some point you need to completely be rooted in that place because this other place just isn't good for your soul. Or maybe there's a way to bring this in a little more slowly, but it's like I have to keep watering that part by having my roots in these other communities. Because right now where I'm really trying to do some work just for justice, just it isn't life affirming at this moment for me.

Speaker 1: I'll just pause there, see if anything resonates with you or not.

Speaker 2: Since I've left the organization, the institution where I was teaching for over 20 years, I've had a few colleagues just come to me and share that they feel spiritually famished, that they're just hurting. And they feel like, one, we know the stories of being undervalued or under-recognized no matter how much work you do. And there are particular bodies that suffer that women, bipoc folks, queer folks, we know this. But it was heartbreaking really to hear, because that is such a, these are folks who have so much to offer, have so much not including their skills and talents, but just themselves to offer students to offer their colleagues and to hear that they're just morally, spiritually stunted or deadened.

Speaker 2: It's really heartbreaking. So I think that is also something that I hope to support folks. And I think so many of us are there, have been there. These institutions are not designed to feed us in that kind of way to give us that kind of nourishment. And that is, I feel like these young people that I was just talking about, they recognize that. They recognize that, oh, I did this whole college thing and I'm supposed to go into a career, but actually all of that was bullshit. That's not going to bring me happiness. That's not going to change the world. And yeah,

Speaker 1: I have the sense, part of me is I think the institutions that have upheld a lot of oppression in society are at major turning points and possibly even crumbling and really being confronted with, there has to be a different way. And simultaneously, I have this glimpse of all these dandelions popping up, or how on sidewalks, when trees roots rise up through the sidewalks, I feel like that's the rest of us doing this other heart-centered work, and that things can blossom and we can co-create these more holistic, healed, liberatory ways of being. And then what does education then look like from that place? What does healthcare look like from that place? How do organizations and institutions, governments, whatever, emerge from that different way of being



Speaker 2: Sensing into the alternatives and possibilities of what that would look like from a different space? That's about connection, that's about hearts, that's about really caring for one another. Yeah. So I have another question for you. Is that okay?

Speaker 1: My heart is full. Yes, please. Yes.

Speaker 2: So what practices do you think the world needs right now, and who do you want to practice with? Because this is also meant to be fun and

Speaker 1: Joyful. Well, I want to practice with you. Me too. I want to practice with you. Yay. Yeah. I just have a list of really incredible people, not a list, a circle of really incredible people that I am trying to spend more time with. In some ways, that's part of what this podcast is about, to kind of amplify and uplift amazing people doing work and just being in the world who are so awesome. I find myself wanting to spend more time in organizations like Cultures of Care or regenerative spaces, somatic spaces all rooted for me. They need to be rooted in social justice, but with this heart-centered, life affirming kind of approach, in part because I'm really shaped and conditioned in other ways of being. And so it helps me to have a community and a garden to foster and remind me of this other way because it takes some practice to be natural with it because the default is this other way for me, this deeply socialized way.

Speaker 1: And so I'm finding myself really wanting to read books, listen to people, be in company with people, be in trainings, be in community in this other way that reminds me we can grow something different that's more life affirming. So that's one thing. I think relationship is central. I think being in connection with people, but also really discerning where we need to be at our growth edge and how to be with the discomfort that brings sometimes. And so for me, I want to preface, I think there's a big difference between the trauma of oppression and the discomfort of a growth edge. There can be points of connection, but I want to clarify that. I'm not saying oppressed people should sit with trauma, but I am saying that when we are in multi identity spaces, especially, we may be pushed to unlearn the ways in which we have upheld harm intentionally or unintentionally against ourselves or others.

Speaker 1: We might be pushed to imagine different ways of being that at this moment feel maybe too utopic or Pollyanna to what we think is possible. But it is possible. And so how do I learn to be in that discomfort growth edge and understand that that's part of the process? And how do I help others learn to be in that space given that I do so much social justice training and education? How do we do that in a way that doesn't other, but says we want to be in community with you? And that also means learning how to show up for each other in new ways or in sometimes it's remembering older ways, like pre colonization or pre-op oppression. So it's not always new. Sometimes it's a hearkening back, but learning to be with that and joy, dance, gardening fun, that is also, I think really important.

Speaker 2: Yeah.

Speaker 1: How about you?

Speaker 2: Yeah. I have this little post-it note on my computer, and I'm looking at it now. And I was participated in a retreat with this organization, courage of Care, in late summer in 2023. And I wrote down, I am a commitment to building space for bearing witness. I call on the support of all beings who need to be seen. And as you were talking, I just thought about the people who I also want to build community with are those that need to be seen, that the stories that need to be included, stories that need to be told and not to, it's not like to unleash just suffering or her grief or more trauma, but to include all the different experiences that people have. I mean, sometimes I sit in spaces and you were sort of talking about this, where we can conceptually articulate that there is an injustice and we want to do something about that.

Speaker 2: But then to sit with the ways in which we replicate those things. We can't sit with the discomfort of that, and that's the edge that we all have to work with, and we got to have to be brave. I want to sit with brave people, with courageous people, with people who are willing to take accountability for their own work, for the systems that they're a part of, for people who want to connect and not just, there's an intimacy in the connection. It's not that we have to bear our deepest secrets, but there's a vulnerability and a willingness to just do the work and be with those edges and say, I need support, or I'm sorry, and be okay if you're called out or called in sometimes. We do need both of those things. So I think of everything that you said, including what I just shared, and once again, I'm just so happy and grateful to be here with you and to consider you one of those people in my community.

Speaker 1: Thank you. That moves my heart. I feel the same about you. I find it's much more possible to keep on this path and during this work, when we're around the people who hold us, support us, inspire us, challenge us from this place of loving justice, compassion, and you're one of those people. Anything else on your heart or mind as we begin to wrap up? Any exciting projects or things that your questions you're exploring or,

Speaker 2: Well, one of the questions I'm exploring is this, and thinking about is power and what that really, again, it's another one of these abstract terms, power, but what does it mean to show up in your power? And also what does it mean to collectively build from a place of power with, I mean, when we think about oppression, we think about power over power under, but there's a power with dynamic that I'm thinking about practices that can support an embodiment of that and what that looks like in community. I've been sitting with that. Yeah,

Speaker 1: Stay tuned. Y'all. Monica's going to be released guiding us through some really moving and inspiring and transformational practices. You heard it here first. No, that seems really important because one of the things that when I did some in-person somatic trainings before the pandemic, the practice of being in community and engaging in some of those, engaging in a practice that helped you explore your power or explore some of the kind of pain points and then figure out choice in that. The embodied practice of doing that with others, as long as there was a container where there was some safety,

there was really transformative, and it really made it far more possible for me to access in other moments, which is another reason why I practice. And I think while you practice also, one of the gifts of practice, whatever the practice is, is that you're embodying and kind of creating pathways so that when it happens in our daily life, when we're not on our yoga mat or on our cushion or in a practice, that we have greater access to responding in that way. We're creating different patterns and that we can hold that more under pressure then.

Speaker 2: That's right. Yeah. Yeah. Because we will be in activated stressful conditions. We know this,

Speaker 1: So it helps us be in alignment with what we care about more fully because we've practiced doing it when we're not activated necessarily. It helps us establish that pattern and then bring some compassion to ourselves and others when we can't, which is also human. Well, thank you, Monica. I know you're on retreat, so thank you for taking the time to spend with me today.

Speaker 2: You're so welcome, Beth. I really enjoyed this conversation. I'm going to be holding it with me. Thank you so much.

Speaker 1: Me too. Thank you. And everyone. I'll put the link to Monica's website in the show notes. She's got services on there, like coaching and other things. Y'all should check it out and reach out to her because she's amazing. I will talk with you soon. Thank you all for being here.