

>> Hello.

>> Hello.

>> Welcome, everyone, and we are just getting started, we had a little bit of technology difficulties, and my name's Diana. I am with CADRE, and we have Sunsong Firedancer here with a wonderful presentation I'm really excited about it. And Sunsong's have a little bit of challenge with their technology, and so we won't be looking at Sunsong's lovely image on camera, but we've got a little, it looks like a pink box with Northwest Resolutions logo on it. So you'll be able to see the slides, and I am going to pass the mic over to Sunsong. Thank you.

>> Hello, everyone. Thank you so much. My name is Sunsong Firedancer, and I developed the equity informed mediation in collaboration with Abbey Bowman, who was planning to be here with us today as well. I'm not sure if she's still planning to pop in or not, and we used a lot of resources from past trainers at Resolutions Northwest, my mentor, Nyanga Uuka, and other folks around, how do we keep race on the table? How do we infuse equity in everything we do, and we were asking ourselves, what is the process around doing that, and what happens when we don't do that? So what we ended up coming up with is equity informed mediation, and how does that differ from regular mediation? In a lot of ways, it really doesn't. I think that a lot of mediators do the process just sort of naturally. I think that one of the main differences though, is being really keyed into some of the language. So recognizing that language like neutral and impartial are not necessarily fully accurate of what we do as mediators. Because really what we want is pro-partial, where we are there for all sides of what's going on in an issue, that we want to represent all of the people as fully as possible, and allow everyone to be their full and authentic selves in everything that happens. And also, recognizing that we, as mediators, come into the room, and we have our own identities. We have our own biases, we have all of the things that impact us as individuals as well that we're also bringing into the space. So acknowledging that we're human, that we will make mistakes, that we will have things that we see and hear that are going to affect us as we're doing the work, and just saying like, okay, if something comes up, then I want to acknowledge that and try to move through that so it's not affecting what's going on in this particular conflict. So we can explore what's going on for what's needed for all of the people in the room. Can we move forward to the next slide? Usually when we do a training we have two different sort of versions of our training. Most of the time we have the full basic equity informed mediation, which is like a 48 hour training. It's done over 2 weeks. Three days the first week, over the weekend, and then 2 days over the next weekend. We also have a supplemental equity informed mediation training, which is more like 20 hours spread out for a few hours each week over the course of a month. And so really we're not going to get the full experience of either of those in today's conference, because we have an hour, and we're not going to be able to actually get into all of the things that we like to do. We set up a circle and we'd do a lot of relationship building, and we show the ground work of having meaningful dialogue back and forth, exploring all of the knowledge that's already in the room, which would be wonderful to do, and we don't have time and space for that in an hour, and I would just like to acknowledge that up front. So as much as I would love to go around the space and talk to everyone and get to know everyone, that's not what we're going to be able to do here today. So we're just going to show a few of the tools that we get into in both of our trainings. So this is our modified agenda. Can we go to the next slide? What is an equity informed mediator? Equity informed mediators basically are saying that we are doing that own internal work for ourselves, and that we are trying to navigate the ways to keep equity on the table, that we are acknowledging that there are systems of oppression, not only within this country, but also in countries around the world, that there are differences in culture, there are differences in experience that all of us, no matter what our background, are going to have a filter that allows us to see the world and conflict in certain ways, and so an equity informed mediator is just keeping all of that in mind, and trying to find a way to bring that openness and that exploration to the table so that everyone can be their most authentic selves. Next slide. Equity informed mediation is a form of mediation where the mediator or mediators are aware of systemic and internal unjust dynamics, and will actually address these issues as they arise in the room or as they are observed or felt. We make

certain to center the impacts so as to balance the dynamics in the space. Does anybody have any idea what that might mean? And if anyone can help me follow the chat, so I can see people. And just throw it out.

>> Yeah, Kathy, I'm wondering if you could help me and Sunsong with the chat box, because I'm presenting I'm not able to view it myself.

>> Absolutely, I can do that. There's currently nobody commenting in the chat, but I will read them out as they are entered, so feel free to put things in the chat, everyone.

>> I will just go ahead and throw it out there. So what does that mean? That means if there are dynamics that come up because of say, class. If maybe one of the participants is an owner of say, if it's a neighbor mediation, and one of the people owns their house, and one of the people rents their house, there are certain dynamics that are going to be at play. So how do we acknowledge that? How do we bring that into the room? Because that does have an impact, right? It has an impact on the person who owns their house, because they may have more investment in seeing the future of their property rise. They want to make sure that they have equity, they want to make sure that their property value goes up. A renter is still going to be invested, they're going to be invested in knowing they're not going to lose their housing. They have worries around sometimes how do you pay those bills, how do you cover everything. So like, acknowledging that those differences are there, acknowledging that those dynamics are present, you get to explore fully what goes into the conflict.

>> We have a comment in the chat from Yvette, who says it is important that the different world views are laid out or brought to the surface.

>> Exactly. Exactly. And also, we don't full know what all the elements of a conflict are if we're basing our navigation of that conflict on assumptions, right? Was there another question?

>> That is all for the chat box currently.

>> So we want to be able to fully see what's going into the conflict. If there is race at play, then it's important to know that, because that's going to be an element of the conversation that you're going to have to navigate as a mediator. You're going to be able to have difficult conversation. Sometimes people have trouble even just speaking about race, so for an equity informed mediator, a lot of times during case development, we might just ask. We make things explicit, we say are there dynamics of race involved? Are there issues of class involved? Are there issues of sexuality, gender, anything? What are the dynamics at play? One, that sort of normalizes the whole process and gets people thinking about okay, we are going to be talking about issues, things are going to be brought up, we're going to be just addressing things openly. Excuse me. It also gives people the opportunity to start thinking about what's going on underneath. As mediators we like to talk about what's going on behind the problem. Like, the surface is very different than what's going on below all of the things, and so how do we get to that. How do we dig deeper? And when we start to ask these questions and we start to lay things out on the table it allows people to move into that space a little more freely and a little more quickly. It also lets people know from the beginning whether they want to participate or not. One of our biggest things is radical consent. So I don't want anyone to feel blindsided, I don't want anyone to feel like they didn't know this was going to happen, so we infuse consent throughout the entire process. We're talking about race, we're talking about class, we're talking about all of these dynamics from the very beginning, and we're giving that consent from the parties to participate in this.

>> Sunsong, I have a couple of questions in the chat for you.

>> Okay.

>> From Yvette, she says people don't like to talk about this, how do you bring it up? And how do you acknowledge this reluctance? Well, so do you want me to give you all the questions at once or just one at a time, because there's another two questions popping up.

>> Let's start one at a time so that we can navigate. So how do we bring it up? That is a great question, and people are often very uncomfortable, and so normalizing it and just stating it from the very beginning. In my very first call with someone I might say what are the race of people involved? What are the dynamics that might be at play? And sometimes there is resistance, people say what does that have to do with anything? Why are we talking about this? And I say it's important for us to bring this to the table because those dynamics are going on for all of us in everything that we do. And we are asking this of everyone. Sometimes people aren't necessarily aware that there are dynamics related to race. Even though we all navigate them. So normalizing the talking about it, normalizing the issues that come up for people, and it's for all people, there are folks of color who feel really uncomfortable talking about race because it makes us a target. It makes us feel like we need to move in different ways, or navigate code switching, all of those different things. And that is a part of why it is important for us to talk about it, because when we default to the neutral or the status quo then we're still just upholding the same systems that cause all of those power imbalances. So when we normalize talking about them, when we normalize getting into it, then that actually supports everyone.

>> Bonnie also asked if you could give some real world examples of how this is done with race, et cetera, and you just gave one example. I don't know if you want to provide some others.

>> One of the real world cases that we've talked about, it was a case here in Portland, and it was a white couple who had moved into an Alberta neighborhood. And for folks that don't know Portland, the Alberta neighborhood was traditionally an all black neighborhood because of redlining, because of the ways that systemic oppression worked. And redlining is when the banks would move people of color into specific districts. So specific areas. So Alberta had been predominantly Black, and then as the city was growing, that neighborhood started to be gentrified, so new people would move in, properties were being bought up, the Black folks were starting to be pushed out, and so that caused a lot of its own issues. So this particular mediation is between a Black woman and her white husband, and then a white couple who had moved in, and the white couple was not aware of all of the historic things that had been going on, and when they approached the neighbors, they felt that the Black woman was more hostile, and they didn't understand why, they just were like okay, we're just not going to talk about that. We're just going to prefer to talk to your husband. So as equity informed mediators, we brought that to the table. We say okay, let's talk about this. And we let the folks know, like, some of the history of the neighborhood. That changed the conversation and allowed the neighbors to acknowledge and to see that there was more at play here than just what was going on between them. And it also gave a little more context for why this Black woman was a little more upset. It deepened the conversation. Was that helpful?

>> Yeah. Comment from Marianne in the chat who says I think sometimes people are hesitant to have a discussion regarding the isms because they feel it may open them up to liability, especially school districts.

>> Right.

>> And she's wondering if you have any examples related to special education and school district mediation.

>> We have done a lot of work with school districts, and that is one of the sort of sensitive areas right now. There's a lot of debate and discussion and pushback on critical race theory, which I'm sure people know about. I'm sure you've seen it in the news, and for myself, just my opinion, it doesn't hurt us to talk about it because if we're not talking about it, then all we're doing is sort of pushing all of that down, we're not actually addressing the underlying issues. So if I'm going into a school and we're doing a mediation, we do a lot of peer mediation programs with young folks and helping them navigate a lot of these conversations. The majority of the time putting that on the table and being able to discuss it freely just makes it so that everyone feels like they can fully be themselves and fully come to the table. For example, a lot of young people have been through a lot of our mediation trainings and really appreciate having the language to navigate the conversation. Critical race theory, there's a lot of debate and back and forth, and I would not necessarily go into that in a mediation, or with people trying to change anyone's mind around the ideas of reverse racism, or any of that, because that's not what ... We're not there as mediators to educate people and to try to debate or to change minds in that way. We're saying okay, let's acknowledge that this is a factor. Let's be fully open and fully present and fully discuss things. We're not trying to shift one way or the other, we're just trying to make sure that we have a full conversation. Is that helpful?

>> So looks like there's no response to that, Sunsong.

>> Oh, okay. I think that the conversation that we like to have in the mediation and also in our trainings is what happens when we don't have these conversations. Who gets burdened and who is helped, who's helped, who's harmed, all of that, when we just don't have the conversation. And I think a lot of people might make the assumption that it's only agent folks or target folks that get harmed, and we use the words like target and agent. Sorry, I should back up and explain that. So instead of saying oppressor or oppressed, we like to say target and agent. Targeted folks are people who are targeted by the different systems, and agent are folks who often have the power within those systems. So to me, that is a very different sort of language, because oppressed and oppressor makes it seem as though you have no autonomy, you have nothing to do with it, like it's just something outside of yourself, and you're either oppressed or you're an oppressor. And we know that that's not necessarily true. White folks are not necessarily wandering around and trying to actively hurt people, that does not mean that within the system of racism that they do not necessarily hold power, because a lot of folks do. And being an agent doesn't necessarily mean that you are trying to actively exert that power. It just means that you have easier access to that power. Just like if you are a target, you're not always actively oppressed. It's just that those are the communities that are generally targeted by the very systems that exist. So it helps us to open up the conversation and move it away from a feeling where someone is on the defensive because they are seen as an active part of something. So for me it's that difference between trying to have a conversation and telling someone you are racist. That is very different, and will make someone defensive. It doesn't allow for conversation to move forward. However, when you remove that from the person, and say the words that you used bring up a lot of racism and a lot of the racist structure, and they make me feel this way, you're not saying that person is bad, you're saying the thing that is going on is bad, and it allows room for us to have a conversation around that. Should we go to the next slide? So equity informed mediators. One, we are actively engaged in our work. Meaning we reflect on equity concerns both internally and structurally. Whenever we teach our classes we give a whole list of resources, we give places for people to start, and we also encourage folks to start thinking about and doing your own work. What are the ways that we all live in target or agent roles, because we all do. Every person holds both power and privilege or holds an area where they are targeted. So at some point in their lives. So what is that work of learning those things, learning those systems, figuring out how they work, how we move within those systems, where we're centered. And those can shift over time, so thinking about your entire life up to this point. So maybe someone was born in a family that was extremely wealthy, and then over the course of time, as they moved out onto their own, as they went to college and got their own family or whatever, maybe they are not extremely wealthy anymore. So that shift in experience and knowing the power and privilege of the one, but then where you are in the other helps you center that conversation and deepen your own experience and awareness of both of those experiences, right? A person who maybe comes from a family who was not educated, but then they become the first in their family to go to college. That's a duality of experience that you now have to enrich that conversation and that awareness for yourself from a background of both of those angles, and you can bring that into your mediation. So you have a little bit more understanding from where people might be coming from, from either of those places. That piece from number one just means do the work. Explore it, think about where you are, and then try to expand on that knowledge to think about what that might mean for other people outside of ourselves. So we also have an awareness of how our identity impacts the room. So for me as a person

of color, if I walk into a mediation and I see that there's a person of color and a white person, I'm fully acknowledging that there may be some feelings in the room. The person of color may automatically assume I'm on their side. The white person may assume I'm not, and how do you address that? How do you speak to that? My co-trainer, Abbey, talks to the fact that sometimes that as a white woman, when she walks into a room, a person of color may automatically feel like okay, this person is not going to know what I'm talking about if I try to say anything about racism, so I'm just not going to talk about it. So putting it on the table and acknowledging all of those things just places us as human within that space, and acknowledges that we see that there could be perceptions going on, and we want to one, address the fears. Two, acknowledge that we are here for everyone. Whatever that means, and however we can. The informed mediators have an awareness that they might not always understand the impacts of their identity in the room. So I may walk into a space and there may be people from a completely different background, or they may have had bad experiences with someone who looks like me, and I'm not necessarily going to know that. So acknowledging that I have an impact on the room just opens up the space for us to potentially have that conversation, or to at least acknowledge that there may be things going on that I'm not going to understand that I'm not going to know, and if there's enough trust and that needs to be brought up, or if that has an impact on the conflict that we're exploring, then please bring that into the space. We are here to talk about anything that impacts the discussion so that we can have everyone be their most authentic selves at the table. Number four, we are open, transparent, and resilient around understanding the impacts of our identity. So that means that we are acknowledging that there may be stuff going on, and that if someone had an issue with say, brown people in the past, that doesn't mean that they have an issue with me. I'm not going to take that personally. I am going to acknowledge that okay, that has an impact on you, and how do address that in this space? I'm not going to take that as they don't like me as a mediator, they don't like what's going on, if we're going to allow people to be fully authentically themselves, we need to give space for them to say things that might be a little uncomfortable. And model how we move through that conversation in a way that explores what's going on. I'm not taking it personal, I'm not treating it as you are doing anything to me. And I think most mediators already do that. We're just making that extra step of acknowledging it. We're making that step of transparency so we can put it on the table and fully explore anything that comes out of it. Number five, we speak to systems, we speak to imbalances of power, and we speak to the dynamics. So just like I was talking about earlier, we address those systems. We acknowledge that we all live in a dominant culture, that is infused with racism, sexism, homophobia, heterosexism, capitalism, all of the different things that are there that we all live in and that we all have to deal with, and we all navigate in our own ways, in the ways that we can. Number six, we recognize that not speaking to these items is favoring dominant culture and is additionally not impartial. So what we mean by that, and usually we stop and have a full conversation with everyone, because I know a lot of mediators and a lot of lawyers, there are a lot of people that think original impartial as this sort of untouchable concept that we should all be working towards. And what does that really mean? If we allow for the status quo, then we are ever actually neutral? Are we ever actually impartial? My answer, and the answer that we come up with from equity informed mediation is that that's not necessarily true. It just defaults to dominant culture, which we all know is infused with all of those isms that we were already talking about. So who gets burdened when we just are silent and allows for that status quo to stay? That means that it depends on who's in the

room and what's going on, and overwhelmingly it is going to favor the agents of dominant culture. So if we are silent in that space if there's a person of color and a white person, our being silent about it just means that that person of color is not always going to have as much voice. Because the systems are skewed in a way so that they're not. Number seven, we say that we are builders of bridges between islands. That is sort of a metaphor that we came up with because when I think about mediation I think about folks and conflict, feeling like they're isolated. They're little islands, just sort of dealing with all of the conflict on their own, in their own space. As a mediator, our role is to come and try to figure out how do you bring those two islands together, and so the metaphor for us in our head was that we're building a bridge between those two, and that bridge is built on trust, that bridge is built on communication, reflective listening, all of the different tools that we as mediators bring to bear to allow folks to fully engage in conversation. And then the final piece is that equity informed mediators know that we don't know. Meaning we don't have all the answers. I know that for myself I am constantly learning and growing and taking in new information. Things might shift, so acknowledging from the beginning and even within the mediation that there are things that I don't know and how can we navigate this conversation even knowing that is part of the conversation. For us, it's really important for that transparency piece to just be fully authentic, and acknowledge when there are places that we have less knowledge or less experiences, because that also allows room for folks to either make a choice to find someone who has more knowledge in that area, or to find other ways to navigate it.

>> Sunsong, there's a comment in the chat.

>> Okay.

>> That Yvette, she says I think it is important that we understand each other and start at a full understanding of the family and student, and of the request that led to the disagreement. I agree, Sunsong, that acknowledging that for people of color is extremely important if you want to have an authentic conversation based on trust. I think that acknowledging that for people of color is extremely important, that's the way I should have said that, sorry.

>> Thank you. Should we do our next slide?

>> Great. I'm on the slide that said nested model of conflict.

>> Yes.

>> Sorry, there's another comment before you move topics. Randall says though they may not realize it, agents are also burdened by barriers to understanding.

>> That is very true, and I thank you so much for that. That is one of the things that we get into when we have the fuller conversation. That there are biases and assumption and ways of being that affect everyone, agents and targets. There are assumptions of how you need to behave, assumptions of how you ... Stereotypes of what men need to do, how they need to look, how they need to act. Those are burdens that are placed on agent folks as well, and to be able to get into that and to talk about it is really important. This picture is talking about our nested model of conflict. So I really love this model, and it's one of the things that we like to make sure and pass out. So when you're thinking about a conflict, what's going on for each person? You can see that we have like, party one, party two, and that just sort of highlights that all of this is happening for each person that's going on. And what happens when those two things meet? Sometimes that's where the conflict is. So the internal is exactly what it sounds like. That's all of the things that are going on for that person internally. Our own internal thoughts, our own biases, our own self-imposed ways of behavior, our ways that we think we're supposed to communicate. All of those different things. The interpersonal is the ways that we've learned to interact with each other. So the ways that I know I'm supposed to speak to a friend, or a coworker, or a different family member, or a stranger on the street. Those are all ways of interpersonal connection, and that all differs based on our backgrounds. And so you have the historical, the cultural and the structural. All around us, that is sort of the oceans that we swim in, the structural talks about all of the systems, all of those unnamed dynamics that are at play in the world. The cultural are all of the ways that we have been brought up, that we get socialized, that we learn traditions and language, and all of those different things. The historically is exactly what it sounds like, it's your own personal history. It's all of the various experiences that you have had based on your own unique background that sort of folds in the structural and the cultural. So those are the waters that we swim in, and they contribute to all of the rest of this, the internal. They tell us all about that internal piece, that's what created that voice in the first place. The interpersonal, that's what dictates how we do those engagements and how we navigate those things. The institutional is the place that we are, so that means whether it's a school, if you're like in a school, as a student, or as a professor, or as an administrator, or whatever work. That is your institutional piece. If it's not a school, maybe it's your business, maybe it's your community, what is the institution? What is the place that is upholding the standards? So that means if you're in a school, then the standards are there and set by the school administration and the larger school board and all of those things, and those sets of rules dictate certain things, and they affect how we're thinking about things. They also have pressure on how we engage interpersonally, and what's going on for all of the conflict in terms of if you're in a school, maybe there's a set system of okay, if you're going to navigate this conflict you have to handle it in this way. You go to a teacher first, you go to the principal, then it gets taken to this committee or this school board. There's a whole system that's in place, and that brings us to the systemic, which is the rules of your institution, or the rules of the larger systems that are in place that uphold all of those things. So a school doesn't function in a vacuum. Schools are setup in terms of the systemic values, in the United States they're set up in the ways that we've already established this is how schools need to navigate. Whether it's public school or private school, or a university, we have all of our different levels of preschool to elementary school to middle school, high school, all of those different institutions have systems that they operate in that are exclusive to those things, and that operate within the larger systems of the country. I know that sounded very confusing. The other systems that are at play are outside of that. It is all of the things that we were talking about in terms

of structure, history, culture. The laws that are enacted are a part of the systems, so how do we navigate those laws? What do those laws say? Are those laws harmful in and of themselves. Sometimes we fully know and acknowledge that they are, and then we have to work to change them, and we don't always see that in the moment. A lot of the laws that were based in racism in the past did a lot of harm before we figured out okay, we need to change this, we need to shift this. And that is the law, that's the legality, that is the thing that upholds and sort of enforces the behavior of a lot of people. So how do you have a conversation with all of that? The nested model of conflict asks us, we don't necessarily lay it out explicitly, but it asks us as mediators to be aware of all of these things, and to look at the pieces and what could be going on, and to be willing and ready to explore those for someone. Do folks have any questions on the nested model?

>> Not so far.

>> Wonderful. The key thing as mediators that we want to be thinking about is what happens if we look at all of those different of the nested model. I kind of like to think of it like Russian dolls. I don't know if you all have seen those before, but it's like a doll, and then you open it up, and inside is another one, so you open that one up, and inside there's another one. And so that's what the nested model of conflict brings to mind for me. And as you uncover all of those layers, all of those layers are going to be true for each individual, and for me some of the richest conversation comes in that piece of asking questions and getting to what happens when those bump up against each other. So is the culture of party one different than the culture of party two? Even just asking that question, sometimes shifts people into thinking about oh, I was making an assumption. One of my favorite examples of that was just asking two people in a mediation, what are the traditions for you around talking to people? Because some of the conflict had been coming up with two coworkers in a school, where one likes to be left alone, they say hello once and that's how they were taught. You've seen this person you say hello because that's the first time you've seen them, and then every other time you see them you don't necessarily need to talk to them. You've already acknowledged them, you've already said hello. For the other person it was more about being friendly, and it's like every time I see a person I'm going to say hello, I'm going to acknowledge their presence. I'm going to try to talk to them, even if I only have a couple of minutes I need to say hi and show them that I'm not ignoring them. So those differences in culture, those differences in like families and backgrounds was a source of that conflict, and they were each making a lot of assumptions. The person who didn't like to be talked to very much thought that the other person was intentionally trying to antagonize them. They're like why are you trying to pursue me all the time, everyday? The other person thought okay, this person doesn't even like me. They're just trying to avoid me. They're trying to run away, and really it was just a difference in how they were brought and taught to communicate to people. So making space for that conversation allowed them to see where the other person was coming from.

>> Sunsong, I just wanted to pop in and let you know there's 5 minutes left, it's 12:25.

>> Okay. Thank you so much. It was hard trying to condense this into an hour. I think that there's more, so much more that we would love to get into, and I just want to let folks know one, our full class is coming up at Resolutions Northwest. It is virtual, it's over Zoom, and it's going to be in January, January 7th, 8th, 9th, and then the 15th and 16th, if anyone would like to sign up and participate in the full experience of engaging in the conversations and doing all of the work, then feel free to go to our website. It should be up in the next couple of days for people to register. We always do all of our trainings on a pay as you're able, so the asking cost for the full training is \$1,200, and that doesn't mean that if you can't pay \$1,200 that you shouldn't sign up, just let us know what you can pay. If that's zero, then you put zero, and we leave it at that. I would love to just sort of open this up, turn off the slides, and try to just answer questions, or get into more examples if folks would like that, so that we can use the rest of our time engaging.

>> That's great. So feel free to raise your hand if you have a question and you'd like to unmute, and I think that we can send you a little ask to unmute button, so if anyone would like to, just go ahead and raise your hand. While we're waiting for people to chew on that for a minute, I just want to let you know we do have the link to the survey here in the chat box, and actually the one that was just put in is not the right one. I think that's one for later, let me see if I can put this one again. Okay, there we go. That one should be the one that we need. There are a couple of us who are posting it, so I just want to make sure you have the right one. And then as well we have Resolution Northwest website link in there as well.

>> I know it's a lot of information, so ...

>> Really incredible information, that's for sure. A couple of the kudos here, Sunsong, Leslie's saying thank you. It was very informative and thought provoking, and Yvette to say thank you so much for this training, it's extremely important to discuss, and thank you so much. Erica says thank you so much, you've definitely given a lot of information. That's great.

>> Also I can put my e-mail in the chat. And then if anyone wants to write and would like some of our materials, we have a whole, like, equity informed mediation workbook that I can send you a PDF and you can go through and see resources and information, and do some of that work on your own if you want. I'm happy to send that off.

>> Let's see. Yes, getting people who are saying yes, yes, yes on the resources, so thank you, Sunsong. Definitely, that's great. Well, with just 2 minutes left, any final parting words from anyone, or, Sunsong, anything you'd like to say?

>> I would like to thank everyone for coming.

>> Excellent. Yeah, very much so. Okay, yes, well thank you very much, and looks like we are at our time, and feel free to take a break, and it looks like you'll probably be transitioning into your next presentation, and Sunsong, thank you so much. So appreciate your time and your wisdom and your expertise. This was really, really important and really amazing. Thank you.

>> Thank you.

>> Yay. Okay, everybody, thank you.

>> All right. Bye, bye.