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Leslie P. Arreola-Hillenbrand

Nonviolent Parenting, Limit Setting, and the Power of Empathy

Welcome to Happily Family. I'm Cecilia Jason Hilkey. And we're delighted today to have Leslie Arreola-Hillenbrand with us. Leslie is a first-generation non-black Tecan mother to three biracial children with a dual degree in child development and family studies and family life education. She founded Latinex parenting, a bilingual organization, and movement rooted in children's love, rights, social and racial justice, the practice of nonviolence and re-parenting, and inner Dre,

generational and ancestral healing, where she offers workshops, support, and advocacy for Latinex Chicanex families locally, nationally, and internationally. Welcome. Leslie. It's great to have you. Good to be with you again, Jason Cecilia. So good To see you. Awesome. Kind of continue our conversation from last time where we talked about decolonization and I wanted to start by asking,

is this something that parents, minority parents, black Latinex parents deal with more in their parenting? Or is this a conversation that also in a way includes like all parents, white parents? What are your thoughts on that? I think it's really important to recognize our positionality, right? And the systems that we're kind of operating within and for some of us operating against,

or that feel like we're constantly being operated against within these systems. And so I think that it's part of everybody's responsibility to think about how colonization, how this idea of conquest culture has impacted every family, not just black and Brown families, because there is a responsibility. I think that white families also need to have about what has been passed down, right?

What the expectations have been passed down. And so I think for me being in an interracial marriage where my husband is a white man, it's been very interesting to kind of navigate the conversation around decolonization and think about what his role is versus what my role is, right? Because mine is very much an embodied practice where sometimes things will come up

and I have this recognition that this trigger or this reaction that I'm having may not even be within like my lifetime.

Right? Like I feel like there's this intergenerational aspect where I'm experiencing an after effect of like ancestral trauma that maybe my ancestors experienced. And for him, there are similar reactions, but it's different because his ancestry is different. And so, so I think that it's just a conversation that we should all be having. I think that colonialism and, you know,

everything that it kind of perpetuated, including white supremacy, you know, patriarchy, all of these really black and white, like binary systems are something that we are all frequently. Yeah. That's kind of hard to escape that it's something that like in our day in day out lives, could you, for some folks and I, and I would put myself into this boat to really be clear what decolonization is.

Could you just talk a little bit about that so that we're all on the same page? Yeah, absolutely. So for me, it's been really important to reflect on what colonization has done for my family, right? And so I'm not sure how familiar your audience would be with the end chunk culture movement, which is very much like what looking to experiencing has been pushing forward.

And so the, the Chungclak culture being what we, you know, the ways that we operate within our families and the ways that we approach our children. So very childish is very, you know, adult centered practices. And so for Latinex families specifically, this is derived from colonialism. This is derived from a culture of conquest that has been passed down and trickled down to our families and normalized,

right? And so it's this idea of like the chunk law or the sandal that we see everywhere in Latin X culture as this emblem for child abuse really, and violence. And so for me, decolonizing, my parenting is going to look like acknowledging that a lot of these effects are not actually cultural, but their historical trickle-down effects of colonialism. And so again,

it's going to look very differently. The definition I think is going to vary, but another aspect of it for me has been to move away from the binaries in almost every aspect of my life, including my parenting and moving more into a feeling and HeartSpace, and not so much from this like cognitive, you know, make it make sense, make it,

you know, one way or the other. It's very much moving towards a both and, and an honoring of complex realities. And so I feel like because within our family, that's the first time that many of us have felt oppression from our parents. Decolonizing also has to do with acknowledging that oppression begins in the home, right? We can, in some ways be our children's colonizer.

And so, so decolonizing, our parenting really refers to that piece. And also moving from this, this, you know, focus on making everything, make sense, making everything, be linear, making everything fit within binaries and moving more towards a welcome complexity and a heart space and a feeling space and being in touch with our bodies and being in touch with the earth.

And so again, I think that those things are really applicable, not just to black and Brown families. I think every family can work on decolonizing in that way. Yeah. So I want to come back to what you've said about moving away from binaries and going from the head to the heart. And before I go to that step, I'd like to ask you about adult supremacy,

because that's another term that comes up in your Work that I was not as familiar with until I met you. So what is adults of pharmacy? Yeah, It's referred to by some people, as childism, it's referred to by some people as adultism, it's this idea that children need to be seen as beings to be fixed, manipulated. They were born wrong,

essentially. And we, as adults need to need to fix them. It takes away the honoring of children that I feel they deserve. It takes away the capacity for contribution from children and the validity and inherent worth that they carry. And so adult supremacy is really the way that we perpetuate power dynamics, really imbalanced power dynamics over children. And so in my work within non-violence,

which I think we talked a little bit about last time, we talked about this concept of power over, right? And so if you think about power over that is an adult supremacist way of being with children where I am the boss, you know, I am the leader here, I'm going to tell you what to do and how to do it and how to be and who would to be right.

And so adult supremacy is really insidious. And we, we don't even realize many times that we are being adult to premises or child list until we kind of take a step back and think, Oh, wow. Actually that was very, that was a demonstration of power that did not honor my child's needs. Yeah. I liked that, that concept. And it just,

it reminds me of when, because we, like, you have spent time as early childhood educators. And it just reminds me of like all the ways when we were teachers in the classroom, like we actually deemphasized ourselves sitting on the floor, having kids call us by our first names instead of Mr or Mrs. Like figuring out all the ways that we can give kids freedom.

Like not having like little carpet squares for them to sit on, like, sit wherever you want creating the rules or the agreements, like all collaboratively and then revising them collaboratively. So there's been a lot of really exciting things that we learned in that school experience that we then took home and did with our children when they're young. I think it takes a real shift philosophically.

I mean, for me as a parent and as an educator, it really took me looking at how do I relate to kids and who am I and who are they? And that's some, I would actually say some deep work that's, that's tough work because we are breaking down years of societal definitions, you know, frameworks that I've grown up in and to break those down and then to redefine them,

I find quite challenging and, and, and challenging, especially if you try to do it by yourself, right. Like people we hear so often parents, like, you know, I want to parent Differently. I just don't know what it is. Right. Like, and so they look and look and look for that framework for that change. So could you maybe re say something real quick?

I was curious if you could say something about that. W how would you, what would you say to a parent's like, okay, I want to pair it differently. And yeah. I want a parent, like the kids matter, but, you know, I've all I've ever seen is that it's my job as a parent to tell them what to do and to fix them and change them.

And they may not even know that's how they're reacting to a more, or relating to them. How would you, how would you guide a parent in that, in the beginning of that journey? Yeah. I think it's really helpful to break down the paradigms that you're talking about. Right. And so all of us exists between this very violent, very power over paradigm,

and this non-violent very power with paradigm. And so I think that it relieves some pressure off of parents to release ourselves from even that binary. Right. And say, actually all of us have the capacity to be harmful. Sometimes all of us have the capacity to be really in alignment with our, with our vision and with our overall intention sometimes. And so I think moving towards the vision of being more non-violent and being more power with,

as opposed to just being completely 100% of the time power with non-violent decolonized, like all of these really wonderful things. I don't think that those are necessarily what is going to be experienced, especially for somebody who's just beginning this journey. Right. I think that the expectation to be perfect in that way is sometimes what holds us back from actually moving towards it,

because now we're judging ourselves right now. We're like, I'm, I'm the colonizer of my child. What are you saying to me, Leslie? And it's not that way at all. Right. It's, it's really just a recognition and acknowledgement. And then also being so gentle and compassionate with ourselves because you're right. We did learn this. This is a conditioning that we've experienced.

And so, so much have asked to do with healing, our own inner wounds and our own inner children. And you both know that I talk about that a lot in my work, but I think what I would say to parents is, you know, be so gentle with yourself in this process because I still mess up, you know, it's not realistic to think that we are not going to mess up.

And so I feel like it relieves a little bit of pressure when, when we can show up and kind of tell our stories. Right. And, and you and I were just talking, we were just talking about how hard this is to practice in our reality outside of this conversation. Like this is really, really hard, and it's supposed to be,

it's supposed to be worth that labor and worth that effort. And our children may not recognize it in the moment. You know, they may act in ways that really feel like you're not appreciating that

I'm trying to shift this paradigm with you and for you. And that's okay too. But really we have to bring it back to ourselves and say, what are the ways in which I am operating within the violent paradigm,

even when it's towards myself, you know, and if I'm judging myself, if I'm calling myself a bad parent, if I'm calling myself, you know, a cycle repeater versus a cycle breaker, those are also binary. So let's move away from that. And let's just realize that we are complex creatures, that all of us have wounds. All of us have shadows and all of us have capacity for great light and great,

you know, beautiful actions and, and, and loving and connecting behaviors with our children and with ourselves. That's great. Nice. For some people who might be newer to this conversation, how does limit setting fit into this? Does it fit into this? What does that look like? Yeah, that's a really good question. And that's a really big conversation,

I think, in the parenting world for everybody, right? Like how do I practice this? And so much of it has to be very reflective as I've been saying in the moments that we are trying to set limits. I think it's really important to ask ourselves what the teaching is here, right? Like what is the, the goal, some of us set limits without even realizing that there's no purpose to setting that limit,

right. It just becomes a matter of control. And then we're getting into our power struggle. And then it's like, well, I'm going to show you who's boss. Right. And so there needs to be a moment somewhere in between the intention and the act of setting a limit, where we can have a little bit of self-reflection and the way that it looks.

And I'll give an example for my daughter is with screen time. Right. And so sometimes, especially right now, like she's almost nine years old and she's really wanting to be connected to her friends on her screen. Part of me feels a lot of fear that she's going to become addicted to being on this screen. Right. And that's a very real fear,

I think, for a lot of parents the screen time. And, Oh my gosh, what if you turn into the zombie and you only want screens all the time, and what does that say about me as a parent? What does that say about our society and children? And so there's all of these layers, right? And so if I'm trying to set a limit around screen time,

I also have to understand that there needs to be some autonomy on her part, right. Because if somebody tried to set a limit on my screen time, I might push back a little bit harder if I feel like I'm not given any choice. Right. And so it comes back to that conversation of power. How can I give her a little bit of power here?

How can I give her a little bit of choice? How can I make this as collaborative as possible? And so what we've done now is she understands that screen time is a privilege right now. Not everybody has the access to screen time, a hundred percent of the time. And so she will let me

know what she thinks and adequate, I hate using the word consequence just because people interpret it differently,

but what an adequate, you know, alternative would be if we set a limit around screen time, and she's not able to honor the limit that we agreed upon. Right. And so it's, it's us committing to the agreement that we had rather than her having to commit, because I am coming in as a power over, you know, oppressive kind of like rigid parents.

And so she has some input with that. And so it takes a lot of work for parents with multiples. I have three children. So this has gotten harder, the more children that I've had. Right. Because so often I just want to be like, just get off the damn iPad or just whatever, go to your room. I don't care if you're on the iPad for the next five weeks,

you know? And so I feel like, again, we have to be really gentle with ourselves throughout this process, but when it comes to setting limits, I think what's really important is the autonomy underneath, you know, the power dynamics underneath the limit setting and understanding why am I trying to set this limit, right? Is it a safety limit? Is it a social limit?

Is it a cultural limit? What is the limit about, can I explain this to my child? Am I able to, to reason with them, if I'm able to reason with them from a calm space, then let's do that. And I, I want to underscore it. At least for me, one of the parts that really I became aware of is that I had to actually figure out why it is I wanted to set the limit.

You, you, you talked about that, but like, for me, I really had to kind of get down to the root of it. And, you know, in this case you were talking about how you want to make sure they have some autonomy and that they don't become, you know, some safety, safety, and there's other things that you've identified around Scranton for you.

And, you know, when we set limits, it's really interesting sometimes for me to look back on, okay, why is it that I really want this? You know? And, and to really, and sometimes I've gone back on like, well, that's just a ridiculous reason, and that's a ridiculous limit that I'm coming up with because I recognize that I'm doing that out of fear,

or I'm doing that out of control or whatever it is. So I find that to be a really valuable step in the process that for me, it, wasn't very easy. Sometimes, sometimes it really took me some digging and some talking and some thinking about what's really going on underneath it. And so I just wanted to underscore that because you said it and it's so important and you made it sound very easy and maybe it is for you,

but at least for me, it certainly, that was one of the more challenging parts is to really get to the root of it for myself, about why I really wanted to set the limit, what my beliefs, my deep held beliefs might be around it. Yeah. And I think that we have to be really flexible, right? Because sometimes I'm not in a capacity where I can set a limit lovingly and gently and respectfully.

Right. And so I have to take some pause. I maybe have to take some space and come back to it later. And I'm hoping that that's going to model what that can look like for my child, you know, and whenever she's trying to set a limit, because we do very often do it from a place of anger or fear, and it's really difficult to get into that space of like,

well, let's talk about how you can get some autonomy here. Right. But it is important to do that post reflective work of saying, what is the need? What is my need here? What is the value? If I'm asking my child to greet everybody, you know, if my mom comes over, for example, she really likes my child to give her a hug.

My child doesn't always want to give her a hug. I feel some pressure when that happens. Right. I feel some discomfort because I was the child that was made to give everybody not just hugs, but kisses when I would, when I would enter a space. And so I really have to think about what is the underlying value here while I want to teach my child respect.

But is there another way, you know, is there another way that I can meet that need for respect for my mom? And if there isn't, then how can I make it very clear that it's not my response, my child's responsibility to meet that need for somebody else. Right. And so that can go into the conversation around, you know, body consent and boundaries and all of that,

but really, it can be very tempting to have that be a place where I set a limit. Right. And I'm like, no, you have to, and you have to give the, that hug, you know? And it's like, why? No, no, we don't, you know, that's ridiculous. And we don't think about these things until after our kids go to bed and we're laying in bed and we're just like,

that was not right. You know, that was out of alignment and that's okay, too. Right. There's no real use in feeling super guilty about those times. It's all learning and it's all information. And we can just change it next time. Like, for me, at least it's just like, usually, like you said, I discovered it like way later,

I'm like, wow, they actually would've done that differently. And then the next time it comes up, I'm like, I discover it. Maybe like right afterwards, I'm like, Oh, okay. Almost got it. And then like, after several times, usually it takes me a lot of times I might catch it before it actually had before I actually opened my mouth,

but it takes multiple times and to realize like, that's okay. I like to be easy on ourselves. I think is really one of the things you keep saying, which is, I think really great. It's just the, you know, to not be violent against ourselves and to really be taking care of ourselves. I don't mean by like, as in just how we beat ourselves up internally and mentally and just like,

like, ah, Oh, I'm so down on myself, like I all kinds of conversations. If I say that to other people, I'd be arrested for what I'd say, because I say to myself, I think I'm just hard on myself. Yeah. We really are. And it's because it's that inner voice, right? We have these inner recordings and they come from,

yes, our family of origin, but they also come from patriarchy and from colonialism and all of these really toxic systems that we're up against. Like I mentioned at the beginning that tell us these things have to be this way, you know? And I think that that's not true a lot of the times. And so really having that deeper reflection and also giving our children insight into our process has been really helpful for me.

So I've asked my daughter to call me out, you know, when I'm being really rigid, because it's not the way I want to be. I don't want to be adult supremacists. I don't want it to be childish. I don't want to be domineering and power over. And she knows very much what I do. You know, she knows that she's like,

is this what you teach the parents? Is this what you do? But she's been able to call me out and she's been able to help me kind of shift pretty quickly because she has been given the, not the responsibility, but the ability to call me out, yes, I am the adult, but I'm also a human being. And when you recognize that I am out of alignment with what I've told you,

my intentions are for our relationship. It is 100% okay for you to say, you're out of line. You need to go and read this list of coping strategies that I put on your door. When she did starts with take a deep breath, second one, go into the bathroom. Like she, she knows, you know, she knows when I'm starting to veer off.

And I think that that was something that I put a lot of intention into at the beginning and not wanting to have those really imbalanced power dynamics. And so, as soon as she was old enough, you know, I've, I've had that conversation where it's like, you can actually call me out. You can actually tell me you're being really harsh with me right now.

And I'm not willing, right. That language is so powerful. I'm not willing to hear you when you talk to me that way. Right. She has told me this, normally you hear that from a parent, right? Imagine a child, an eight and a half year old telling a parent that so many of us would be like, why didn't you say to me,

you know, but it's, it's really okay. Like I w after she goes to bed, I think about, wow, that was really powerful for me. That was really, you know, really beautiful to watch her kind of stand up for herself. And to know when her, when her boundaries are being violated, when her, you know, when her body doesn't feel good and being talked to that way.

And so we, we we've these ideologies, this paradigm, I think in every interaction that we do, if we can write, if we're well rested in welfare, That's really great. It actually reminds me of a story of my sister and her four year old, which is kind of similar. And our kids have said very similar things to a test too.

But sometimes my sister has kind of a serious faith. And so my sister talked to my niece about like what she could do differently. And so my niece demonstrated like, Oh, well, you can say,

good morning, sweetheart, can you put the Legos away? And so my sister did that next time and just like brightened up her face and changed your tone.

And then my niece was like, okay, great. And like put the Legos away. And it was like done. Cause she had actually originally she told my sister, like when, whenever my sister was grumpy and she said, my sister said something like, Hey, can you put the Legos away? And, and my niece originally had said, not with that face.

I won't. It's like, wow, like out of the mouth of babes, it's so interesting. What happens when we give our kids that kind of power and, and that she has a four-year-old who is able to articulate what would work better for her and that it, it worked in that specific situation. So anyway, I just had to share. Okay.

So I wanted to circle back around to what you alluded to earlier about moving away from linears away from binaries, away from head and more into heart tuning into our bodies. How do we start doing that? Yeah, I think that's such a powerful question because so much of the way that I've been able to shift has been within the ability to come back to my body.

Right. And to come back to my breath and to understand what is happening within the walls of this, this body cavity. Right. And so when I work with parents, you know, a lot of times we really want to know like, where, where does this trigger come from? Or where does, what memory is connected to the way that I'm feeling right now.

And because of the way that the body works, we don't always have cognitive memory about what has happened to us. Right. But we do have what Dan Siegel talks about, which is this implicit memory, right. Where our body recognizes when something is stirring us up. Right. And so it's not so much to me, it used to be, but it's not anymore.

So much about remembering cognitively and talking it through with a therapist or calling somebody and talking about, you know, this reminded me of when I was treated this way as a child, et cetera. But it's more so about recognizing where it lives in your body. So sometimes I will feel like I want to say something and I'm not able to, and I'll feel this like tension in my throat.

Right. And my throat will feel like it's closed up or I'll feel tightness in my belly. And so whenever I feel that I know, okay, I have to move energy through this part of my body first, right before I can even get to that cognitive questioning and reflection, I have to figure out how do I bring some release, some surrender into this part of my body so that I can move into a space of,

of cognitive reflection. Right? And so we forget, we forget that our bodies are our primary messengers, and they're always trying to communicate to us what needs attention and where the wounds live. Right. And so, so for me, it's been really powerful just to turn attention to the part of my body, whatever part of my body is experiencing that tension,

whatever part of my body is experiencing misalignment. Right. And just recognizing, okay, there's something, there's something there. My inner Nina, I call it my inner Nina. You know, my inner child is pointing me towards this part of my body. And so if I could just relax the shoulders, if I could just relax this job, if I could just open up my chest a little bit,

if I could just breathe into my belly, you know, I'm going to be more likely to come back into alignment and operate from a space of response and not reaction. Right. It doesn't always work perfectly. I feel like it works for me like 76% of the time, But that's like a C plus, right. Or like a good solid C.

And so I think, you know, part of the decolonization process has to be, to release the expectation. That again, we're going to make sense out of all of our narratives from Lang with language, right? Because sometimes we have to come back into our body to figure out what the message it's trying to communicate to us. And sometimes it's just as simple as breathing through it.

Right. Moving it and dancing through it. Right. Sometimes I will just like, I'm upset. So I'm like, okay, I'm going to just turn on some music and I'm just going to dance. And I feel so much better after that. Right. Just moving my body. And so, because so many of us were conditioned to like, have to make sense out of things.

We forget that there are these other modes of expression, these other modes of exploration that we can turn to in order to process whatever it is we need to process. I like that you're really pointing out like the first of being aware of it, like recognizable one, maybe even just knowing that it can happen too, being aware of it when it's happening and three having like a plan.

And so I'm curious, are you, do you prefer Backstreet boys or are you<inaudible>? How is this even a question? If Mercedes solutio is listening to this? Sorry, I had to really dig out there. I just, I'm so glad that this comes up every time we talk, make it very clear that I have the superior tasting boy bands.

I love, I love the inside jokes and of course, that's my job. I'm going to turn it back into like the serious side. That's what you're talking about Is, is really interesting to me that we don't have to necessarily process all of our history, our trauma, all of that, like logically or out loud through words that we can process it in other ways.

Yeah. And in our email exchange, you said something about that. When we tune into our body, then it helps our kids to tune into theirs. Can you talk about that? Yeah. I think we have gotten really good about having the conversation around emotional intelligence, right. And something that we don't talk about as much as the sematic intelligence. And so I find that it's been so much more powerful for me in order to develop compassion for whatever my child is experiencing.

If she's able to tell me what she's experiencing from a really objective point of view in terms of, in terms of what's happening in her body. Right. And so she's getting frustrated with her siblings,

her siblings, God bless her. She's almost nine. And she has a three-year-old sibling and an 18 month old sibling her and just constantly in her stuff.

And so she will come up to me and say, mom, my belly is getting really tight. You know, I'm starting to feel my breathing speed up, mom, you know, I'm starting to feel my voice rise. And I was like, okay, let's turn, let's turn to those signals. You know, let's, let's turn to those signals.

You've just given me really good, good information about what's happening in your body. So if you're feeling that your breathing really fast, let's slow it down, you know, let's, let's okay. Like let's breathe together. Right. And so I'll actually breathe with her and just, okay. You know, I'm not expecting her to do it, but I'll just start doing it.

I'll just start doing it. And children mirror us when, whenever we are, you know, it's actually a much more helpful, I think for me to just start doing it than to tell her that that's what she has to start doing it. And that's part of that somatic intelligence too. Right. It's just like, I know that I have these mirror neurons and I know that if I remain in a state of integration and I just start breathing that you will model that with,

or that you will, you know, see that and, and do it too. And so it's these little pieces where I have been able to tell her, this is how I'm feeling and I'm not going to tell her I'm feeling angry. I'm going to tell her, my belly is feeling really tight right now. You know, my heart is beating fast,

very similar descriptions of what's happening in my body. And so I think that this is a step that is often overlooked when we talk about emotional intelligence, right. We don't talk so much about the somatic intelligence piece. I can't imagine how far along in my healing journey I would be. If I was given the tools to recognize what is happening in my body from a very young age,

I think a lot of us might be in a different position, I think internally. And so this is something that I've had to learn, but this is something that, because it's been so powerful for me to learn it, I want to make sure that my children have access to these tools from as young as they can be. And so, I mean,

yeah, I think it's a beautiful, you know, it's a beautiful effort on her part, but also on my part, right? Because I'm also bringing in that inner child piece again. And I'm like, you know what? I'm going to recognize what's happening within you. You know, I'm going to recognize the fact that when your mom comes over and she doesn't call you,

it feels like she's coming into your room to dump out all your drawers again, you know, like it, I want to recognize that that's the same sensation that you're experiencing in your body and that it's okay and that I'm here for you and that we can breathe through it, you know? And so I think that in, in helping my child, my external child to have access to that somatic intelligence,

I'm really doing that deeper work of healing and being able to still give it to myself and give it to my inner child. So, and really parenting has been the catalyst for a lot of that. Right. So what

works for my child can that work for them? Cool. So, yeah, So TRIBE, I've learned much from my kids and From being a parent like,

and, and somatic intelligence is one of those things that I work. I, I really struggle with. It's something that's hard for me to identify. And I feel like, you know, I mean, I meditate, I do a mindfulness meditation, and I really like, I have, there's a lot of awareness that I have. And yet it's hard for me to be able to identify like,

Oh, I'm feeling that in my nose, my ear or whatever, like my chest, my back, my shoulders, like I know it's there, but I, I have difficulty recognizing it for myself. And people have heard me say this, you anyone, anyone who's listened to other interviews we've talked about this, everyone knows, like, I don't know,

like I just try and figure this out for me. And it's, it's, it's a weird situation because I hear people talk about it all the time. So it's one of those things that I'm learning. And I have a lot to learn about that. Leslie, you know, w we could talk about, we love talking to you. We can talk to you for hours about all of this,

but we should be wrapping up here. And as we do, do you have any final words or a big ask for the folks that are here? Yeah. I just want to tell everybody that they're doing great like that, that everybody is doing perfectly when it comes to their kids, even when they mess up, you know, even as we totally blow it day to day,

like we are just the fact that you are tuning in just the fact that you are in connection with Cecilia and Jason, just the fact that you are, have made it through this conversation, you know, shows how much power and how much hope I think we all have in this new, this new paradigm, you know? And so I just want to celebrate people for,

for being here. And I think an ask that I would have is if anybody would be interested in, you know, uncovering more around decolonized, violent parenting, then they could go to my website, Latinex, parenting.org. There's a lot of information and resources on there. And that I offered the course two to three times a year. And then I also offer every parenting course.

And it's called<inaudible>, it's not in Spanish, but it's called<inaudible> because the majority of people that come into lack and experiencing are Latinex, and a lot of them speak Spanish, but<inaudible> means raising myself, caring for myself. And so that program is an eight week program and we go through the inner child, we go through developing a relationship with our inner mother or our inner parents.

Men can take it to, and then really holding the vision for what our future abuelita or future ancestor yourself, you know, is, and, and can be one day. And so I am in the middle of that program now, as we're recording and it's really just beautiful to witness people's healing journeys and yeah, and, and I think it requires a lot of patience,

right? And so we can't have these rigid expectations of ourselves to have it all figured out. And so, no, I just hope that people will reach out for support when, when they sense that they need it. Awesome. Leslie, thank you for that. We'll, we'll include a link to, to that here in the speaker notes. And,

and I would encourage folks to not have to try and do this all on your own. Find someone you connect with, you know, Leslie has, would be a great guide for that. And so consider that. And Leslie, thank you for being here, sharing with us, talking to us it's as always great talking to you and thank you for all the work that you're doing for parents and for kids.

And we'll be in touch with you again soon. Okay. Bye bye-bye.