



## 213: How to Make Embodied Decisions with Dr. Hillary McBride

I'm Emily P. Freeman, and welcome to The Next Right Thing. You're listening to episode 213. This is a podcast about making decisions, but also about making a life. If you struggle with decision fatigue, chronic hesitation, or if you just need a few minutes away from the constant stream of information and the sometimes delightful, but also distracting hum of entertainment, you're in the right place for discerning your next right thing. What do you do when you feel like your decisions are running counter to your bodily experience? How can you know when you're living a disembodied life? My guest today has asked and answered these questions and more in her years long work as a psychologist, a researcher, an author and a teacher.

Dr. Hillary McBride is the author of the new release, *The Wisdom of Your Body*, where she writes about what it means to find healing, wholeness, and connection through embodied living. I'm grateful for the opportunity to sit down with Hillary, not only to ask her my questions, but to pay close attention to the questions she poses as well. They may be questions you've had to, but either haven't found the courage to ask, or the language to articulate them. As we continue to discern our next right thing, Hilary encourages us to refuse to see our body as simply this thing that carries our minds around, but is actually a vital player in our decision making capacity, listen in.

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Well Hillary, welcome to The Next Right Thing. It is an absolute pleasure to have of you today. I would love to begin just by asking you to tell us in as many words as you like, a little bit about you and the work that you do.

Dr. Hillary McBride:

Where should I begin? I'll start with my credentials, because they're a way of orienting you to my work in probably the quickest way possible, but I'm a registered psychologist. And what that means is that I teach at the university, I have a private practice, I write, I research often because there's a more public element of my work than I'm speaking about things that I do too and trying to translate things that I've learned in the academy related to mental health and wellbeing through accessible means, so that we those of us who are living our daily lives can benefit from this vast storehouse of knowledge that is often kept in the ivory tower. My interest is knowledge translation related to my academic specialties in addition to sitting with people and being a therapist.

And the reason why I do that work is I mean a few fold. One, I think it is the most empowering thing ever to be in therapy and discover that you are not bad, and that there is goodness in you. And that on the other side of this pain, there can be life and vitality and connection and meaning, because I've experienced that.

That's been my journey as a client, as someone who's been to therapy to work on my own stuff. And it feels like really the greatest gift that I could ever get in the whole world to be with people, while they're on that journey. I feel so lucky to be trust. It feels like such an honor. And then I think the other side of it too is I had some really bad therapy as a patient.

And as people will say, "Nothing will teach you what you're calling is like watching someone do something poorly and realizing oh my goodness, I could do that better, or that needs to be done differently because it's wrong the way, that that it's happening." I think of this mix of feeling having been in the seat of the patient and felt it go horribly wrong has been something that has instructed me towards what has been important for me, realizing that this crucible that the space that you enter into with someone when they're working through and navigating the places of pain and suffering and meaning and curiosity in their life, that's incredibly precious and it needs to be handled well skillfully and honored for what it is.

So, that I mean is a really broad scope of my work. I'm more than happy to answer any other space specific questions you have around that, but I hope that gives you and your listeners an overview to who I am.

Emily:

Well, your work reminds us that in your words, the body tells the truth the painful parts, the joyful parts, and everything in between. For those who might be new to this language, could you share with us what are some signs that we are living disembodied?

Hillary:

Oh, okay. I mean again, what a heavy hitting question here. I think it's so important that I'll try to do justice to the question here because it feels like such an important one. I think all we have do is look around at the systems that we're in. I mean that's one way we look out, and we see why are we taking advantage of the earth's resources? Why are we hurting each other in the way that we are? Why are we living such lives that feel like they're the only way to live, and yet they cause us so much pain? I think about the number of people who they buy a house in one area, because it's where they can afford to buy a house, but then they have to commute two hours to get to work to sit at a desk job, to make money to pay for the house.

There's all of these interconnected systems. I mean not to mention colonialism, and the way that all of these different isms impact the social fabric that we exist in, I think those are some of the things that can start peeking our curiosity around what's going on here? Why is it that we are so fragmented from each other? And I think ultimately, what that does is it returns us back to the fact that we are fragmented from ourselves. We can also look in, looking out and looking in. When we look in, I don't necessarily mean that in terms of like looking at the state of our hearts or the quality of our thought life, although that can be an important part of it too, but looking actually really in at what does it mean to be a body in this day and age? Why is there a chronic pain epidemic?

Why is it that we have mental health issues that are skyrocketing the more we are sitting on our smartphones, instead of going outside to get fresh air? What is happening to our ability to feel feelings, and why is it that there's something that the research is telling us about emotion regulation and relational satisfaction, and school success and job outcomes? And yet many of us are still finding we don't know how to feel our feelings or do that. Well, what about the people who are reckoning with conversations

around sexuality that create extreme dissatisfaction in their sexual relationships as adults, but they realize they still have inside of them this deeply embedded narrative that my body is bad, pleasure is bad, it's sinful, this is not okay?

I think that when we start to look at the pointer or when we start to look at some of the things in our culture that I think we're seeing as epidemics, or we're seeing as health concerns, or we're seeing as social justice concerns. If we boil them all down, what I argue is that the root of them is actually this disembodiment. And we might say that how is that connected to things like social justice, or mental health when we think about our bodies as just this thing that carries our mind around? And the fact that we don't see the connection between all of those is actually proof of our disembodiment itself.

The fact that we don't see the body as the place where our existence happens and consequently, the place where we need to live our lives from and where we need to spend time really learning to speak the language of our own bodies. And then as a result, protecting and honoring the bodies of others in a way that helps us create new social fabrics, I think that our inability to see the bodies connected to all of these things is one of the symptoms of disembodiment.

Emily:

For the last four years, I've been talking and teaching some about the ways we make decisions. I think the point of end decision reveals a lot about us. It reveals what we're afraid of when we hesitate to make a decision. And I've also found for me personally the power of reflection and embodiment when we consider our own next right thing are both really powerful indicators in our decision making process, but one thing I've noticed over the years, over and over again in the ways we talk about making decisions, it's extremely cognitive. Weighing options, often our language in moving forward and thinking about, "Well, what's my next right thing here," it's almost always talking about making up our mind.

And we often think well why is decisions come from wise thinking? We make up our mind, or we change our mind and that could be big decisions, little decisions. I'm curious to hear from you, there's a long segue to a question, what are we missing? What do you wish people knew about discernment and decision making and the body?

Mm-hmm (affirmative) yes. It is scientifically incorrect to believe that emotions interfere with our decision making. In fact, we know from all of the empirical evidence about damage to emotion centers of the brain, that when a person is unable to access a felt sense of something internally, a felt sense of like the desire or the draw or the longing or the fear that's going on for them, they're actually functionally unable to make decisions. We know that you actually need emotion to make not... even sound decisions, to make decisions at all. That's what the research shows us. And what most of us haven't graduated beyond, if we know that emotions are important on some level is that emotions are actually a bodily process.

Emotions are not just the cognitive labels that we put on them. They are this experience, this physiological experience of sensation, moving through us that allows us to lean in one direction or the other, to move towards what feels good, to move away what feels scary for us. Now, most of us don't have the awareness of how these things are happening in sequence internally in a neurophysiological way, but often what we realize is that emotion is there leading us towards a decision. And then we come up with a really good cognitive story for why we made that decision after the fact, there is just so much evidence for this, but some of the most popular studies or the most well reported studies or frequently referenced studies show

us that you put people in a room with posters that are basically the same.

And you say like, “Pick a poster,” and they’re like, “I don’t know, let’s pick this one,” right? They’re just abstractly picking something or so they think. And then after the fact when you ask them why they pick that poster, they say, “Here are all these reasons. It looks great in my home. I really like the color scheme.” And they have these really good narratives that have been constructed after the fact to make sense of what was otherwise this felt intuitive decision making process. We need the bodily awareness, at least we need that something inside of us that feels to be able to lead us in one direction or the other.

When I think of the substrates of decision making and emotion, I think about how it’s essential for emotion to be there when we are making survival based decisions, when we are making something that is a make it or break it. And most of us have an experience of this. We stand on the corner. We see somebody about to step off the sidewalk, and there’s a bus rushing towards them. Without hesitation, we reach out and grab that person. We pull them back onto the curb, and we know that we don’t actually have to think about that to happen. It is instinctive. Our body knows how to keep us and our kin safe. It’s just part of our survival as species, it’s how we’ve gotten here through however many millennia.

There is on some level I think for many of us this instinctive awareness like okay, our bodies are part of how we move through the world and make decisions, and yet where that can break down for many of us is when we are having to make more nuanced decisions, or it’s not as clear, is it survival or not? Maybe it doesn’t feel that obvious to us when we are trying to pick which job to do, or there’s competing fears right? It’s the bus isn’t necessarily the fear. The fear is will I hurt my family if I make this choice, or do I want to make this choice because it feels good for me, but not so good for somebody else, or there’s risk or loss no matter what.

Our ability to make really good choices to do this decision making process well allows us, or demands really that we start to pay attention to this other territory of being human, that is foreign or forbidden to many of us the bodily knowing. It’s incredible how at times... I mean I don’t want to G you this to anyone who’s listening that it will be 100% of the time functional for you, because there’s lots of things that depend on this. But if you ask somebody, “Do you want this,” their body will lean towards the something that they want. We are wired as bodies to motivate us towards what feels good, what we want, what we need, and lean back or away from what feels scary or doesn’t feel good for us.

All you have to do is put something that a person despises or evaluates as disgusting in front of them. They’re going to pull their neck back and their head back, and they’re going to be able to say pretty authoritatively, “I am not interested in that,” but the body will say it first before the words do. We need to start paying attention to where our body is leading us. Are we moving towards or away from things? When we think about that job, when we think about that relationship, what happens inside of our bodies, but here’s where it gets a little more complicated and I wish it was as easy as saying listen to your body. We are meant to be an integrated human.

We’re meant to be an integrated human that says, “I can pay attention to all the information inside of me.” Because sometimes when we’re trying to make a decision, we get a fear response. We get all this activation inside of us that says that’s dangerous, but here’s where the mind comes in. We have to evaluate that reaction and say, “Is that about right now or is right now reminding me about something in the past that was dangerous?” I need to be able to evaluate, “Okay, the fear response is there. I’m noticing the

emotion. I can feel it in my body. It's very loud. Is it a real threat? Is it a perceived, or is it a remembered threat?"

And being able to tell the difference between all of those things is the difference between saying, "Okay, anytime I'm afraid, I'm going to make a decision to avoid that. I'm going to move away from what's happening," versus, "Oh, this is a chance for me to engage in some healing work, a therapeutic activity of sorts. I can move toward It's the thing that feels scary, not because it's dangerous now, but because it was dangerous. And my gut, my body is reminding me that it was, but it's not now necessarily."

So, what do I need to support myself then through this, so that I can feel the fear and move forward in my life, but our ability to make sound decisions requires this integration of body that many of us have happening on a foundational level, but aren't aware of enough that we can then sort with our mind and do the cognitive pieces to say, "Okay, I notice that sensation and I know what to do about it."

Emily:

It is it a real threat? Is it a perceived threat, or is it a remembered threat?

Hillary:

Mm-hmm (affirmative).

Emily:

Listen, that right there is so powerful. I love how you brought in the integrated part. The role that our mind does play, I think that's where we've gotten ourselves in trouble is that we want to parse out listening to the body, paying attention to the body is not to the exclusion of all the other parts.

Hillary:

Right.

Emily:

That's how we got ourself in trouble in the first place, is we did that with the mind.

Hillary:

Right.

Emily:

I love bringing all that together. If you're listening and you're new to paying attention to your very body, to walking this path of embodiment as Hillary has so eloquently put, I want to bring to the fore, if you will, some invitations that you lay out in your beautiful book, *The Wisdom of Your Body*. And you talk about five invitations, things to say to ourselves in an effort to walk this path of embodiment. And they're quite simple phrases, but I'll say the phrase to you, your own words. We'll see how this goes, right?

Hillary:

Okay.

Emily:

It'll be a fun little game we'll play, but I'd love to say the phrase and then you fill in the blanks for us. How does that sound?

Hillary:  
Great.

Emily:  
The first is this is my body.

Hillary:  
Being able to say this is my body is a way to re-inhabit ourselves in a way that a reminder, a daily reminder hopefully of our ownership of ourself. Because for many of us, the story around our bodies is that it's not our body. It belongs to someone else. It belongs to the person who has the most power in the room. It belongs to the system within which we were told stories about who is good and who is bad. It belongs to our parents. It belongs to our partner. It belongs to fill in the blank here, the person we desire, the person that we want to desire us. So, being able to say this is my body is a reclamation of the space that we take up in the and reminds us that it is ours, the space is ours.

This I am entitled to ownership over all of the... I'm running my hands over my body as I say this, all of the territory that I take up. And that means not that my body and how I use my body doesn't have an impact on other people and that it don't have to be about that, but what it means is I am responsible to myself then. If this is me, if this is mine, then it's important for me to be in relationship in a loving, caring, and attentive way with this whole dimension of sensory experience of being human.

Emily:  
All right, I've got another one. All your words. My body and my mind can be friends.

Hillary:  
Mm-hmm (affirmative). Many of us think that our bodies are our enemy, that this flesh that we exist in is somehow this obstacle that needs to be overcome and our ability to say no, no, no, the self inside of me is integrated and in relationship with itself in a mind and body kind of way. Well, one, it's factually true. This is what we understand in the science to be the way that the human is designed and constructed, to be mind and body in constant dialogue, but what allows us to do is it allows us to turn towards ourself using the skills of friendship that many of us have employed in other areas of our life.

Most of us know how to be friends, make friends, keep friends, repair relationships when there has been a broken heart, or when there has been a rapture in that felt sense of safety in the friendship, to being able to say oh my mind and my body are friends helps us utilize a framework that we already know how to, like spending time together and saying I'm sorry and tell me how your day was, and all the things that we say when we are learning to be friends, or building robust friendship with someone. If we're trying to build mind-body connection, it doesn't have to feel like this foreign language that we don't know. We can use skills that we already have to be able to help us knit and stitch together our internal world.

Emily:  
Such simple things, but so foreign in many ways to think of ourselves as being our own friend.

Hillary:  
Yeah.

Emily:

It's really beautiful. Okay, here's another simple phrase with a lot of nuance. My body is a resource.

Hillary:

Mm-hmm (affirmative). Many of us have learned to believe that our body is an obstacle to living a life. It's our pain, it's our age, it's our size, it's our... Whatever the story is we've been told my body is not enough for me to feel safe, be happy, be connected. And what often goes along with that is I need to change my body, so that I am happy, loved, et cetera. What I want to do is flip that and remind us that there is actually all sorts of information that's already available in us about how to move through the world that's waiting for our attention. We don't have to change our bodies to be wise or good or lovable, that our bodies have everything inside of us to help us move through the world in a way that is wise and connected and loving and just.

We have that inside, but most of us haven't learned how to use that information. Instead of seeing our body is a liability, I want to see our body as this well of information, well of wisdom that we can tap into. And one of the examples for that is what we talked about already, learning to feel emotion, learning to be with emotion in a way that helps us make decisions well, that honor our values and our past and our future. So, our body can be a really important part.

In fact, I would say it's an essential of us living well, but it means building on these two principles already whoa, this body is mine and I got to get to know myself, and maybe I can do that by being friends with myself and my bodily self to start to learn what information to pick up what to do with it, and then how to use this information to resource myself in the world.

Emily:

What about my body is a resistance?

Hillary:

Mm-hmm (affirmative). For many of us, our bodies have been places of pain socially. We have felt because of how our identity intersects with how body hierarchies are created in our western colonial, white supremacist, heterosexist, patriarchal culture, I mean those are all ways that bodies have been pitted against each other, which is superior and which is inferior. Our bodies as much as we need to be as sensitive to and aware of those dynamics and thoughtful about how we want to engage with space, knowing what is actually a safe place to push some of the boundaries, it's important for us to recognize that when we show up in spaces as a body, where our people like us haven't been before, it can be a revolution for the people who are watching the way that power has distributed change.

And a good example of that is Kamala Harris, right? All of a sudden, little girls everywhere and little people of color everywhere are looking at leadership in the United States and are saying, "That's possible a body that looks like mine can be in a position of leadership." For her to be in that place is a resistance of this hegemonic masculinity and the way, so that power has been distributed that other people who look differently can say, "Wow, power is accessible for me too. We can distribute it amongst us." So, being in different spaces as a body can signal to other people you can be here too.

The other piece of it is when we are thinking about ourselves as perhaps those of us who identify with and are aligned with dominant culture, how do we use our bodies in such a way that it signals to other bodies that look differently, your body is welcome here? Who are we aligning with? How are we speaking

up? What are we doing with our emotions? If somebody is saying, “Hey, they want to talk about a racial justice issue, and we notice ourselves getting all flustered and we want to silence them, because it’s uncomfortable for us,” being a person who has more power in as it’s deferred or as it’s conferred socially, we are responsible for regulating our emotions.

We’re going, “Ooh, that’s challenging for me to hear because it means I need to do something differently, but it doesn’t mean that I’m actually unsafe, and it doesn’t mean that you should stop talking about what you’re talking about,” but we can only shift power in that way if people on both sides of the equation are aware of how bodies are implicated in conversations of social power.

Emily:

Man, that’s good Hillary and it’s also so it shines such a light on the way we move through the world is so influenced by what’s happening internally and often show going on our faces, showing in our emotion in ways that we just think this is just the way it is. But in fact, we can be self-reflective. And then like you said, are responsible to regulate, so that we can move through the world in a way that’s generative for people we encounter. It’s really powerful. Okay, I have one last statement. My body is a sanctuary, tell us more about that.

Hillary:

Yeah, I think about sanctuary as the place that we encounter, the divine, the meeting point to the dwelling place. And for many of us, we’ve been told that our body is the obstacle to that, that we need to leave our bodies to transcend, to get into some a heavenly realm, or even we have to leave our homes. We have to leave the location where our bodies are existing to go experience something holy or sacred, instead of seeing that our bodies are the place where the holy can be. Our bodies are a place where sacredness dwells, which has implications for the point that we just made.

If bodies are places of sacredness, the place where the holy, the divine, the source, the creator, whatever language people want to use, if our bodies house that, then we have a responsibility to take care of other bodies and we have a responsibility to care for our own, but also we can feel connection to everything, and what is ultimately good in a capital G sense or ultimate love in a capital L sense in each breath. We don’t have to escape our lives to be refined. We don’t have to escape our lives to experience what is happening right now as magical, mystical, beautiful that we can through each breath, through the feeding of ourselves and each other, through the bearing of children, the caring of children, the daily tasks that we have been told are mundane and need to be over for us to get to some other spiritual practice.

This is where in our day to day, we can experience the goodness of love, the goodness of God.

Emily:

I have one final question, but I have a pre-question. Okay, I have two questions.

Hillary:

Okay.

Emily:

Let’s do it that way. If someone’s listening and they are currently holding a decision in their minds, they’re trying to move through the world, move through their day, but that that’s the thing about an unmade decision is it demands your attention.

And oftentimes, we rush to a solution or a decision just to get it off our back, which is not the best motivation for making decisions, but I'm curious with all of your beautiful work that you've done through so many years, and I don't want to simplify it in any way, but do you have a... We're talking about the next right thing and if someone has a decision to make in light of everything you've just shared, do you have a here's something the first thing to consider, or I even hesitate to say a first step when you're thinking about paying attention to the body's role in our decisions, in our discernment, and the way we move through the world, but maybe a first movement might be a better way to say that.

Hillary:

Oh, yeah, something that I often do with clients, or when I think about this in my own life is to look at distress and distress tolerance because often, we'll make decisions like you said to get the decision off our back, but also because sitting with the time that it takes to make the decision feels uncomfortable, or we make the decision to do what is in a way most avoidant of distress, and not necessarily always the best choice for us.

Emily:

Yes, right, right.

Hillary:

The ability to say I want to make a choice, that's hard, that's going to be painful, but is most in line with my values requires us to have the courage to stay with all the feelings that are going to come up to do the hard thing.

Emily:

Yes.

Hillary:

What is my level of distress tolerance? How can I learn to stay with distress, stay with grief, stay with sadness, stay with fear so that I can honor what those feelings are telling me, but like we talked about earlier, can recognize if maybe they're not reasons to make a different choice, but my ability to know I can make a choice that most aligns with who I want to be as an integrated person mind and body, sometimes means I make choices that are right, that are very painful to make. And to be able to think about it in that way requires us to know I can hold the distress that will come from making this choice, and I don't have to make choices to avoid it.

So, anything that we can do to hold distress and trust that we can be with the pain of the right choice allows us to stop making choices because of what feels the least painful and allows us to make the choices that are actually the most right for our life.

Emily:

I'm adding another question. Would you say that sometimes people confuse... I think a lot of us are chasing a sense of peace and that's the way we follow a decision. Like, "Well, I don't have a peace about it," and so I've heard people use that phrase. They're avoidant of that tension that you're talking about. Then they call that's my next right thing, because that's where I feel a peace. Have you seen that where someone might compromise the deeply right thing, because they want to do the thing that feels a little bit more comfortable?

Hillary:

Yeah, and being able to discern between what is a peace about something and what is like a dissociate of artifact of us trying to get away from something that's hard, and so we feel relief because we're avoidant-

Emily:

Yes.

Hillary:

... which is actually like how the anxiety cycle works for most people in our colloquial understanding, we don't have an awareness that anxiety actually, or the what we confuse with fear often, but this anxiety responsive activation is fueled by us leaving or withdrawing or avoiding things that are scary for us, which serves to only increase our anxiety around it when we approach that thing again. We confuse the relief of leaving with the right thing to do, and we don't realize that it's actually our body getting a break from the anxiety of facing the thing that we learned was scary, but isn't scary. And the classic example of this is social anxiety, going to the party.

We go, it feels terrifying, we leave, we feel better, but it proves to our nervous system can't handle the party. When we go to the party again, it feels even scarier which means it feels even better when we leave, but it doesn't mean that it's the right thing to go, to leave I mean. Being able to tell the difference between what is the relief that comes from my avoidance and what is actually peace is a whole other life's work to be able to feel into your body, because they will show up differently if you hold them side by side. If you know those sensations enough and you're familiar with them enough, you will be able to tell the difference.

But for most of us, we don't have a fine tooth comb that we can move through those different sensations to be able to tell, "Oh, here's the difference between the two of them." So, it's very easy to confuse them.

Emily:

I'm glad you said this is a whole life's work because as I'm listening to you talk, I know that the listeners are going to rewind that, number one and number two are going to want like, "How do I know the difference?"

Hillary:

Yeah.

Emily:

But to say, to give that the reminder that this is a slow, but deeply important work, it's worth our time to discern this difference. And I will say a fantastic place to start is with y'all with Hillary's book, *The Wisdom of Your Body*. I just think that want some guidance in beginning to tease some of these things out, what a wonderful accessible place to start. Okay, I have my final question. This is one that I ask all of my guests. It's seldom that I have guests, but when I do, I always like to ask the same question and there's no wrong way to answer. So, I'll preface it that way.

Hillary:

Okay.

Emily:

You can answer personal, you can answer professional, you can just answer in general, but Hillary, I would love to know what is your next right thing.

Hillary:

Lunch. After we're done with this interview, I'm going to have lunch.

Emily:

That's a very embodied and aware answer.

Hillary:

Right, and I'm looking outside And I think I've been inside for most of the morning. I've got a little baby girl. I think her and I are going to have some lunch, and we're going to go out for a low walk. I won't worry about anything that happens after that, that's for later. Right now, lunch and a walk.

Emily:

That's a lovely next right thing posture, I love it.

Hillary:

Thank you.

Emily:

Hillary, thank you so much for your time. I've loved every minute of it.

Hillary:

Thank you. It's been such a joy to be with you today.

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Thanks for listening to episode 213 of The Next Right Thing. I hope this not so simple, but extremely important practice of listening to your body can be just one more rung on the trellis upon which your rhythm of life can continue to grow. Because while it's true this is a podcast about making decisions, you know the bigger truth is that our daily decisions are making our lives. As always, you can find me on Instagram, @emilypfreeman or online at emilypforman.com. You can find our guest today, Dr. Hillary McBride on Instagram @hillaryliannamcbride. That's Hillary L-I-A-N-N-A McBride or online at hillarylmcbride.com. Her book, *The Wisdom of Your Body: Finding Healing, Wholeness, and Connection Through Embodied Living* is available wherever you buy your books.

In closing, I want to read you a few words from that beautiful book in Dr. Hillary McBride's own words. "The body is where life happens, both the beautiful and the painful, our individuality and our relationships, the now and the past, but many of us have forgotten ourselves as bodies. We did so in order to survive the pain or to be compliant, but in the process, we left behind so much of the beautiful. We cannot leave one without leaving the other. At best, most of us have a conflicted relationship with our bodies, forgetting there is more to being a body than our appearance or tolerating that appearance. At worst, the stories we tell ourselves are ones of shame, hatred, frustration, confuse, or indifference, but there is another way. Thanks for listening, and I'll see you next time.