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I acknowledge the use of Duck.ai [<https://duck.ai/>] on February 20<sup>th</sup> – March 13<sup>th</sup> to check my spelling, my grammar, and referencing.

I used the prompt(s):

1. Please check my spelling
2. Is the grammar here correct?
3. Does this citation conform to Cite Them Right referencing rules (Harvard referencing style)

I confirm that I have not presented any AI generated text as my own work

I confirm I have copies of my drafts, notes, and other resources I used before, and after the use of AI tools which I may be asked to provide in evidence

Photo: Pexel.com / Christina Morillo



# A Reflexive Exploration: Practitioners in Coaching, Training, and Facilitation

March 5<sup>th</sup>, 2026

ECED7007  
2311241  
Assessment No.: 2

1. Welcome to this presentation entitled 'A Reflexive Exploration: Practitioners in Coaching, Training, and Facilitation'
2. Before I continue, I want to underline that I have numbered the text in my script because I am neurodivergent and it makes it easier for me to orient myself as I refer to the notes in the script.
3. That being said, let us begin.

Photo: Pexel.com / Christina Morillo



## Topics

1. Opening, Topics, and Objective
2. Practitioner Context: a Chronology of my Work Setting and the Influence of Political Ideologies on Learning and Organizational Development
3. CRAL Process Tool (Roche, 2022)
4. Positionality
5. Critical Incidents: Overview
6. Critical Incident 1: What Stories Do I Tell?
7. Critical Incident 2: Reproducing Patriarchal Assumptions
8. Recap and Conclusions

We will cover the following topics during this presentation:

### Topics

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Photo: [Baptista Ima James](#)



## Objective

Explore how practitioners who work in organizational development as coaches, trainers, and facilitators can create equitable and inclusive spaces in landscapes shaped by neoliberal managerial governance and institutional power through the practice of **Critical Reflective Action Learning (CRAL)** (Roche, 2022).

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1. The objective of this presentation is to explore how practitioners
2. who work in organizational development as coaches, trainers, and facilitators
3. can create equitable and inclusive spaces in landscapes
4. shaped by neoliberal managerial governance and institutional
5. power through the practice of **Critical Reflective Action Learning (CRAL)** (Roche, 2022).

Photo: Pexel.com / Christina Morillo



## Topics

1. Opening and Topics
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8. Recap and Conclusions

2.  
Practitioner  
Context

1. Let's move to our next section
2. By looking at the practitioner context under examination in this presentation.
3. We will do this by first going through the chronology of my work setting and
4. exploring the influence of political ideologies on learning and organizational development
5. in my work setting.

Photo: Baptista Ima James



- Most of the work I do is in the field of international development and cooperation.
- I started working in my current field in Germany in 2009.
- Back then, the international development and cooperation context was dominated by three agencies.
- Due to contractual obligations around confidentiality, I will name these agencies **Agency 1, Agency 2, and Agency 3.**

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Practitioner  
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## AGENCY 1



2.  
Practitioner  
Context

1. Let us start with Agency 1.

Photo: Hanna Pad



### Agency 1:

- Ideology: Ordoliberalism, a German form of neoliberalism (Horn, 2022).
- ‘Ordoliberalism aims for a strong state based on an ethical and juridical-political order to ensure that competition happens smoothly in a capitalist, free market society’ (Ortega-Urebi and Kim, 2022, p. 4).

2.  
Practitioner  
Context

1. The ideology driving Agency 1 was ordoliberalism, a German form of neoliberalism.
2. ‘Ordoliberalism aims for a strong state based on an ethical and juridical-political order
3. to ensure that competition happens smoothly in a capitalist, free market society’ (Ortega-Urebi and Kim 2022).

Photo: Lukas Blazek



### Agency 1:

- Governance applied managerial, quantitative processes to its projects (Moore, 2019).
- Efficiency in project implementation was a priority (Klickauer, 2015).

#### 2. Practitioner Context

1. On a governance level, Agency 1 was driven by managerial , quantitative processes to its projects (Moore, 2019).
2. Efficiency in project implementation was a priority.

Photo: Lukas Blazek



## What is Managerialism?

- Managerialism:
  - use of simple management methods in work settings, society, and businesses.
  - running processes in any field should be managed in the same way as a business.

(Klikauer, 2015).

2.  
Practitioner  
Context

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### 1. What is Managerialism?

2. 'Managerialism defends the use of its simplistic managerial methods
3. across all fields of work, community, and capitalism based on an ideology
4. deemed superior, specialized training, and the unique managerial expertise
5. required to operate public institutions and society as if they were corporations' (Klikauer, 2015, p.1105).

**AGENCY 2 ...**  
**...driven by several political ideologies**



1. Let us now examine Agency 2,
2. which was driven by several political ideologies

Photo: Lukas Blazek



## Agency 2:

### Ideology 1

- Ideology: Social Democracy
  - Supports market mechanisms with state intervention for growth (Britannica, 2016).
- Economic and Employment Promotion  
(Beys, 2026)

2.  
Practitioner  
Context

1. **The first political ideology driving sections of Agency 2** was Social Democracy,
2. which supports market mechanisms with state intervention for growth (Britannica, 2016).
3. For example, one Agency 2's areas of focus was Economic and Employment Promotion (Beys, 2026)

Photo: istock



## Agency 2:

- Ideology: Environmentalism  
→ Focuses on sustainable resource use and ecological preservation. (Elliot, 2018)
- Example: Rural Development and Resource Management (Beys, 2026)

2.  
Practitioner  
Context

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1. **Agency 2's** second ideological driver could be said to be environmentalism (Elliot, 2018)
2. Environmentalism as an ideology focuses on sustainable resource use and ecological preservation. (Elliot, 2018)
3. For example: One of Agency 2's fields of action was rural development and resource management (Beys, 2026).

## AGENCY 3



2.  
Practitioner  
Context

1. Let us now move on to Agency 3

Photo: Baptista Ima James



### Agency 3:

- Also liberal and democratic values
- Education and training as tools for development (Beys, 2026)  
→ Critical pedagogy (Fiala, 2023).

2.  
Practitioner  
Context

1. **Agency 3** was also driven by liberal and democratic values.
2. However, as Agency 3 was training organization for the international cooperation and development context, education and training were seen as tools for development (Beys, 2026).
3. When I started working at Agency 3, critical pedagogy was one of its approaches, especially in the development sector (Fiala, 2023).

## AFTER THE MERGER



1. After the merger of Agencies 1, 2, and 3...

Photo: Yan Krukau, Pexels



### **After the merger...**

- Agency 1's neoliberal and managerial culture took over
- Gradual phasing out of grassroots projects
- Top-down management approaches were implemented
- The new norm...

...Efficiency via:

→ Measurable outcomes

→ Standardized processes

(Klickauer, 2015)

2.  
Practitioner  
Context

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1. Agency 1's neoliberal and managerial culture took over
2. A phasing out of grassroots projects over 5 years took place
3. Top-down management approaches took precedence over other approaches
4. The new norm slowly became efficiency via measurable outcomes and standardized processes (Klickauer, 2015)

## IMPACT ON MY WORK SETTING



1. This shift impacted my work setting in several ways

Photo: Baptista Ima James



- Since 2017, when Agency 1's ideology became dominant,
- I have felt a dissonance with the ideological culture imbining the organization
- I view some of the agency's implementation methods critically.
- Focus mostly on quantitative targets (Özdekin and Göçe, 2025)
- Pressure to perform  
→ High-performing freelancers attract projects

2.  
Practitioner  
Context

19

1. Since 2017, when Agency 1's ideology became dominant,
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3. I view some of the agency's implementation methods critically.
4. They tend to focus mostly on quantitative targets (Özdekin and Göçe, 2025)
5. Pressure to perform  
→ High-performing freelancers attract projects

Photo: Baptista Ima James



### Critical Position

- I am taking an increasingly critical epistemological position as I reflect on my work setting and the world in general.
- In early March 2026, I rediscovered an adapted tool for decolonizing coaching supervision by a colleague from the Association for Coaching (2019), Charmaine Roche:

→ **Critically Reflective Action Learning (CRAL)**

(Roche, 2022).

2.  
Practitioner  
Context

20

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Photo: Pexel.com / Christina Morillo



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8. Recap and Conclusions

3.  
CRAL Process  
Tool

1. Let us now move on to an overview of the CRAL Process Tool (Roche, 2022).

Photo: animascoaching.com



**Roche (2022):**

- Roche supports Cushion's (2014) assertion that reflective practice can develop into a closed system, even in the presence of a reflective partner, which reinforces existing knowledge according to the norms of the coach or supervisor, thus perpetuating social practices and preconceived ideas.
- Additionally, individualism serves as a mechanism that separates reflective practices from the socio-cultural and political contexts that affect them.

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CRAL Process  
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22

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6. that separates reflective practices from the socio-cultural and
7. political contexts that affect them.

Photo: animascoaching.com



**Roche introduces what she terms Critically Reflective Action Learning (CRAL) (Roche, 2022):**

- Roche emphasizes critical reflection for social equity, which aims to transform ‘normative assumptions, interactions, policies, and practices’ (Roche, 2002, p. 39), drawing inspiration from Brookfield (1998), Corley and Eades (2006), and McNiff (2011).
- CRAL highlights the need to recognize biases from personal and professional identities.
- The tool also stresses the importance of considering ethical and moral frameworks in reflection (Pedler et al., 2010).

3.  
CRAL Process  
Tool

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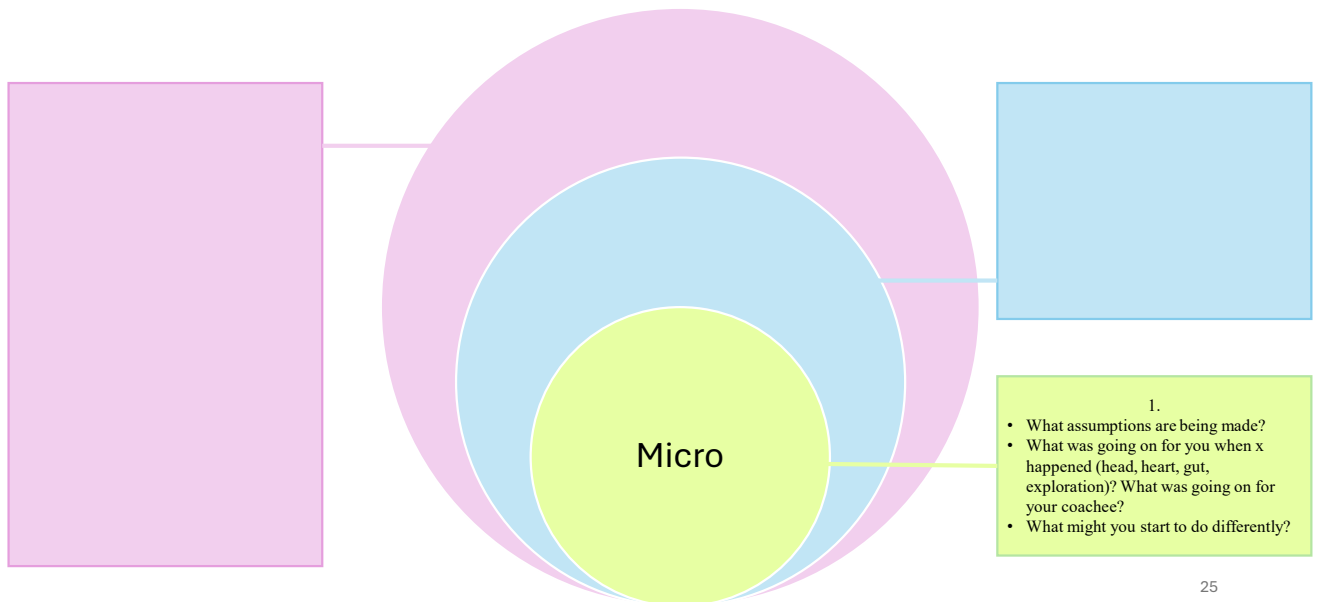
## CRAL PROCESS TOOL



1. Let us now go through the Critically Reflective Action Learning (CRAL) Process Tool (Roche, 2022).

## 1. Motivation for Choosing this Topic

CRAL Process Tool (Roche, 2022, p. 41)

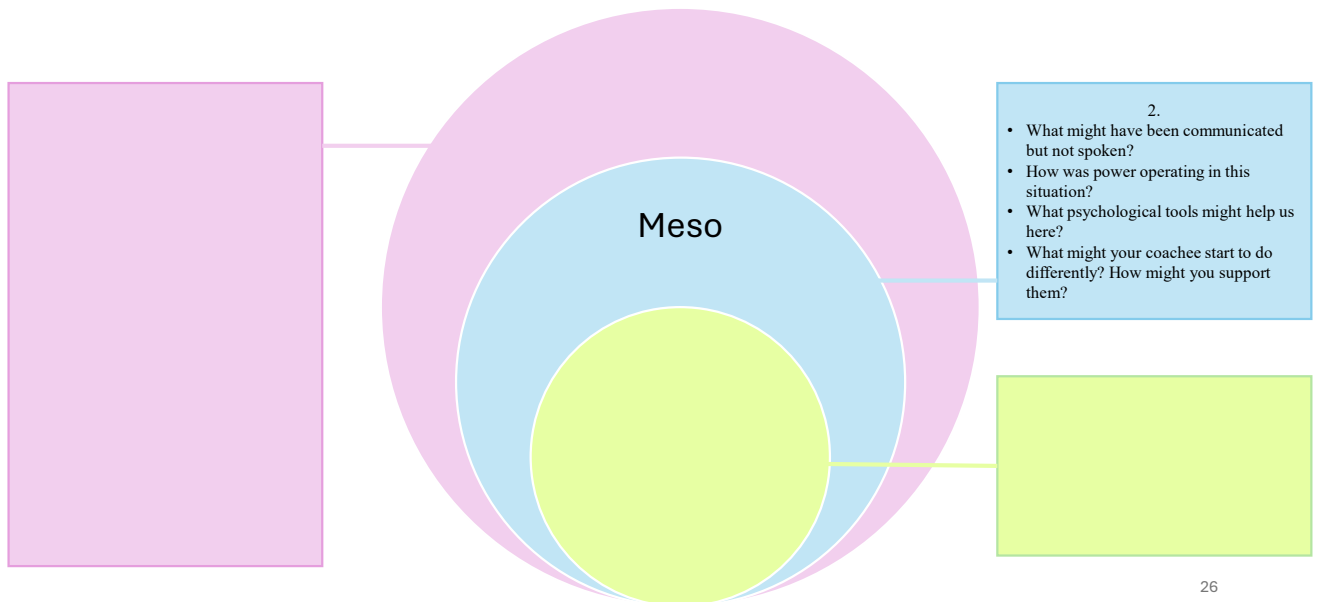


1. The first level is the Micro level. Guiding questions when reflecting at this level include:
2. What assumptions are being made?
3. What was going on for you when x happened (head, heart, gut, exploration)? What was going on for your coachee?
4. What might you start to do differently?

(Roche, 2022, p. 41)

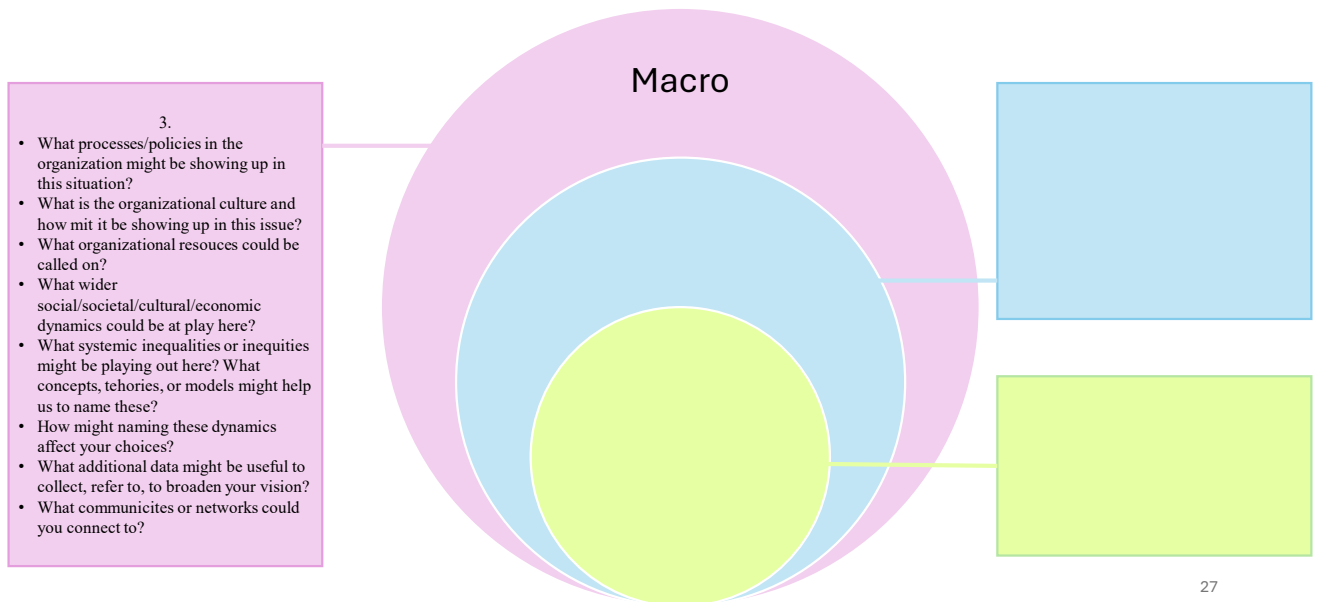
## 1. Motivation for Choosing this Topic

CRAL Process Tool (Roche, 2022, p. 41)



1. The second level is the Meso level. Guiding questions when reflecting at this level include:
2. What might have been communicated but not spoken?
3. How was power operating in this situation?
4. What psychological tools might help us here?
5. What might your coachee start to do differently? How might you support them?

(Roche, 2022, p. 41)

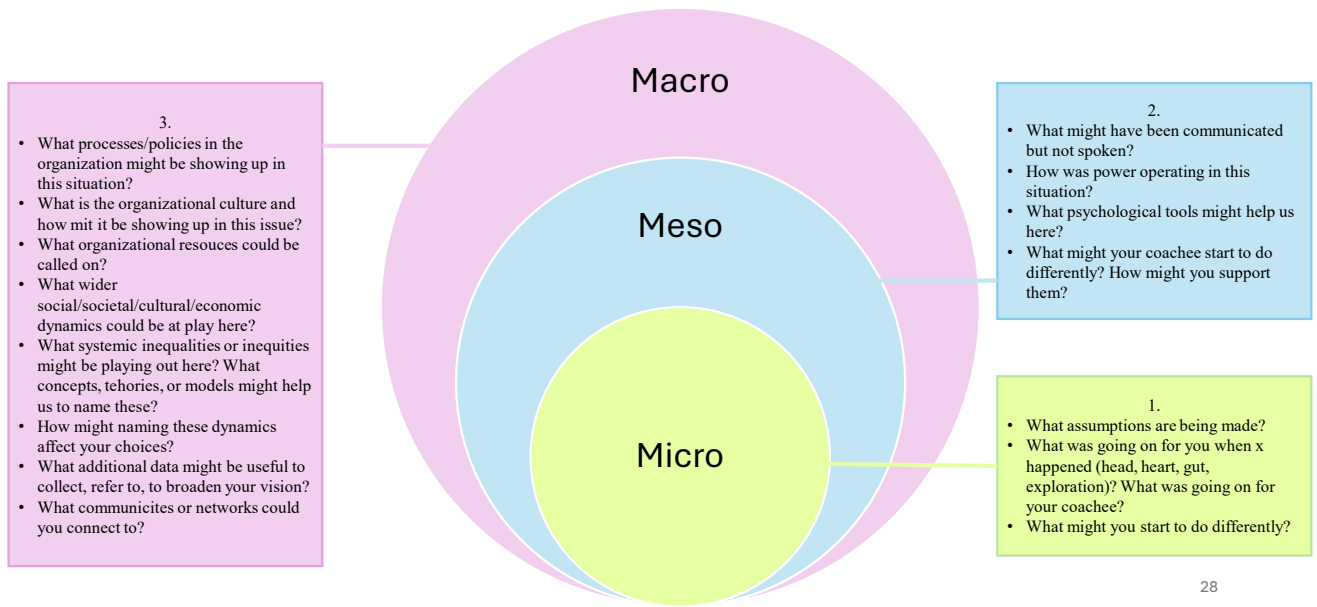


1. The third level explores the macro level. Guiding questions when reflecting at this level include:
2. What processes/policies in the organization might be showing up in this situation?
3. What is the organizational culture and how mit it be showing up in this issue?
4. What organizational resouces could be called on?
5. What wider social/societal/cultural/economic dynamics could be at play here?
6. What systemic inequalities or inequities might be playing out here?

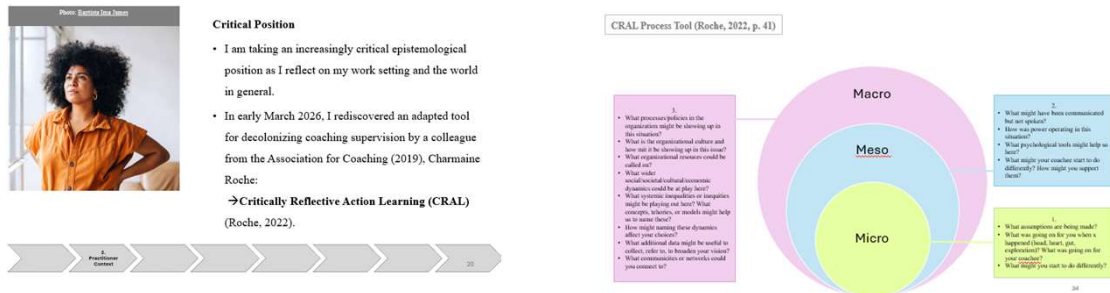
What concepts, theories, or models might help us to name these?

2. How might naming these dynamics affect your choices?
7. What additional data might be useful to collect, refer to, to broaden your vision?
8. What communities or networks could you connect to?

(Roche, 2022, p. 41)



This is an overview of the CRAL Process Tool as a whole (Roche, 2022, p. 41).



- I would like to demonstrate how the CRAL Process Tool (Roche, 2022) can be used in my field of work.
- But I first like to attend to my **standpoint** (Bilge, 2013).

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1. I would like to demonstrate how the CRAL Process Tool (Roche, 2022) can be used in my field of work.
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Photo: Pexel.com / Christina Morillo



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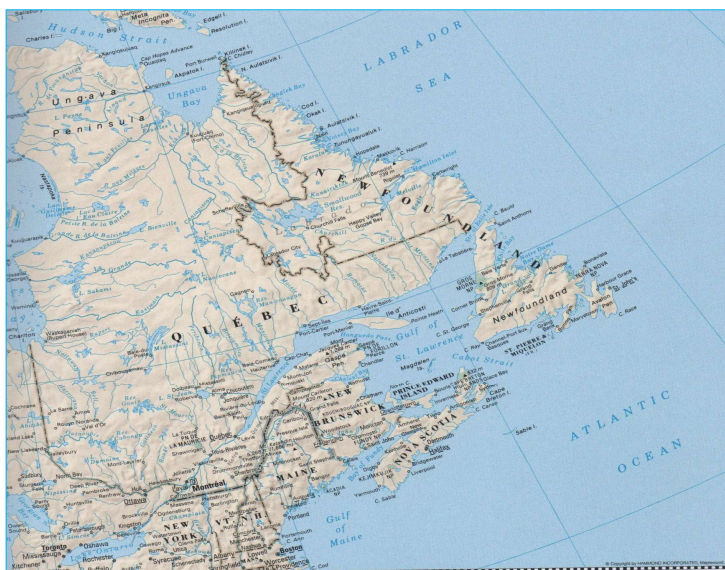
### 4. Positionality

1. This means that I will explore my positionality
2. and how it came into play in the two
3. critical incidents we will explore shortly.

**STORY...**



1. Let me begin my positioning by telling a story.



1. The story begins in Québec, Canada.

## My Mother



- Raised in a large, Catholic, working-class French Canadian family
- Attended French schools; learned English at age 6
- Her Father encouraged her studies; her paternal uncle was a well-educated priest
- She was the first secular woman in her family to attend university
- Offered a Peace Corps post in Ethiopia in the early 1960s.
- She first had to learn Amharic, Ethiopia's national language.
- The only place she could do that back then was at UCLA.

1. My mother was raised in a large, very Catholic, working class French Canadian family. She attended French schools, mass was in French, and she only learned to speak English when she was 6 and started school.
2. Her Father was a curious man and encouraged my Mother to study. Her paternal uncle was a priest, which was a privileged position, as he was well educated and well travelled.
3. Despite her Mother's protests, my Mother was the first non-religious woman in her family to attend university thanks to her Father and her uncle's support.
4. After university, she joined the Peace Corps, and was offered a post in Ethiopia. Back in the early 1960s, the only school which taught Amharic, Ethiopia's national language, was the University of California in Los Angeles (UCLA).



Meanwhile, in Ethiopia...



- My Father grew up between the Ethiopian highlands and Addis Ababa, the country's capital.
- He belonged to the Kistani ethnicity, who traditionally are merchants and business owners in Ethiopia.
- My Grandfather was a tailor.
- When Emperor Haile Selassie initiated the development of public administration in Ethiopia, my Grandfather sent my Father to an American school in Addis after my Father had finished attending traditional Ethiopian school.
- My Father then went to university, and received a scholarship to get a Ph.D. at...you guessed it...at UCLA.

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5. My Father then went to university, and received a scholarship to get a Ph.D. at...you guessed it...at UCLA.



1. My Father ended up being my Mother's Amharic teacher. That's how my parents met.



- I was born in Ethiopia, but we had to leave to due the political situation, which put my Father at risk as a member of the intelligentsia.
- My parents' entire property was confiscated, and they had to start over from scratch in a suburb of Washington, DC in the United States.

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Photo: Lycée Rochambeau



1977-1993  
Lycée Rochambeau  
(French International School)  
Washington, DC

Despite the financial challenges, my Mother managed to get me and my three siblings scholarships to attend an elite private French school in Bethesda, Maryland because the school's administration wanted to support a member of the *francophonie* who was struggling (Organisation Internationale de la Francophonie (n.d.)).

1. Despite the financial challenges, my Mother
2. anaged to get me and my three siblings scholarships
3. to attend the elite private French school in Bethesda, Maryland
4. because the school's administration wanted to support a member of the *francophonie*
5. who was struggling (Organisation Internationale de la Francophonie (n.d.)).

## Lycée Rochambeau

### Our Diversity

*Diversity is the hallmark of Rochambeau, with over 80 nationalities (18 of which are have French as a national language) and 55 different languages represented in the student body.*

Lycée Rochambeau (2026).

1. The school was and remains tremendously diverse (Lycée Rochambeau, 2026).

## Lycée Rochambeau



Where I lived



Where many other students lived

1. There was a huge difference in socioeconomic status between myself and many other students at the French school.
2. I was bullied several times, until my schoolmates discovered communism and started wearing Che Guevarra t-shirts in their later teenage years.
3. But I also made some good friends.

## Georgetown University



Where I lived



What my acquaintances did in their free time when they went 'back home'.

1. I then attended Georgetown University on a partial scholarship.
2. Once again, I found myself in an elite bubble.

## Germany



- When I moved to Germany in 2003 for personal reasons, I left my privileged bubble for the first time.
- When I was not at work, I experience racism and prejudice in many different forms, while also being very prejudiced against what Bourdieu (1984) called the very 'petty bourgeois' settings I lived in during the first few years.

1. When I moved to Germany in 2003 for personal reasons,
2. I left my privileged bubble for the first time.
3. When I was not at work, I experience racism and prejudice in many different forms,
4. while also being very prejudiced against the very petty bourgeois settings
5. I lived in during the first few years.

## Germany



### **Reentering the privileged bubble...**

...when I started working in the German field of international development and cooperation.

1. I reentered the privileged bubble
2. when I started working in the German field of
3. international development and cooperation.

**These experiences are salient for my line of inquiry, because it is important for me to ask myself repeatedly:**

- 1. How might my participants and coachees perceive my intersections?**
- 2. How might some of my markers unwittingly reproduce oppression?**



1. These experiences are salient for my line of inquiry, and it is important for me to ask myself repeatedly:
2. How might my participants and coachees perceive my intersections?
3. How might some of my markers unwittingly reproduce oppression?

**WHY?**



## **1. DEFINING THE PHENOMENON**

**Using a  
BOURDIEUIAN LENS,  
I can reflect on the following statement:**



1. **Using a BOURDIEUIAN LENS, I can reflect on the following statement:**

‘Social reality exists both inside and outside social actors, in both our  
cognitive structures and objective social structures (...)’  
(Alawattage, 2011, p. 4).



1. ‘Social reality exists both inside and outside social actors, in both our  
cognitive structures and objective social structures (...)’
2. (Alawattage, 2011, p. 4).

Photo: Thoughtco.com



### **Meaning that Positionality from a Bourdieuan Perspective means...**

- That Habitus influences the spaces I work in and the people I work with.
- It also means acknowledging the cultural capital tied to my practices.
- Positionality helps me to reflect on how marginalized groups are represented in the spaces I work in.
- Positionality also helps me to examine the power structures and to ask myself through which practices is inequality reproduced and maintained.

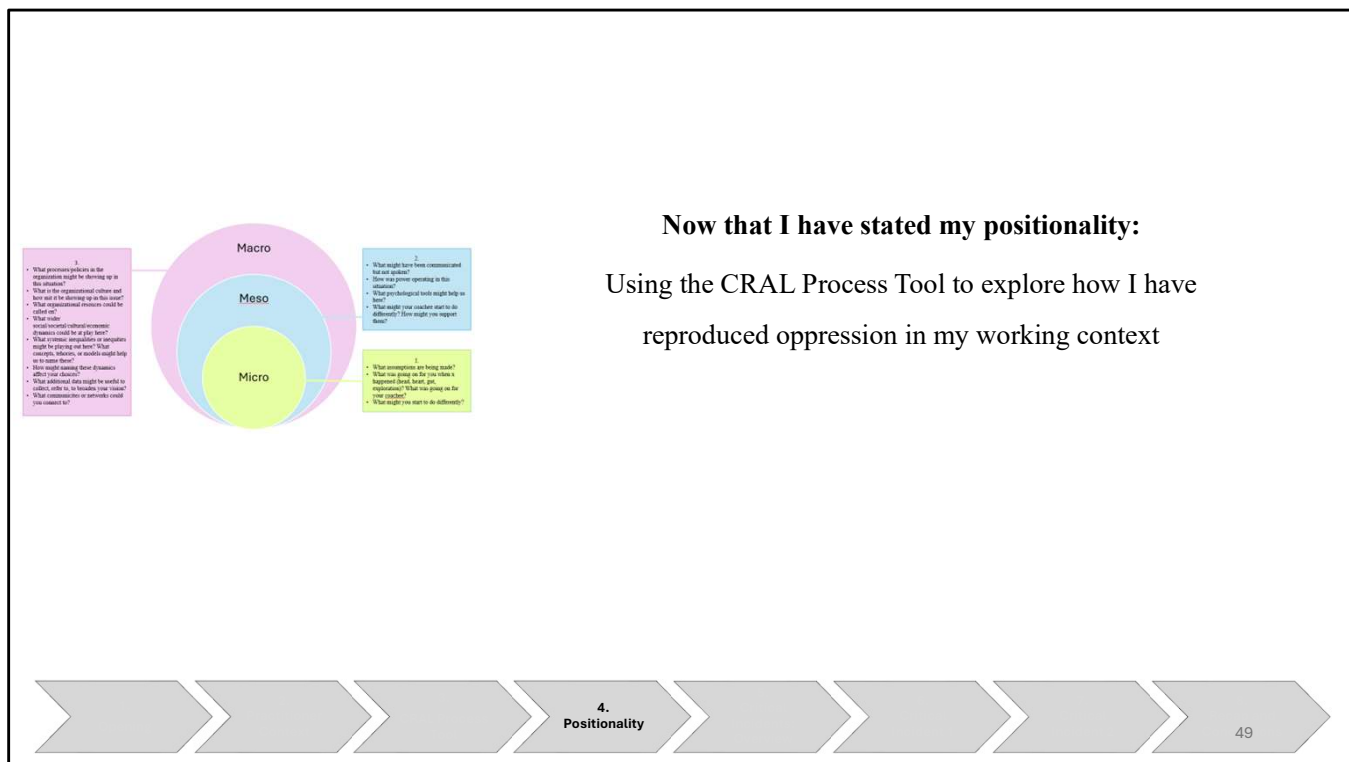
(Andrews, 2021)

4.  
Positionality

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- Positionality also helps me to examine the power structures and to ask myself through which practices is inequality reproduced and maintained.

(Andrews, 2021)



1. Now that I have stated my positionality,
2. we can return to the CRAL Process Tool and explore
3. how I have / might reproduce oppression in my working contexts
4. by reflecting on critical incidents in my practice in the past and
5. uncovering how I have unconsciously reproduced oppression.

Photo: Pexel.com / Christina Morillo



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7. Critical Incident 2: Reproducing Patriarchal Assumptions
8. Recap and Conclusions



1. Let us move now to an overview of two critical incidents

Photo: Baptista Ima James



### **Critical Incidents: Overview**

1. Critical Incident 1: What Stories Do I Tell?
2. Critical Incident 2: Reproducing Patriarchal Assumptions

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These are:

1. Critical Incident 1: What Stories Do I Tell?
2. Critical Incident 2: Reproducing Patriarchal Assumptions

Photo: Pexel.com / Christina Morillo



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8. Critical Incident 3: Disability and accessibility
9. Recap and Conclusions



1. Let us move to the first critical incident: ‘What Stories Do I Tell?’

Photo: Baptista Ima James



### Critical Incident 1: What Stories Do I Tell?

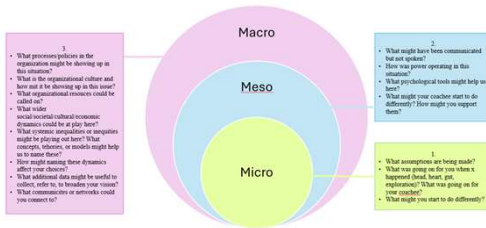
What happened?

- 2016, communication session with participant going to Ghana, socialized in southern Germany.
- Participant: white, male, middle-aged, informed me he was a conservative
- Conversation on racism, I gave the example of arriving at an appointment at a health professional's practice in Germany.
- When she opened the door, she asked me if I was the cleaning lady.
- My participant retorted: 'What's wrong with being a cleaner? My mother raised me by working as a cleaner.'

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1. What happened?
2. In 2016, I was running a communication session with a participant going to Ghana.
3. This participant had been socialized in southern Germany.
4. The participant: white, male, middle-aged, and had informed me he was a conservative
5. We had a conversation on racism (because he was going to Ghana).
6. During the conversation, I gave the example of arriving at an appointment
7. at a health professional's practice in Germany. When she opened the door, she asked me if I was the cleaning lady.
8. My participant retorted: What's wrong with being a cleaner? My mother raised me by working as a cleaner.

## CRAL Process Tool



- Helped me to uncover intersectional positions and assumptions (Hill and Bilge, 2016):
  - me: intersections of physical racial markers and gender
  - participant: intersection of socioeconomic status and educational level
- Using CRAL Process Tool in this case aided me to become more aware of the stories I tell, where I tell them, and to whom I am telling them.
- Accept that I might inadvertently cause microaggressions, to be humble when they occur, and learn from them.



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- The tool also help me to accept that I might inadvertently cause microaggressions, to be humble when they occur, and learn from them.

Photo: LinkedIn.com



**African-American and white southern culture, to ‘eat a piece of humble pie’.**

6.  
Critical  
Incident 1

1. Or, as they say in African-American and white southern culture, to ‘eat a piece of humble pie’.

Photo: Pexel.com / Christina Morillo



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Let's move to a second example: Reproducing patriarchal assumptions

Photo: Baptista Ima James



## **Critical Incident 2: Reproducing patriarchal gestures and assumptions**

### **The context:**

- Negotiation training activity: The Ultimatum Game (Freeman, 2014)
- The Ultimatum Game:  
Experiment in behavioral economics which takes place between two participants.
- One participant (the proposer) is given 10,000 € and must suggest how to split this sum with the other participant (the responder).
- The responder has the option to accept or turn down the offer.
- If the offer is accepted, the money is distributed.
- If the offer is declined, neither participant gets any money.
- The Ultimatum Game examines ideas of fairness, bargaining, emotions and psychology.

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## **Critical Incident 2: Reproducing patriarchal gestures and assumptions**

What happened?

1. I was running 'The Ultimatum Game', which is a negotiation training activity.
2. The Ultimatum Game is an experiment in behavioral economics which takes place between two participants.
3. One participant (the proposer) is given 10,000 € and must suggest how to split this sum with the other participant (the responder).
4. The responder has the option to accept or turn down the offer.
5. If the offer is accepted, the money is distributed.
6. If the offer is declined, neither participant gets any money.
7. The Ultimatum Game examines ideas of fairness, bargaining, emotions and psychology.

Photo: Baptista Ima James



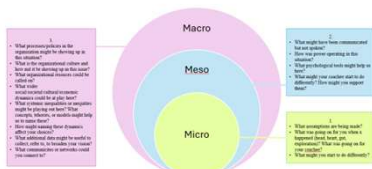
## **Critical Incident 2: Reproducing patriarchal gestures and assumptions**

### **What happened?**

- I chose only men as proposers:
  - I distributed all the 10,000€ bills to men.
  - a female participant in the group, who was a gender specialist, gave me feedback in real time
- Some of the men defended me, stating that I had not done it on purpose
- The rest of the female participants then also underlined that these unconscious gestures and statements reproduce gender-based oppression.
- As uncomfortable as I felt, I thanked the women for the feedback, took back the 10,000€ bills, and redistributed them equitably.

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1. What happened?
2. I chose only men as proposers:
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## Using the CRAL Process Tool to reflect on this critical situation:

- I was able to better understand how power dynamics and structural issues affect my field of work (Roche, 2022).
- I became more aware of my own beliefs and assumptions (Argyris, 1974), which helped me to become aware of typical behaviors and improve my ability to pause before reacting.
- As uncomfortable as it was, I became aware of the ‘hidden limits set by my assumptions, my old habits, my past practices, and internalized ideological beliefs’ (Belenky et al., 1986, p. 192).

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Photo: LinkedIn.com



**African-American and white southern culture, to ‘eat a piece of humble pie’.**



1. I had another piece of humble pie...

Photo: Baptista Ima James



There are many other considerations...

...food for thought

...an ongoing process

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1. There are many other considerations
2. which are food for thought...
3. ...it's an ongoing process

Photo: Pexel.com / Christina Morillo



## Topics

1. Opening and Topics
2. Practitioner Context: a Chronology of my Work Setting and the Influence of Political Ideologies on Learning and Organizational Development
3. CRAL Process Tool (Roche, 2022)
4. Positionality
5. Critical Incidents: Overview
6. Critical Incident 1: What Stories Do I Tell?
7. Critical Incident 2: Reproducing Patriarchal Assumptions
8. Recap and Conclusions

8.  
Recap and  
Conclusions

1. We have now arrived at the end of the presentation

Photo: Pexel.com / Christina Morillo



## Topics

1. Opening and Topics
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8.  
Recap and  
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We covered these topics:

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Photo: [Baptista Ima James](#)

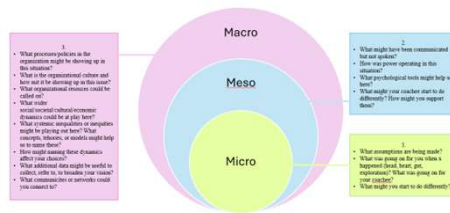


## Objective

Explore how practitioners who work in organizational development as coaches, trainers, and facilitators can create equitable and inclusive spaces in landscapes shaped by neoliberal managerial governance and institutional power through the practice of **Critical Reflective Action Learning (CRAL)** (Roche, 2022).

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1. We explored how practitioners
2. who work in organizational development as coaches, trainers, and facilitators
3. can create equitable and inclusive spaces
4. in landscapes shaped by neoliberal managerial governance
5. and institutional power through the practice of
6. Critical Reflective Action Learning (CRAL) (Roche, 2022).



(Roche, 2022, p. 41)

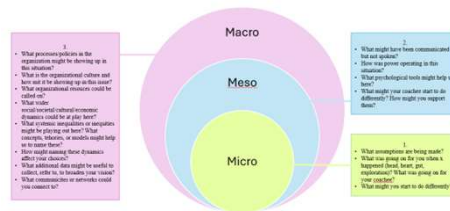
## CRAL as a way to regain agency:

- In their work environments, CRAL can help consultants to reflect critically and foster decolonized, equitable, and inclusive spaces
- CRAL can also counter neoliberal managerialism's cookie-cutter approach in the spaces we as consultants create and hold.

8.  
Recap and  
Conclusions

## 1. CRAL as a way to regain agency:

2. In their work environments, CRAL can help consultants to reflect critically and foster decolonized, equitable, and inclusive spaces
3. CRAL can also counter neoliberal managerialism's cookie-cutter approach
4. in the space we as consultants create and hol.



(Roche, 2022, p. 41)

Through the CRAL process tool, we can potentially  
change how we perceive the world,  
thereby changing how we operate in the world.

8.  
Recap and  
Conclusions

1. Through critical reflection, we can potentially change how we perceive the world,
2. and thereby change how we operate in the world.

‘I change myself, I change the world.’

(Gloria Anzaldúa, 1987, p. 117)



8.  
Recap and  
Conclusions

1. Or, as Gloria Anzaldúa wrote in *La Frontera / Borderlands*,
2. ‘I change myself, I change the world.’
3. (Gloria Anzaldúa, 1987, p. 117)



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1. Thank you for your attention, and all the best!

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