

Collective Care Towards Homeostasis in the Collective Body

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ABSTRACT

This article explores how rest as resistance pushes back against self-exploitation to introduce the concept of hegemony as organic matter. The author proposes we look at present and historical hegemonies as one unified growing organism, a collective body we ourselves are a part of, and is in a state of imbalance. Homeostasis is introduced as a concept that connects care, rest and collaboration as critical elements to bring about equilibrium. The author presents their degree project: a collaboration born as a survival strategy for two exhausted and almost burnt-out students. The article concludes with a call to care.

Collective Body and Collective Care Towards Homeostasis

During my MFA, my artistic focus turned from colonialism and power structures towards care as a survival strategy to survive the pace and demands of the institution. This shift culminated in a collaborative project, the Quiet Room, that centered rest, and thus I came to Tricia Hersey's work and her book *Rest is Resistance* (2022). Hersey calls out how the insidious collaboration between capitalism and white supremacy robs us of rest and defines it as grind culture. Grind culture is hustle culture, the rat race, a culture that compels us to work hard and longer hours, a culture that ties our self-worth to productivity, status, and economic value. Grind culture teaches us to push ourselves to exhaustion and ignore our own voices. Hersey's work centers Black liberation and proclaims rest as a radical tool to push back against, and reclaim every living being from the grip of grind culture. The constant mention in her book of how grind culture has us exploiting ourselves reminded me of a title I'd been meaning to read but had been too burnt out myself to: *Burnout Society* by philosopher Byung-Chul Han (2015). What Han identifies as self-exploitation, what he outlines as a new form of disciplinary power enforced by the hegemony, is in part what Hersey describes and attributes to grind culture throughout her book.

While reading Han's work I noticed a tendency of using the terminology of replacing one system for another. Hegemonic power is a complex and intricate web of systems within systems (e.g. patriarchy, colonialism, and capitalism). "To replace" something, sounds mechanic and simplistic. In *Caliban and the Witch*, Silvia Federici (2004) traces capitalism back to feudalism, how they relate and the events that lead to the "transition" from one to the other. Federici's work, to me, implies that power evolves like a living organism instead of being built and maintained like a machine. As I start to think about power systems in terms of organic matter, it becomes clearer to me how collaboration and care are powerful practices towards resilience and liberation.

This article expands on my MA thesis *Care and Rest in The Master's House* (Martins, 2023), building upon adapted extracts of that work I further develop the concepts that surround collective care and a collective body. The concept of hegemony plays a key role in this research, and within the context of this article it is defined as per Chantal

Mouffe's analysis of Marxist philosopher Gramsci's work on hegemony and ideology as: "(...) a complete fusion of economic, political, intellectual and moral objectives which will be brought about by one fundamental group and groups allied to it through the intermediary of ideology (...)" (1979, p. 181)

Hence, this article assumes neoliberalism as the main present-day hegemony and touches on the past hegemony of feudalism as well. I explore how rest as resistance pushes back against self-exploitation, a current mode of hegemonic oppression to introduce the concept of power as organic matter, by tracing Hersey's grind culture to philosopher Byung-Chul Han's *Burnout Society* and juxtaposing their work with Federici's historical investigation on the "transition" of feudalism to capitalism. From there I propose we look at present and historical hegemonies as one unified ever evolving organic collective body of which we ourselves are also an intrinsic part of, and one that is currently in a state of imbalance. Borrowing from the field of physiology, I introduce the concept of homeostasis and how it connects to care, rest and collaboration. I suggest that these three are critical elements to bring the collective body back into equilibrium through collective and self-care. I introduce my degree project, which was a collaboration born as a survival strategy for two exhausted and almost burnt out students. And how embodying care, as opposed to performing care, was a driving force in the project. I conclude with the next steps in my practice and research, followed by a brief call for everyone to consider integrating care into their own research and/or practice.

Power as Organic Matter: a Growing Living Organism

Rest is Resistance is a manifesto by artist Tricia Hersey where she advances rest as a framework to push back against how today's hegemonies force us into modes of self-exploitation. The exploitation of the self is a concept proposed by Byung-Chul Han in *Burnout Society*, (2015) as a new form of disciplinary power deployed by current hegemonies. Self-exploitation means that the individual coerces themselves into productivity as opposed to being coerced by external forces: now the slave is their own master, the master is their own slave.

The capitalist system is switching from allo-exploitation to auto-exploitation in order

to accelerate. On the basis of the paradoxical freedom it holds, the achievement-subject is simultaneously perpetrator and victim, master and slave. Freedom and violence now coincide. The achievement-subject that understands itself as its own master, as *homo liber* [free man], turns out to be *homo sacer* [someone excluded from society because of a trespass]. (Han, 2015, p.49)

I'd like to challenge Han's use of the term "switching," since allo-exploitation (exploitation of the other) isn't replaced or made to disappear; quite the opposite, it continues to operate beneath self-exploitation. If we visualize a system as a machine, its components can certainly be substituted, but if we instead imagine it as an organism that grows and evolves, we might gain a more comprehensive perspective. To suggest that one form of exploitation is layered "on top of" the other might offer a more revealing analogy: an evolving organism, similar to how tree trunks become thicker over time. Based on Foucault's work, Han argues that with the industrial revolution, self-exploitation has replaced the previous external mode of coercion of administrative power over bodies, which in turn replaced threat of torture and death:

Since the seventeenth century, Foucault claims, power has ceased to manifest itself as the godlike sovereign's capacity to deal death and instead taken the form of discipline. The power of sovereignty is the might of the sword. It threatens with death and exploits the 'privilege to seize hold of life in order to suppress it'. In contrast, disciplinary power is not a power to deal death, but a power over life: its function is no longer to kill but to 'invest life through and through'. Hereby, the 'old power of death' yields to the careful 'administration of bodies' and 'the calculated management of life'.

The transition from the power of sovereignty to disciplinary power followed from changes in forms of production, specifically the shift from agrarian to industrial production. (Han, 2017, p.19)

However, I suggest that these older modes of exploitation have not been replaced but are still active underneath the newer modes and each is only an evolution of the other. While certainly our way of life has evolved considerably from medieval times, the "power to deal death" is still present today. Has the "might of the sword" truly been

replaced, or has it instead adapted and continues to operate behind the scenes? John Duncan's youtube video essay *Necropolitics* (2021), based on Achille Mbembe's book of the same name (2019), describes how the hegemony of capitalism manages death and how central this is in order to exert its power over life and our bodies, and makes clear how it still operates today. The "sword" might look different, but its "might" remains. Disciplinary power represents a newer layer superimposed on the foundational power of hegemony, which remains unaltered beneath. This becomes clearer when we look at marginalized groups, with the Queer community being one example. Queerness challenges the hegemony's binaries. A "switch" highlights the binary tool that still heavily influences contemporary culture (e.g., either/or, inside/outside, us/them, male/female, Black/white, sick/healthy, etc.). Binary thinking conceals anything that doesn't conform to the norm by compressing a range of diversity into one category — the other — and relegating it to the margins while defining and prioritizing the norm. Simultaneously, it obscures certain parts of the system itself. Labelled as a transgender man by a heteronormative hegemony, in his book *An Apartment on Uranus*, Paul Preciado (2019) describes himself instead as "the multiplicity of the cosmos trapped in a binary political and epistemological system." (p.37) Preciado's existence and experience defy the hegemony: "Subjectivity and society are made up of a multiplicity of heterogeneous forces, and cannot be reduced to a single identity, a single language, a single culture or a single name." (p. 48) But as Han reminds us: "Disciplinary power is normative power. It subjects the subject to a set of rules – norms, commandments and prohibitions – and eliminates deviations and anomalies." (2017, p. 19)

Hegemonies use binaries to hide its systems from sight. As a tree, it grows thicker, creating new layers with each season that remain concealed by its outer bark. It is only when we cut through a tree's trunk that we can see its layers, or rings. These rings reveal the history of a whole. I find it that when we look at current hegemonies as an organic system - as opposed to a mechanist one where parts are replaced over time, history becomes key in understanding the present. Hegemonies are not simply swapped and replaced but evolve over time much like a living organism grows. In *Caliban and the Witch*, (2004) Silvia Federici traces the evolution of capitalism from feudalism, focusing on how the European witch hunt was instrumental in dividing a powerful proletariat that threatened those in power. According to Federici's research, a united

medieval proletariat almost succeeded in defeating feudalism. The European witch hunt was the culmination of the reaction to such a threat, to divide and separate the population in order to preserve feudal dominance. A long process that spanned multiple generations, nurtured by a powerful elite.

A history of women and reproduction in the “transition to capitalism” must begin with the struggles that the European medieval proletariat — small peasants, artisans, day laborers — waged against feudal power in all its forms. Only if we evoke these struggles, with their rich cargo of demands, social and political aspirations, and antagonistic practices, can we understand the role that women had in the crisis of feudalism, and why their power had to be destroyed for capitalism to develop, as it was by the three-century-long persecution of the witches. (p. 21)

Federici’s research investigates a threat to the hegemony, at the time feudal, and its reaction to preserve its dominance via division and separation: “the results were destructive for all workers, as the state-backed raping of poor women undermined the class solidarity that had been achieved in the anti-feudal struggle.” (p. 47).

From the perspective of a living organism, we could see feudalism’s attack on its labor force as a defense. However, since the feudal system could not exist without its workers, it was in reality attacking part of itself. This social organism is a shared, collective body where both oppressor and oppressed co-exist. But this binary is once more hiding the true multiplicity contained in such a body — it is more than just the sum of the oppressed and the oppressors. A living body is a complex system of interdependent parts. Remember Preciado’s words of “the cosmos trapped in a binary”. When one part of this living system attacks another, it points to an imbalance in the body.

Homeostasis and the Collective Body

Taking on the perspective of the living and evolving organism, tree or otherwise, as a living organism feudalism “defends” itself when feeling threatened. However, since the proletariat were not separate from the feudal system — feudalism was feeding off its “attackers” and therefore could not exist without them — the “threat” was coming from the inside. Hegemonies are so intricately weaved into

our lives that it is impossible to see ourselves as separate — the urge to do so might be the result of binary thinking. This reveals the organism of power being a part of a structure where hegemonies and those it exploits and oppresses coexist in a larger organism: a collective body.

Physiologist George Billman asserts that all living organisms possess “a self-regulating process by which biological systems maintain stability while adjusting to changing external conditions”, (2020, p. 2) which is called homeostasis. He further writes that “the disruption of homeostatic mechanisms is what leads to disease, and effective therapy must be directed toward re-establishing these homeostatic conditions, working with rather than against nature.”

Homeostasis is equilibrium; according to the New Oxford American Dictionary (2020) equilibrium is “a state in which opposing forces or influences are balanced.” The medieval proletariat’s efforts to defeat feudalism could be seen as an attempt at reestablishing homeostasis, as that system was not promoting the much needed equilibrium for the wellbeing of the shared, collective body. This is not to imply that what existed before feudalism was in a state of balance; on the contrary, this is a state so long lost we no longer remember what it might look or feel like. Hegemonic power has claimed dominance over the entire organism, upsetting the internal balance of the overarching organic system, creating conflict with all other elements that make up this body — of which we are part of. The system evolves, sometimes splits, and morphs. Division and separation are still part of how hegemonies rule today. Patriarchy, colonialism, and capitalism are all layers, among others, that belong to the same overarching system still waging an attack on other working parts that keep this collective body alive today.

The question is then, how do we move towards homeostasis? Could a holistic approach point towards reestablishing balance within the collective body? This is where Hersey’s framework of rest as resistance becomes the most relevant.

Capitalism is new and our bodies are ancient. Grind culture has created a bunch of exhausted, disconnected, and traumatized people moving through life, unable to tap into their true power. We need rest to connect back to ourselves and dream. We will rest! (Hersey, 2022, p.126)

When Hersey rests, she's paving the way towards homeostasis. Rest allows us to, as a first step towards homeostasis, reclaim our power. With Black radical thought and liberation as her foundation, she further underlines interdependence:

My freedom from grind culture is intimately tied up in the healing and liberation of all those around me. Community care and a full communal unraveling is the ultimate goal for any justice work, because without this we will be left vulnerable to the lie of toxic individualism. [...] Black liberation is a global shift for an entire world bamboozled by the lies of capitalism and white supremacy. The belief that what one does and experiences does not affect everyone around them is a myth and disease that Americans severely suffer from. When we don't take our own rest while holding space for others around us to rest, we are functioning like the systems we want to gain freedom from. (Hersey, 2022, p.76)

We are interdependent beings. As individuals, we are similar to molecules in a larger body, a body composed of cells, vital organs and other biological compounds. This collective body challenges colonial concepts of separation and otherness without erasing them, as it harbors both oppressors and oppressed. All binaries are challenged and all borders are blurred, including the positions of inside/outside and internal/external. Although we're not separate, that doesn't mean we're the same, the collective body is not homogenous. A blurring of boundaries is a concept heavily explored by Astrida Neimanis (2017) who proposes a phenomenological lens that sees the individual human and non-human body as bodies of water, which implicate us "in other animal, vegetable, and planetary bodies that materially course through us, replenish us, and draw upon our own bodies as their wells" (p. 3) revealing how we too are an integral part of the "natural world." The human becomes implicated in everything that surrounds it. Impossible to contain, the watery human body is part of a larger constellation of other bodies of water with which it unknowingly exchanges waters.

Bodies of water puddle and pool. They seek confluence. They flow into one another in life-giving ways, but also in unwelcome, or unstoppable, incursions. Even in an obstinate stagnancy they slowly seep and leak. We owe our own bodies of water to others, in both dribbles and deluges. These bodies are different

– in their physical properties and hybridizations, as well as in political, cultural, and historical terms – but their differing from one another, their differentiation, is a collective worlding. (Neimanis, 2017, p. 29)

Neimanis' radical perspective centers relationality and the interdependency of every molecule and living organism, which is echoed, at least to a certain extent, in Hersey's words when addressing how Black liberation is intrinsically tied to everything and everyone that surrounds it. This implies the non-human and the natural world too as part of the collective body. Often neglected parts when thinking about processes of care necessary to re-establishing homeostatic conditions.

The individual human is but a single cell in a vast and complex organism. Self-exploitation isolates the cell by concealing the interdependent nature of such an organic system, the single cell is unaware of its dependency on other cells. Han's concept of self-exploitation (2015, p. 44-51) highlights individualism, the perspective of a single molecule unaware of its place in "the cosmos," unaware of its relationships in and to a larger organism — without reference, the molecule loses sight of what stability and equilibrium look and feel like.

Hegemonic power rules by means of division, separation, exploitation, violence, and trauma and operates through systems of oppression such as patriarchy, colonialism, capitalism, etc.; structures that are expressed in misogyny, racism, transphobia, ableism, individualism, etc. These are symptoms of a body out of balance, a body where homeostasis is deeply disrupted. Homeostasis highlights relationships. Homeostasis compels us to rethink the lines of separation and to embrace our interdependence. Hence, I believe that homeostasis can only be achieved through collaboration, community, and care: care for oneself, the other and one's environment. We must not neglect nor ignore any vulnerable part of our collective body, including ourselves.

Johanna Hedva's *Sick Woman Theory* (2016) highlights the hegemonic binary of healthy and unhealthy, how a society that presents wellness as the norm positions care as abnormal. Here, any body that is not deemed healthy for labor under the demands of capitalism is othered and marginalized. As an artist living with chronic illness, Hedva introduces the Sick Woman as an embodiment of otherness, encompassing anyone or anything

perceived as divergent from the hegemony's imposition of what is normal. "The Sick Woman is told that, to this society, her survival does not matter" (2016). From here, Hedva proposes care as an act of radical resistance:

The most anti-capitalist protest is to care for another and to care for yourself. To take on the historically feminized and therefore invisible practice of nursing, nurturing, caring. To take seriously each other's vulnerability and fragility and precarity, and to support it, honor it, empower it. To protect each other, to enact and practice community. A radical kinship, an interdependent sociality, a politics of care. (2016)

The Sick Woman is Herself a collective body, and to Her care is survival. Similarly, philosopher Sara Ahmed advances that when we care for ourselves and our own, we divert and deprive the hegemony of the care that it demands for the bodies it privileges and deems worthy.

Self-care: that can be an act of political warfare. In directing our care towards ourselves we are redirecting care away from its proper objects, we are not caring for those we are supposed to care for; we are not caring for the bodies deemed worth caring about. And that is why in queer, feminist and anti-racist work self-care is about the creation of community, fragile communities, assembled out of the experiences of being shattered. We reassemble ourselves through the ordinary, everyday and often painstaking work of looking after ourselves; looking after each other. This is why when we have to insist, I matter, we matter, we are transforming what matters. Women's lives matter; black lives matter; queer lives matter; disabled lives matter; trans lives matter; the poor; the elderly; the incarcerated, matter. (2014)

Hedva and Ahmed both highlight relationship and community as an essential component of care and resilience, the act of uniting with others. When we care for others, as we care for ourselves, we're more likely to remember our interdependence, how communities have the power to sustain us. This is another step towards undermining hegemonic structures and towards homeostasis in our collective body.

As a "cosmos of multiplicity," the collective body contains a multitude of interdependent communities that presently exist, human and non-human.

Homeostasis means to respect and honor that diversity. Billman reminds us that homeostasis is not a fixed point of equilibrium:

Cannon [the physiologist who coined the term] purposely selected the Greek word for similar, "hómoios," rather than the word for same, "homo," to express the idea that internal conditions could vary; that is, they are similar but not identical (stability but within range of values that allows the organism the freedom to adapt). (Billman, 2020, p. 4)

The freedom to adapt means the freedom to reinvent our future. Hersey's work centering rest, dreaming, resisting and imagining presents one framework that leads the way towards homeostatic futures. As a cosmos of diversity, we need a multiplicity of movements and structures of care, we need networks of care.

Beginnings of Care and Praxis: The Quiet Room

As an exhausted student on the verge of burnout, going through a long process of diagnosis and its aftermath, a collaborative degree project became my survival strategy. I allied with Jonathan Anstett, a colleague in a similar position, and "by working in tandem we avoided becoming isolated and by supporting each other we lighten our loads." (Martins, 2023, p.12) For context, on top of struggling with socio-cultural differences due to being an immigrant, during this MA I went through a long process of being diagnosed with, so called, neurodevelopmental disorders and dealing with its outcomes.

Educators Florelle D'Hoest and Tyson Lewis recognize the affects of Han's *Burnout Society* within academia and term it the "fatigue university" (2015). With our project we wanted to highlight our institution as such a place, a site of cultural production where care and rest was neglected, where self-exploitation was pervasive. We wanted to carve out the space we felt was missing in the institution, a space for rest. Hence the concept for the Quiet Room was born. Our initial concept was to transform the gallery space into a place for collective care and rest where all students could take a break and rest in a quiet communal area away from their work environment — somewhere to disengage from our usual self-exploitative mode. Our intent was to insulate that space "from the demands of cultural

production [and self-exploitation]. We wanted the site to be impermeable to the institution's gaze during the time it was ours to use." (Martins, 2023, p.12) As for the Quiet Room itself, we wanted the room to be shaped by those who needed it the most, hence we set up a few trial rooms where we also collected feedback from those who used the room.

However, during these trials, it became clear that materially manifesting such a room was contrary to our position on care. How? For the room to open and remain functional throughout its opening hours would involve more labor than we could afford on our part. To put ourselves in a position of labor within our project was to once more deny ourselves rest and giving in to the demands of self-exploitation as usual. This would undermine the essence of our project — rest was central, to not rest felt merely performative. We believed that to embody rest was critical to make a statement, to lead by example: all of us have a need and a right to rest.

Therefore, the Quiet Room did not open its doors, but it did still take up residency in the gallery. For the duration of our exhibition time, the gallery

remained closed. As shown in Figures 1, and 2, we posted alternating signs covering its windows with the repeating mantras of "Shut down the room and let the walls rest" and "Let us catch a breath" alongside a pavement sign (Figure 3) in front of the door that read: "The gallery is closed. The walls are resting. We are breathing."

Not only did my collaborator and I rest, but so did the walls of the gallery, at least for a few weeks time. What we displayed was both a call for rest as well as an embodiment of rest. The collaborative process leading up to the final presentation of the project focused on care, towards the self, the other and every action carried throughout.

Collaboration as survival strategy succeeded: I found support when I needed it but also found strength when my collaborator needed it in return. Throughout, I embodied gestures of care done with care. Care leaves no material trace behind, but it highlights interdependence and strengthens relationships.

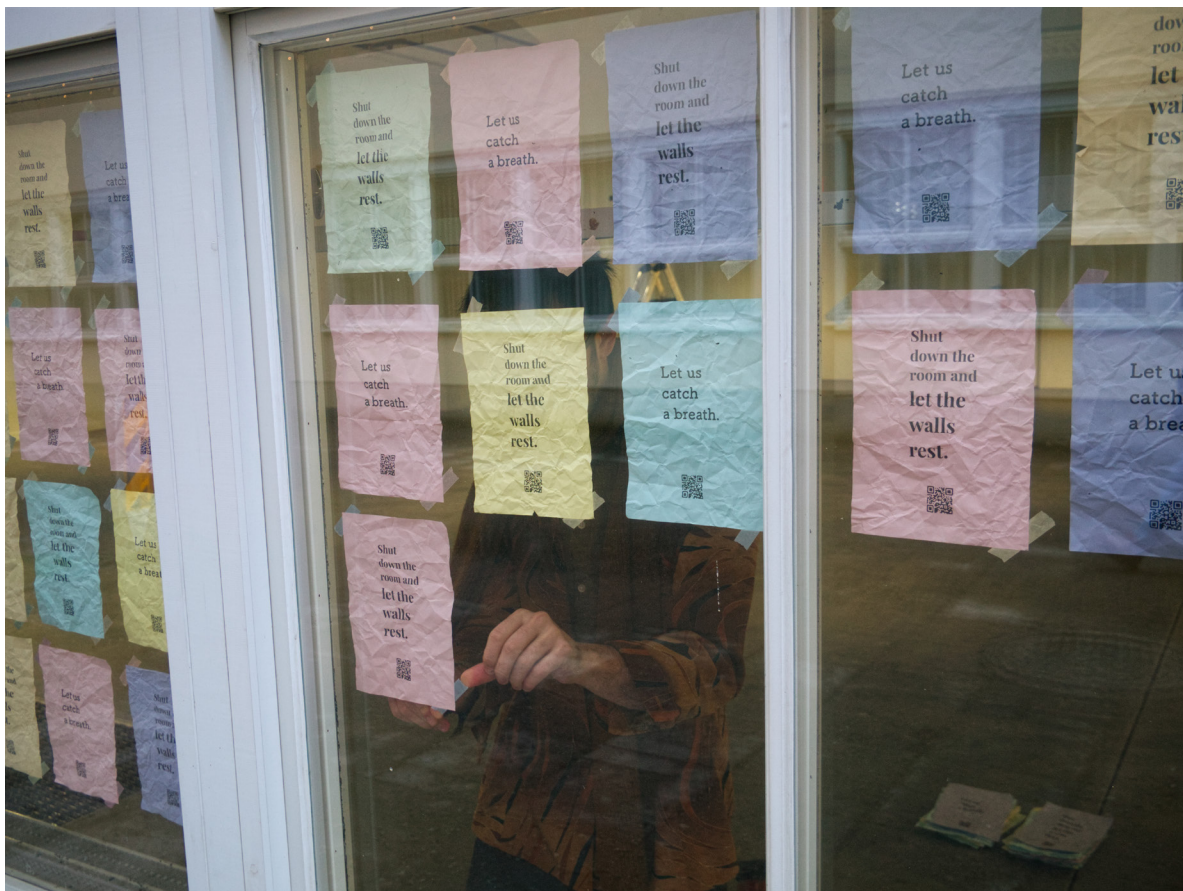


Figure 1. Close-up of window, Jonathan putting up the signs.



Figure 2. Overview of the facade, windows covered in signs.

The Quiet Room was primarily a valuable learning process.

As an artist I'm interested in the process itself rather than to think of finished or completed works or products. I find that art resides in the gesture, the actions, and the attitudes, much more than the aesthetics of what is left behind of that process. The art object is a mere reminder of what has taken place. (Martins, 2023, p. 5)

Collaborations too are process, not always visible in the traces it leaves behind. Collaborations are relationships and highlight interdependence. Community too is relationship. Collaborations offer a ground to practice compassion, if we choose to, and have the potential to foster community. Consequently, collaborations carry the potential of homeostasis.

Collective Care Towards Homeostasis

Reading Hersey's *Rest Is Resistance* (2022) after the completion of our project, helped clarify and contextualize some of the struggles within our project, namely how difficult it seemed for people

to grasp our intentions regarding collective care. What Hersey mentions several times in her book became clear during our project: that the concept of care and rest is still hard to grasp for many, or, at the very least, the practice of care still seems to be regarded as an abstract idea. Hersey's work highlights how hegemonies are so ingrained and entangled with our own lives and psyches that, like a muscle that has atrophied, our ability to re-imagine ourselves (both individually and collectively) has been thoroughly compromised; she uses a framework that combines resting, dreaming, resisting, and imagining in community.

Self-exploitation has become so engrained in our western culture that the concepts of making space for care and rest are sometimes hard to grasp by many. Care is often associated with self-care as an individualist practice that it becomes almost impossible to re-imagine what collective care might look like today. Care fosters and strengthens relationship and community. Care also embraces multiplicity by uniting without erasing. Care humanizes the other and extends beyond the human into the non-human as well. Interdependence underlines how care needs to be a collective practice, not just reduced to the individual. What could a system of collective

care be? How may it manifest itself? And in what multitude of ways may it present itself? Those are some of the questions that guide my practice at the moment.

In subsequence to the Quiet Room, I wish to continue to investigate what collective care can be, explore what that might look like and how it might translate into different spaces, contexts and communities. As part of my current MA in Art and Environment, my research will focus on the interdependence between human and non-human using Neimanis' Bodies of Water as a framework to conceptualize the collective body and further develop the concept of collective care from that perspective. My methodologies will center care and rest, by tuning in to my own body and respecting its limitations I'll let that shape my practice and research. I will also extend this method into my subjects and collaborators, hopefully avoiding forms of exploitation and extractivism. Most importantly, I wish to acknowledge the non-human as an integral part of the collective body, which is constantly exploited, and investigate the possible ways of how it too can be a key cooperator or coauthor in collective care. I use the terms of cooperation and collaboration as defined by Tom Finkelpearl (2013, p. 6), where cooperation describes an asymmetric contribution to a project, while collaboration implies "coauthorship." A key component of this methodology includes also observing and interacting with the local environment before asserting any desired outcomes.

Conclusion

To conclude, rest is the first step towards breaking away from self-exploitation. Tricia Hersey advances that rest is a form of resistance to what Byung-Chul Han identifies as self-exploitation, a form of hegemonic power evolved from previous systems of power. I suggest that this evolution is akin to how a living organism grows and traced some of Silvia Federici's research on how capitalism was able to evolve from feudalism. An organic body is a site with multiple systems operating simultaneously as one that grows and evolves, which in this case, includes both oppressor and oppressed. This collective body shows signs of imbalance between these two seemingly opposing forces. However, this is a false binary, one that hides the multiplicity implied in such an organism. Homeostasis is the process that living organisms have to self-regulate into a state of equilibrium in order to function well.



Figure 3. Close-up of pavement sign in front of the gallery.

Furthermore, this perspective of a living organism reveals an inherent nature of interdependence within the system. Hence, I propose care, rest and collaboration as steps towards homeostasis in this collective body of ours.

I shared how my MA project became a collaborative effort and how it manifested to center care and rest within an institution where self-exploitation is the norm. I advanced how practices around collective care are an integral part towards homeostasis. And I put forward my current research plan surrounding interdependence between the human and the non-human and collective care.

A Call for Care

Lastly, I'd like to call on all of us to center care and rest in both our professional and personal lives, our practice, and to extend that care to others. Even if, and especially when, it challenges the institutions we move through. To incorporate care into our mindset is to counter self-exploitation. When self-exploitation is seen as the norm, as it is today in many contemporary cultures, we run the risk of becoming desensitized to the exploitation of others; once any kind of exploitation is normalized, eventually and over time, all kinds become acceptable.

When I allow myself to rest, I accept that others rest too; but if I'm burning myself out, I tend to be as demanding of others as I am of myself. When I care for myself, I soften and become more receptive to others' needs. So, I ask you, please rest and care for yourself and those around you.

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