Jewish Divorce Talk

Episode Two – Sexual Abuse Prevention Talk

Baer: Hello and welcome to "Jewish Divorce Talk," a show about divorce, separation, co-parenting and other unique considerations that arise when couples divorce in the Jewish world. On each episode, I am joined by experts and guests who discuss divorce and related issues from different angles and give their opinions and perspectives that often challenge the way people view divorce in the Jewish community, countering the stigma and driving for reform.

I'm your host, Eliana Baer, New Jersey divorce lawyer and partner at Fox Rothschild, a national law firm with over 1000 attorneys across 29 offices offering over 70 diverse services and practices.

On this episode, I'm joined by Rahel Bayar, founder and CEO of The Bayar Group. Rahel is a former sex crimes and child abuse prosecutor who works with organizations across the country on implementing effective and impactful abuse and harassment prevention policies and training.

She built her career on creating safe spaces and facilitating change in workplaces globally. Prior to founding the Bayar Group, Rahel was a managing director in the sexual misconduct consulting and investigations division of a security and consulting firm, and an Assistant District Attorney in the Child Abuse, Sex Crimes and Domestic Violence Bureaus at the Bronx District Attorney's Office.

Over the past decade, Rahel has consulted with organizations across the country and conducted many highly sensitive investigations into allegations of sexual misconduct, harassment and boundary-crossing behavior. She has developed and delivered customized interactive keynotes, workshops, lectures and trainings across the country to diverse workplaces.

She's a sought after and widely renowned speaker for her engaging workshops on the topics of sexual misconduct, abuse prevention and detection, safe social media and electronic communication practices, boundary guidelines and consent.

Hi, Rahel, welcome to the podcast. Thanks for joining me today.

Bayar: Oh, and thanks for having me.

Baer: Yeah, so fun fact about the two of us. Most people don't know this, but we've kind of been like, following each other our entire lives.

Bayar: I like the way you put that.

Baer: Yeah! We went to high school together, and we went to law school together, and we both have red hair and our last names sound similar.

Bayar: Yeah, I think people assumed for a long time that we must be related.

Baer: Yes. And here we are again.

Bayar: Here we are again.

Baer: We are not related though.

Bayar: No, we're not. We're not.

Baer: No.

Bayar: We spent a lot of time studying in law school together, but...

Baer: We did. Other fun fact, we actually went to Buffalo together to take the New York Bar exam.

Bayar: Yeah. Which we don't have to talk about 'cause no one wants to hear about our trauma.

Baer: We're still reliving our trauma every year on the anniversary, one of us sends the other one a text because it was a situation where we got stranded in Buffalo.

Bayar: Yes, we did.

Baer: And that's not something you ever wanna say.

Bayar: Nope, nope. Not at all. Oh my gosh, it's so funny. It's true. We relive that every single year. It's almost like commemorating a moment that was so stressful that you need to be able to talk about it with someone.

Baer: Absolutely. And that's actually a good segue into--

Bayar: You like how I did that, huh?

Baer: Right? --What you do and the path that you took since law school has been just so interesting. Coming from the prosecutor's office, and now you're working privately with organizations establishing and implementing successful prevention policies.

So, can you tell me a little bit about how you got here and what your winding journey was like?

Bayar: Sure. So, when I graduated law school, we graduated actually in a recession, which was a really complicated time to graduate. And I felt really fortunate and blessed to get a position at the Bronx DA's office and was able to start there right after graduation.

And for about a year I worked in the Domestic Violence Bureau and then I was able to transfer over to the Child Abuse and Sex Crimes Bureau, which is really where I had wanted to be, and spent a lot of formative years there. What it means to be a member of law enforcement, what it means to be trauma informed, what it means to conduct forensic interviewers of kids that have been through the most traumatic moments, to try cases, to really have to think on your feet.

And when I left the DA's office, I ended up working for a global investigative company in their sexual misconduct division. And we conducted large-scale historical abuse investigations, investigations into boundary-crossing behavior, into grooming behavior. And it was really there where I started to work with people where the questions were always, we do these investigations, we pick up the pieces after the fact, but what could be done to work to prevent these very crimes or these very investigations?

And so a lot of what I was doing there was also coming in as an educator, almost. Running workshops on abuse prevention, on boundaries, on safety, on navigating internet safety, right, on all of these different pieces. And so about two years ago, or about two and a half years ago, I really decided to take a break from the investigative work and really wanted to focus full-time on this idea of taking all of this bad and turning it into something where we could look at our spaces and say, how can we proactively prevent abuse? And how do we do that without instilling fear? How do we empower people not to be scared about the really scary stuff, but how do we empower the helpers? How do we empower the adults, right?

How do we empower the people that are meant to be protectors in these spaces? Whether those are schools, summer camps, youth organizations, faith-based organizations or youth sports organizations. There's so much that can be done and we have to move from that, check the box.

Baer: Yeah, and you mentioned some very key terms during that response that I don't think everybody is so familiar with, especially in the Jewish community, where these topics tend to be a little bit taboo.

Could you define grooming and boundary-crossing behavior and what red flags to look out for so that people can be on alert and aware of those particular struggles and those particular challenges that people probably don't even notice on a daily basis.

Bayar: I think that in order to define them, we also have to take a step back and recognize that no matter where we are, no matter whether we are in a more insulated community or in a community that might feel like it's more modern, these are issues that permeate everywhere, right? Boundaries, we always think about within a Jewish community, in terms of Jewish law, in terms of Halakha.

But boundaries with kids goes far beyond that. Boundaries are about the line that exists in the area that's gray, in whatever situation we are in, in navigating something with a child. So in a school, that boundary line between a teacher, a coach, a rebbe, is going to be different than the boundary lines that might exist in a summer camp with a counselor based on the atmosphere and what it is we're supposed to be doing.

So, boundaries are the line that comes into play to say, this is the safe area that we exist in building warmth and caring and connection. With a kid, it's all done within this space, and we don't cross over that line. And I think that there's a really big misperception about this term grooming.

I've seen so much in newspapers, in conversations around Shabbat tables, that grooming has something to do with someone's sexuality or their gender, their identity. And that's a myth. Grooming has nothing to do with a person, per se. Grooming is an act, and it's an act that a person engages in.

When you have someone that wants to do something unsafe with a child, they may engage in a process called grooming. It's essentially a slow and steady breakdown of the natural boundaries that are meant to exist in that particular setting between that particular adult and that particular child. And by connecting to the child, latching onto either a vulnerability that exists, or a vulnerability that maybe that abuser creates, and breaking down those boundaries to create connection.

That child learns to love or trust or care about that abuser. And I almost want you to think of it about it as a long game, right? It's not a game in terms of something fun, but there's like a long strategy attached to it. Whereby creating this trust with that child --or creating trust with not just the child but their parents, their family, your school community or your camp community-- all of a sudden everybody trusts you and they're less likely to question the time that you spend alone with that child. Or, they're less likely to question anything that might be perceived as a boundary-crossing behavior because people assume that grooming will seem creepy or scary. And that's not true.

What happens with grooming is that the end result is to get to a place where, when abuse happens, when there's something sexual that's done to that child, or that child is asked to do something sexual back, all of a sudden that kid --especially in the Frum religious community-- is existing in a moment where they don't know how to process what it is that happened because the person that's doing this to them is trusted, is beloved, is respected by so many people.

And so, they're standing in a moment thinking to themselves: How could it be? How is this possible? Or maybe, especially in the Frum community, maybe this person, this teacher, this rebbe, this individual, who I look at as a role model, is teaching me something I'm supposed to learn. Because in their mind, they're trying to navigate what it was that happened with everything that they've experienced in terms of that connection that's been built.

And so, a child or a teenager, or even an adult in that situation, will try to make sense of something that doesn't make sense. I think that the complexity of grooming is that in a Frum community, in a religious community, there is less of a chance of a kid speaking up or saying something, because they're probably assuming that they caused this. That they did something wrong. That adult or that person is the holy person, is the most amazing person, and that they are the reason why this person did something horrific. And it's scary to come forward.

And so, you know, we have to be really careful about these terms. We have to understand how complex they are and we have to understand how boundary-crossing behavior is connected to grooming.

Baer: Yeah, absolutely. You mentioned some particular challenges in the Frum community. Do you think that perhaps there's some false sense of security that's created? Because a lot of times, we're segregated by gender, right? There are all-boys schools, all-boys camps, all-girls schools, all-girls camps... and parents and children alike are almost lulled into this sense of: It's the same gender, so therefore I'm immune from this concern about grooming behavior, boundary-crossing behavior. Because of the nature of the way that the Frum community is structured, do you think it almost lends to these types of actions flying under the radar?

Bayar: A hundred percent. I mean, I think you actually said it beautifully because we are so concerned -- and in a Frum community-- you're so concerned with the mixing of genders, right? That you keep certain

things separate. There's this misconception that all abusers are male. Or all abusers look a certain way or appear a certain way, and that is not true. That is a myth and that is not accurate. And I think we do a tremendous disservice to say that because we're in a separate-gendered school, or because we're in a separate-gendered camp, or because our teenagers are not hanging out at a pizza place, because they are in a separate community essentially, that there isn't any risk or that there isn't any concern.

And abuse is a totally different topic than talking about interactions between kids of the opposite gender or issues of Negiah, right? Or any of those concerns. Or tzniut, or modesty. Abuse is separate. There's no connection. So, one of the things that we have to be able to kind of think about is in our schools, it doesn't matter if it's a separate-gender school. There needs to be abuse prevention education and training that is both tailored to the community but also speaks to the reality. And does it in a way that is both appropriate for that school, and at the same time, gets the message across. We can't be in a situation where there's like a false sense of security that it doesn't happen here. That's just not the case.

Baer: Yeah and in the Frum community, I find certainly in more devout denominations, there is a lot of stigma surrounding, let's say, even proper verbiage. Right?

Bayar: Right.

Baer: Things like that. There are certain hangups associated with it. Like an in certain Hasidic communities, you can't even say the word pregnant because it is inherently sexual in their estimation, which is a challenge.

And with what you do, how do you dismantle that stigma and break it down in a way that is appropriate and in a way that is preventative of abuse?

Bayar: Well, I actually think that, I really think that at its core, when you're talking about more enclosed communities, it's really the Rabbis. It's really the Rebbeim that need to come forward. And just like we wouldn't hesitate to have a doctor explain to a family what the procedure is if someone has cervical cancer or ovarian cancer or anything that might feel like it is connected to some private area of the body, or breast cancer, right?

No one is going to say to someone who's going through chemo and radiation for breast cancer, "Oh, the doctor can't say the word breast." They're not going to say that because you need to. There is medical terminology. It's a part of your body that's being impacted in a serious physical way where your life... your life could end, right? So, we recognize pikuach nefesh, and saving a life, as meaning that even if something might feel a little bit uncomfortable, there's terminology and words that have to be used in a medical context. And what I would like to see is Rebbeim coming forward and saying, from an abuse prevention perspective, it is also an issue of pikuach nefesh. And that means that we have to remove the stigma of teaching kids that the private parts of their bodies can't be spoken about. That they can't use the proper terminology as to what their body part actually is.

And I wanna share with you two reasons why. The first is that what we know is that it's always okay to say to kids, private parts are private, right? We know this. Nobody is advocating that kids should not think that their private parts are private. But when we can't call them by their anatomically correct

name, then what that does is it automatically applies a bit of shame to that body part. Which means that instead of it being about privacy, it's about embarrassment and shame.

So if, God forbid, that child is in a situation where they are sexually abused, they are less likely to ever come forward and tell a parent, a rebbe, a teacher, a counselor, because they're automatically going to associate the fact that something was done to their body, or they were forced to do something to someone else's body in a private part, and there's already shame that's attached to that.

The second reason is that when we break down abuse prevention-- and I saw this a lot as a prosecutor-- kids that didn't know the correct anatomical names of their body parts... and by the way, that doesn't mean that they're walking around wearing a sign or saying those names everywhere.

But the kids that don't know their names cannot describe when something had happened to them there. And we run into a lot of issues when you have a child insisting that someone touched their tummy or touched their, you know, insert-some-other-name, their front tummy, their back tummy, right? Something like that. And you can't get an assessment from that kid of what body part that was. And inevitably, that means there will end up being-- in many cases-- there will end up being no case because that's reasonable doubt right there, right? A child can't even articulate that something was done to a particular part of their body.

Touching a kid's tummy is not a crime, right? Touching their, you know, private parts, and I don't know if you want me to say them on the podcast, so I'm like hesitating not to --

Baer: you can --

Bayar: but, touching a child's penis or a vulva or a vagina or an anus or testicles, right? Those in and of itself are crimes based on the laws of your state.

And for a child to not be able to say, this is the name of my body part, can impede a law enforcement investigation. And honestly, both of those reasons are reasons enough to say this is an issue of pikuach nefesh. This is an issue of saving a life.

When we think about what it means to really save a life, it's not just about the physical, it's also about the mental. It's also about the emotional. And it's also about recognizing how destructive abuse is and how it can tear down who a person is to a point of them not wanting to be alive anymore. So, these are very serious issues. And so this hesitation to name our body parts...

I imagine what would it look like if part of an education in a same-gendered school, in a more insulated community was, these are the names of your body parts. If there is something that feels unsafe that is happening or that's being done to these body parts, we want you to tell someone. And we want you to know that it is not your fault. And sure, we're not gonna walk around saying testicles all the time. But what we are gonna do is, we're gonna let you know this is what the names are, and you should know that there is no shame or embarrassment if you have to tell a trusted grownup about something that involves private parts.

Baer: Absolutely. So, what you mentioned in terms of your experience at the prosecutor's office, in terms of establishing reasonable doubt, because there's just no words for the child to articulate what actually happened to them.

In my firm client-base, I see that in a different way. And obviously what we do is very different. You know, I deal a lot in the Jewish community and Frum divorces, and you deal on prevention and education. But there are some common threads there, for sure, in terms of issues that arise with sexual abuse in the context of a divorce, in the context of a custody battle. Where the child is telling the parents something happened, right? And one parent is more blasé about it. One parent wants to deny and said, you know, that wasn't really what happened. This trial story is, number one inconsistent. Number two, they're not really describing accurately something that could have happened because their description is kind of off, it makes no sense. They start poking holes as if it were like a cross-examination, right? You are unreliable because your story doesn't add up. And you're talking about 5, 6, 7, 8-year-old children who were never taught the words and manner to articulate these types of issues.

Based on your experience, what would you tell a parent, hypothetically, who was faced with this accusation, I suppose, by their child. But they're kind of in denial about it. They say, no, not reliable enough for me. What's something you would tell people who deny?

Bayar: I think it applies whether it's a situation of divorce or not. Because how many times do we have parents, especially in a firm religious community who are like, " no." Because there's a myth that exists that if something is done to a child, the abuser will look a certain way, the child will have a certain reaction, there won't be any inconsistencies. And that's just not how trauma works, right? If you ask any mental health professional that is trained in trauma-- and I am not a mental health professional, right? But I am a trained forensic interviewer, so there's an element of, kind of, overlap in that Venn diagram.

And what I would say is, we encode trauma in a variety of different ways. Adults do, kids do. Which means that when you think about a traumatic situation that you've been in, the inability to recall something in a linear fashion, the inability for it to make complete sense, right? The fact that you might be in a car accident and you know, five days later you hear a song on the radio and you're like, oh my gosh, that song was playing during the car accident. But you didn't remember it until that moment. Our senses and our ability to encode what is happening: Taste, smell, sound, all of these things. They don't just happen in a neat, linear fashion wrapped up in a box that you can open up and say, "Hey, this disclosure makes a lot of sense."

Most disclosures don't make sense. Most of them are not linear. Most of them have massive holes. And a lot of times with kids there's real inconsistency, which doesn't mean it didn't happen. And I think sometimes parents are in so much denial and they're so scared and they're so worried, that it's easier for them to exist in what we call this cognitive dissonance: No, that couldn't have happened. No, that is not a possibility.

And what I hope happens from the people that are listening to this is that they recognize that kids try to disclose in ways that they are able to. Not in ways that will make sense to you. A child's disclosure sometimes feels like pieces of a puzzle that you have to put together. They might share one piece with one person and one piece with another person, and one piece with another person. And sometimes

there are pieces of that puzzle missing. But when you put as much as you have together, you can still figure out what the picture is.

Which means that if there's a parent that has this like initial reaction of that couldn't have happened. That's why we have child advocacy centers. That's why you have trained forensic interviewers that are trained not only in trauma, but how to navigate a conversation with a child that won't re-traumatize them.

So, take your child to a professional. Not a coach, not someone who is not a licensed trauma forensic interviewer. And they are typically associated with child advocacy centers where there's a connection with law enforcement and the DA's office, and there are trained social workers and psychologists and medical professionals. And let your child speak to someone who actually knows how to speak to kids about these issues.

And I think that sometimes as parents, and I'm a parent myself, right? You know, we think about our lives and our world and we hope and assume that things will work out in a particular way for our kid. Like, I would never-- I'm sure there are parents that would, but I would never-- you know, if I, God forbid, got a medical diagnosis that required, whether it was medication or some sort of surgery or something of that sort, I wouldn't hesitate to get them the best professionals in the world because I would want them to be okay.

This is no different. And just like sometimes your child comes to you with a stomachache and you think it's a virus and it turns out to be their appendix that needs to be removed, the only way that you could figure out that it's their appendix is if you take them to a hospital. And they actually do what they need to do to figure out what is hurting them.

This is no different. You don't try to diagnose, like, brain cancer on your own. So we should not be diagnosing this. If a child comes to you with a piece of information, take them to a professional in a child advocacy center-- and I keep saying that because I think a lot of times in the Frum community, there are people who hold themselves out as professionals who have zero expertise in particular areas-- and have your child spoken to.

Baer: It's interesting that you mentioned parents' expectations versus children's needs in this particular arena. Because in the Frum community, there's so much emphasis on family and togetherness and hagim and things like that. And a lot of times an allegation of sexual abuse happens within the family and it disrupts the parents' normal, right? They have to find a new normal.

Bayar: Right.

Baer: And a lot of times parents are resistant to that. And they're taking on this stance that says there needs to be a reintroduction. And I've seen experts even say, these people are part of the same family. We can't keep them apart forever. We need a reintroduction. Whether that's a child on child abuse, or whether it is an adult on child abuse. There needs to be some sort of reintroduction because we need to get back to family time. We need to get back to normal. What do you think about that?

Bayar: I'm gonna interrupt you, actually.

Baer: You're clamoring.

Bayar: Then I wouldn't consider that person an expert. That's the truth.

The word "expert" gets thrown around a lot, but there is no one that I know, no mental health professional who is an expert in sexual abuse and child sexual abuse who would say the victim of child sexual abuse needs to be able to sit around the table with their abuser. I have never in all my years of doing this ever heard a professional say that. Not with the abuser being an adult, not with the abuser being a child.

And by the way, that may be different than a situation of like, two siblings that are roughhousing and one ends up really hurting another kid. And there's a broken bone and one is-- that's different. Sexual abuse is actually viscerally different. And to force a child to be put back in a family dynamic where their abuser is present... In my life, I've never heard any expert say that that is something that should ever be happening.

When that child is an adult, they will have the option to decide how they want to navigate family situations. But if you have a kid that's been sexually abused, your job is to be their protector.

Baer: That's very important. Thank you. And I know this is something we both experienced where we're almost navigating and educating courts. You more than me, obviously, because I don't have any specialty in this arena. But it does come up in my practice. And what I've noticed is that judges, experts, litigants, everybody from start to finish, there's just this dearth of knowledge concerning the way that traumatic abuse affects behavior, affects outcomes, right? You come in one way and you come out a different way, and that causes you to have different triggers, different responses. Something that wouldn't necessarily be anticipated for somebody who was not the survivor of traumatic abuse.

What do you think needs to happen for the legal system even to have adequate knowledge and training surrounding these issues?

Bayar: You know, it feels like it's an insurmountable hurdle. That's the truth. First of all, you have so many different legal systems, right? You have the criminal system and you have family court, and in some states you have a real bifurcated way of navigating. And in some states, there's more of a connection between family court and criminal court when there's something that's happening with a child. And you have civil court, right? You have all these different almost, like, legal systems. Every state is different. There's so much inconsistency with things and I think that at its core, because everything is so bifurcated and because, when you're in the legal system, in the criminal system, the prosecutor's job is to seek justice, and a defense attorney's job is to ensure that their client gets the best defense possible.

The only reason why the legal system works is when you have really good people on both sides. But there have been many times where I've been in a courtroom with unbelievable judges and defense attorneys who all have an understanding of the trauma that's associated with this. Maybe not because of training, but maybe because of an inherent understanding of how complex all of this is. And I have been in courtrooms with some of the worst cases where I have looked at both the defense attorneys

and the judges and everybody there knowing everybody is doing what they're supposed to do, but we're all doing it with a real understanding of the trauma.

And then I've been in courtrooms that were essentially a disaster. Cross-examining a child needs to be done in a very particular way, right? Even if you're trying to give your client the best defense possible. And I really think that there isn't enough education. I really think there isn't enough education, honestly, for prosecutors, for defense attorneys, for judges. I think there just isn't enough education in terms of how disclosures happen, or trauma, or why you might have a delayed disclosure.

And I really think that there's so much education that's needed. But because every state is different and every legal system and every state is so bifurcated, I don't know how you even go about ensuring that everybody gets what they need. Because honestly, every defense attorney I know and every prosecutor I know is inundated with cases.

It takes time to educate. You can't just do a check-the-box, one-hour training or a video training. It doesn't work. So, there needs to be a concerted effort to say-- and by the way, I'm not saying that there isn't. I bet you there are a number of states where there are advocacy organizations that are pushing for this, so I don't wanna discount any that are. I may not be in the know about it. But, we need those advocacy organizations and we need even people who are in the legal system themselves to say: We need more training. We need this for the sake of being able to have a court that's filled with justice. That's what we need.

Baer: Well, that's a really refreshing and hopeful take . And it is. It is. This has been a really heavy conversation, so I'd like to end it on a little bit of a light note. You have such a... I guess, weighty job, right? The weight of all of this is on your shoulders, and it's a very serious topic that doesn't always have a lot of good answers. And sometimes it's, just, it's an exercise in futility sometimes, or it feels that way. It's not, but it feels that way some days.

How do you cope with the stress? What do you do for self-care?

Bayar: I exercise a lot.

Baer: Yeah.

Bayar: The truth is that I think that for what I do now, I do a lot of the proactive pieces. So, I go to sleep knowing that there's a possibility that the ripple effects of a workshop that I give, a training that I do, a keynote lecture that I give, will have the ripple effects of helping others and enabling others to be empowered to keep kids safe. So, for me now, at this point in my career, it feels like there is a bit less of that weight of the world on my shoulder stress.

I think when I was a prosecutor, you wear the weight of the world. That is what you wear if you take the job seriously, if you understand the complexity of it, if you know that there's no such thing as an open and shut case, right? So, I think for me, a lot of my self-care is trying to compartmentalize and setting boundaries for myself. Not working 24/7 and taking vacation with my family. Even if it's a staycation of just, like, I am not working during this particular time.

I exercise. I ensure that when I need to be able to talk through something that I have the ability to do that. Therapy is a fantastic option, . Everybody should be in therapy. And I just think that self-care also shifts based on where you are in your life and what you're doing.

So, I don't think there's one recipe for self-care. I think it's assessing this week and this month, what do I need? What is ahead of me? I think that's a big piece of how I think about self-care.

Baer: Yeah, and that's so important because people think of self-care one way. You go get a massage or you go to the spa with your girlfriends, whatever it is, but--

Bayar: Totally.

Baer: --sometimes it's just sweating it out on the Peloton or,

Bayar: That's right, and sometimes it's getting a massage and sometimes it's having an iced coffee while sitting in silence.

Baer: Tell me more.

Bayar: I don't know, I don't do that.

Baer: I know, sounds lovely though.

Bayar: It's different. I also like, it's interesting, I love something like cross-country skiing, which I don't obviously get to do on a regular basis. I don't live in Colorado, so.

Baer: Can I just fangirl for a second? That's really cool.

Bayar: Oh my gosh. I love all types of skiing. I'm terrible at downhill skiing, but I love it. But cross-country skiing for me is when I'm in a forest or like a national park and I can put on these skis and really just work hard-- 'cause it is hard, it's like the unfun part of skiing.

Baer: Right?

Bayar: It's like really hard, but it's quiet and you're in a forest or you're in a national park and it's beautiful. And for me, I came into this love of that later in life, but it really is an amazing thing for me. And I think that there are times where five years ago or three years ago, I wouldn't have said that, right?

It wasn't an experience that I had, but when I had it, I realized like, this is a really good form of self-care for me. So, everybody's needs to find something and that really does shift over time. Yeah, I mean it's just like something I'm thinking of.

Baer: Yeah.

Bayar: Yeah.

Baer: That is so cool. Although I feel like if I had a choice between putting myself on the top of a really steep hill and just going on flat ground, I think I choose the flat ground. It sounds harder, but yeah,

Bayar: No fear of, less fear, like a lot. You work hard. It's gorgeous. It's beautiful. It's amazing.

Baer: That's perfect, can you tell everybody where to find out more about you?

Bayar: Sure. So our website is thebayargroup.com. Bayar is spelled B-A-Y-A-R just because there are so many different ways to spell it.

And on Instagram, we're under Rahel.Bayar. On Facebook, we're under The Bayar Group. On LinkedIn we're under The Bayar Group. We share a lot of information and tips for parents on keeping kids safe and for professionals on keeping kids safe. And you are welcome to come find me on any of the socials.

Baer: Please do because Rahel puts out the best content. Her videos are succinct, to the point and so informative. They are just stellar videos that really help you keep your family safe, help you keep organizations safe. It's just amazing what you put out there.

Bayar: Thank you.

Baer: So, thank you for that.

And thank you so much for coming on the podcast today. The work you're doing is amazing and the organizations you work with are just so lucky to have you. Thank you so much.

Bayar: And thank you for having me as your guest.

Baer: Oh, I loved it. Anytime. And we'll keep following each other, right?

Bayar: Sounds good. Absolutely.

Baer: Throughout life.

Bayar: But you know what? Because we look alike, and we sound alike and that's just the way it is.

Baer: We're both lawyers, both have red hair. Same-ish last name. Like, what more could you want?

Bayar: It's true, and no offense to any of the people here that are listening from Buffalo, but we both have a visceral reaction if we ever get stuck in Buffalo.

Baer: We're not going back to Buffalo.

Bayar: I don't think we are.

Baer: No. We're done with Buffalo.

Bayar: No, I can appreciate you, Buffalo, but no. The bar exam really ruined that for us.

Baer: Yeah. Unanimous position. We're not going back to Buffalo.

Bayar: This was awesome, thank you so much.

Baer: Yeah, thank you so much. And of course, you can find out more about me at foxrothchild.com/elianabaer, where you can also find my latest blogs. You can find me on LinkedIn at Eliana Baer and on Instagram @elianatbaeresq. If you've enjoyed this episode and you want to listen to more, please like and subscribe to this podcast on Apple or wherever you get your podcasts.