Women fans and ethnography perspectives: an interview with Kasey Symons

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Abstract

The interview with Professor and researcher Kasey Symons from Deakin University, Australia, explores Women in Sports as a field of study and presents how autoethnography can serve as a productive research method. The researcher has been dedicated to projects focused on sports for development and social impact, particularly from the diverse experiences of women and non-binary individuals, whether in the media, as athletes, or as fans. By focusing on football in Brazil and Australia, we reflect on women fans in diverse contexts and experiences.

Keywords: Australia; autoethnography; soccer; gender; Women in Sports

Mulheres torcedoras e perspectivas etnográficas: uma entrevista com Kasey Symons

Resumo

A entrevista com a professora e pesquisadora Kasey Symons da Deakin University, Austrália, aborda as mulheres nos esportes como campo de estudo e apresenta como a autoetnografia pode ser um método de pesquisa produtivo. A pesquisadora tem se dedicado a projetos especializados em esportes para desenvolvimento e impacto social, principalmente a partir das experiências diversas de mulheres e pessoas não-binárias, seja na mídia, como atletas, como fãs ou nas torcidas. Ao focar nos futebóis do Brasil e da Austrália, refletimos sobre as mulheres torcedoras em contextos e experiências diversas.

Palavras-chave: Austrália; autoetnografia; futebol; gênero; mulheres nos esportes.

Introduction

Men's predominance throughout the years has left a mark on the football imagination, reinforcing the idea that women and football exist in opposing fields (Costa, 2006). Kasey Symons (2024) argues that, even in contemporary times, women may be more present in sports, but they are still socially surveilled, disregarded as part of the fandom, or seen as novelties in stadiums. Kasey Symons is a Professor of Communication – Sports Media at Deakin University in Melbourne, Australia. As the coordinator of the Sports Media specialization in the university's master's program, Kasey works with students from different Communication fields who, like her, are passionate about sports. Furthermore, she has worked in sports management at Swinburne University and in communication and public relations for Australian sports clubs.

The researcher has dedicated herself to projects focused on sports for development and social impact, particularly from the diverse experiences of women and non-binary people, whether in the media, as athletes, or as fans. One of the main sports featured in her research is Australian Rules Football[1], alongside football played by the Matildas — the Australian women's national soccer team — cricket, rugby, and others. In her doctoral thesis, she explored the experiences of women fans of elite men's sports through the lenses of gender bias and performance. Kasey also frequently works in sports media coverage and is the co-founder of the Siren Sport, a women's sports media collective, which also offers mentorship to professionals. Her publications address topics such as media, gender, fans[2], fandom, and sports.

From the opportunity provided by the interviewer's PhD exchange period at Deakin University, it was possible to conduct the interview in person with Professor Kasey Symons on November 13, 2024. In this interview, we aim to present the researcher's work and the key insights that contribute to strengthening studies on gender and sports, especially on women fans, with the support of autoethnography. It is worth noting that we have chosen to use the term Australian Football to refer to this unique sport in its country of origin, much like football (soccer) is in Brazil, becoming a social phenomenon and symbol of identity (DaMatta, 1994). That said, the interview pass through experiences in various sports, but focuses on football and Australian Football.

To consider football from the experiences of women fans, it is necessary to reflect on their representation in sports, their histories, and their roles as activist fans and supporters. Kasey Symons demonstrates how the method of autoethnography contributes to this type of reflection, enabling the observation of the world through a unique point of view. Bringing an Australian perspective on football and other sports, in addition to ethnographic perspectives, seemed an important step for comparing realities and promoting studies on football and women fans in Brazil, as the city of Melbourne is also considered the sports capital of the world due to its diverse sporting events and arenas.

[1] Australian football combines features similar to rugby and Gaelic football. Its rules were established in 1858. Available at: https://usafl.com/intro. Accessed on: November 26, 2024.

[2] We recognize that the Brazilian term torcedor(a) – while occasionally employed in dialogue alongside fãs (fans, in English) – carries a specific historical and cultural significance that differentiates it from a direct translation. Notably, women played a prominent role in the term's early 20th-century press usage, as they would wring their handkerchiefs in the stands (Barreto Januário, 2019). Thus, its use here considers its conceptual specificity and finds similarities when fan identity and club affiliation are central. On the other hand, the term supporters has a closer meaning to what is known as torcedor(a)s in Brazil.

I would like to initiate by asking what made you have an interest in researching Women in Sports.

I think first and foremost because I am a woman in sports, and I think there is a lot of different ways that that plays out for me in my experience. My first entree into the sporting world was as a fan. I'm a very passionate sports fan, and there were a lot of experiences I had as a fan that I didn't quite understand. As I got older and saw more different ways to do fandom, I became more interested in how women as fans in the space are represented and what it means to be a woman who is also a fan of men's sports and women's sports, and what those differences are.

As I became a bit more mature, I started working in sports. I worked for different sporting competitions and teams. So being a woman working in the administration of sport, I found really interesting, and exciting, and loved a lot of it. But there were some parts of it that I noticed how being a woman was a real challenge sometimes, and I had some experiences there that made me reflect on women's role in sports off the field. So, I became interested in how women work in sports, and that also plays into how women work in sports media as well.

I guess I am quite a late bloomer when it comes to women's sport because it was something I was not exposed to for such a long time. It is actually quite shameful for me that I only discovered women as athletes and women's teams, clubs, and competitions later in life. So I became really passionate about supporting women as athletes through what I could do as an administrator, as a researcher, and as a storyteller in media.

There is a lot of ways that I became passionate about women in sports because women are part of every level of sport, not just on the field. And my experience is not on the field, I am not an athlete or try to be one, but I am just so passionate about the sporting space. I think for what I wanted to do professionally, and as a researcher, I was really focused on the women's experience in sports as part of everything that I do. So if there is a woman or a non-binary person who is involved with sport in any way, then I am interested and I want to learn more about it.

In your thesis, you investigated how women fans relate to other women in the sports fan space through concepts of gender, performance, and social surveillance. And you did this by writing a novel. Could you tell us more about that approach?

I did not know what I wanted to do when I started my thesis, but I was really interested in the fan experience. Because as I mentioned, that is how I connect to sports, as a sports fan. And at that time, I was looking at how I was placed as a woman who was a fan of professional men's sport in my own environment. So, my favorite sport is Australian Rules Football. At the time, I was working in the head office for the league. It was my first big job out of the university, and I landed a job working at the AFL, which is the Australian Football League. It was an absolute dream come true because for someone who grew up loving this sport, to work in its headquarters was very exciting. I was working so hard to prove myself there, and I just noticed a lot of things around fans because I had so much contact with fans. I used to write a lot of membership campaigns and try to sell memberships and tickets to get people to attend games, so fans were part of my focus.

So I was interested in trying to understand fans more because I thought we only really think of one type of fan, like that crazy passionate supporter. But I saw so many different types of fans and my real passion is literature and creative writing. And so, I would try to find books and stories about fans and there was not much from an Australian point of view. Fans, I think, are so central to sport, but we

don't talk about them that much in our storytelling about sport. Of course, we talk about the athletes because they make the sport happen, but I think the fans make the sport happen too. So I got interested in that and then I realized that I was only thinking about fans as this homogeneous group, I was not thinking about it from a gender point of view.

I started to realize that I had not considered gender as part of those questions about fan identity. That made me realize that I was also caught up in a culture that made me disregard my own gender. So, I did not try to identify so much as a woman in that space. I tried to be, you know, the expression is "trying to become one of the boys". And I was definitely doing that, and not realizing it because I understood after I did some research about these concepts of how performing one's gender becomes really central to being accepted in certain spaces, particularly sporting spaces that are male-dominated. These are things that I had not considered before and it kind of blew my mind. I thought, this is a space that I love so much, this is my favorite sport. But the only reason I feel like I fit in a little bit is because I am changing myself to be here and I am trying to become more accepted. And by doing that, I was also not supporting other women. I was just thinking about myself and trying to align myself with the male-led behavior that was accepted.

And what that made me think was I was doing that because I hadn't been exposed to stories about diverse fandom and different ways to be a fan or that issue in itself, how complicated it can be for some women to be a fan. Those stories just do not exist. So I say I did my thesis quite selfishly because I wanted to write the story that I wanted to read to understand more about those tensions of fandom for women who have to navigate that male-dominated world and what it means to navigate that when you have something you love so much, which is your sport or your team or an athlete.

Your fandom is so much a part of your identity, but your gender is your identity too. And when they are in conflict, what does that mean? I think we don't consider storytelling sometimes to answer those questions, particularly in a sporting context because sport and art sometimes are separate. So I just wanted to write that story because I thought it was important to present a complex narrative of how a woman can navigate that space. And then I used the thesis to interrogate those concepts of gender performance and social surveillance about how women are monitored in the sporting space and how they have to comply with these behaviors. That was a really formative piece of work because, as I said, when I started it, I just wanted to write something that I wanted to see in the world, but it helped me uncover a whole different space of research and a career that I could go into to keep doing that work.

Autoethnography seems to play a key role in your work. Could you explain this method further and why you find it important?

When I started my research journey, I did not know [autoethnography] existed, but it was something that I was always doing. I am a very reflexive person and I think that comes from my creative arts and literary background. It is this idea of really centering the self in work and observing the world around the self and the interplay between the self and the social constructions. When I discovered the method of autoethnography, I just found it to be such a powerful way for me to represent what I was reflecting on.

There are definitely criticisms of autoethnography because it is a sample size of one. I am researching myself. It is not a survey, it is not interviews with a lot of people to get some consensus. But I think it is a really productive way of putting something out there, and it is not just a way of telling one story. It is a way of telling a story that is also in conversation with universal cultural experiences and

connected to research. I could have just written my thesis as a novel without doing a PhD and just written a creative story, which still would have been a productive thing to do. I am passionate about creative writing! But the reason why I wanted to engage with autoethnography and have this work as a PhD thesis and place it under a critical lens is because autoethnography allows for that work to then be scrutinized academically and connected back to research to understand new ways of doing things and extrapolating findings that might not be able to be conveyed through quantitative analysis or talking to people in groups.

Sometimes just sitting in a problem and thinking it through yourself and connecting your story to research can be a powerful way of unpacking something. It doesn't mean that other methods are not relevant. It is just a way of also adding a different voice in because I think more and more, particularly in sports, we need to move away from this idea of homogenizing groups. So the groups that I work with are sports fans, and we usually just consider fans as one group. And they have one motivation to be a sports fan. They go to games, and they cheer on their team. That is all they do. But those groups are made up of diverse people with diverse needs who have different motivations, intersectional lived experiences and see the world very differently. And I think it is important for us to understand all of those stories and then, analyze them differently to understand the similarities and how we can service them to keep them connected to sport, but also understand their diverse needs.

So I think autoethnography allows me to do that and add my voice to that discourse, but also allows me to consider my positionality, how things are different for me, where I might have some privileges that other people don't, and use the research to ground that in a theory that connect it to a broader world. That is why I like to play with autoethnography because I think there is some amazing ways that you can understand the world in a very different light, and allow for that reflexivity, which I think sometimes in research we can lose a little bit because it is such a tough world to work in. We have got a lot of things to do, and we've got to keep publishing and researching and getting work done, and it is hard to just sit in the mess of it sometimes. But I think autoethnography is really productive for allowing that connection back to the work that we do and allowing us to sit in it a bit longer, which I think is important.

Besides, you have a paper called "Watching Women Watch Sports and (re)Claim Their Fandom in Popular Culture", which also uses autoethnography and explores women's attendance at stadiums. Could you elaborate on this paper and the concept of fan activism that you mention?

It is interesting when I talk about fan activism and women in sport because I think the activism is just by being there. Sometimes people think activism has to be something more active, I suppose. But I think it is a real active thing to do just to show up sometimes for women and gender diverse people in these spaces. So that article is trying to explore that. And I use autoethnography of some of my own experiences within the stadium and some reflections of myself in those spaces, but also a little bit of pop culture and how women, as fans, are presented in some films or sports literature and just the surveillance that is placed on them.

What I was trying to do in that article is demonstrate that just by them showing up, they are showing a level of activism because there is so much surveillance on them that they have to put up with being framed in a certain way, that people are thinking certain things about them. They have to fight the stereotypes of a woman in a stadium. But what they do as fans, if we take away that gender lens, we can reread their behaviors in a very different way that, I believe, can legitimize their fandom because all these representations work to delegitimize their fandom and take that away from them and place them, or

place their motivations in a way that makes them what we would call, not a "real fan", that they are there for the wrong reasons.

My argument in that paper is that they are being activists just by being there because that is what they have to battle, to just be fans in the stands. Even if they are not doing anything, they are doing a lot. I think that is my lens of fan activism for that. And autoethnography was really helpful for me then because there were things I diarize a lot when I watch a lot of sports pop culture or I read a lot of sports literature. Every time a woman is represented, I take notes about how they are framed, what the storyteller is trying to do, what the director is trying to do, or the filmmaker, in positioning the woman in that way, because I am really interested in how that works to create the narrative or the motivation of the character in those places. But sometimes it is also triggering because it will remind me of something that I experienced in a stadium that maybe I forgot or didn't think about because I was trying so hard not to worry about those things and just enjoy the sport.

And so, with that paper, some of those items of pop culture were able to unlock some memories for me, which I think, again, is another productive form of autoethnography, which allows us to go back into experiences and reflect on them through the lens of engaging with theory and understanding why those things happen and why they make us feel certain ways and what their impact is in the social construction of sport.

And what sports did you focus on in this paper?

My experience is usually centered around my own experiences in Australian rules football. There is a book that was written by Warren Saint John that is called "Rammer Jammer Yellow Hammer"[3], which is about college US football that I mentioned in that paper, where there is a scene depicting a woman fan. Then the other film I looked at was "Set It Up", the Netflix film[4], in which the main sport depicted is baseball through the woman protagonist's fandom. And then, I have written extensively on the iterations of "Fever Pitch". That text is reviewed in several of my papers[5]. That includes the book Fever Pitch by Nick Hornby[6], and then there were two films created[7]. One that still centers that narrative on English football, which the book is focused on, and then there is an American film that changes the setting to be focused on baseball fandom. I look at a few different sports in terms of pop culture. If there is a woman present, I don't really care about the sport sometimes, I just like to see how she is framed in a hyper-masculine environment.

Talking about that, in Brazilian football we have certain representations of women fans that reinforce stereotypes and prejudice, such as the term "Maria-Chuteira", which means women who are interested in football only for love interests in men, or like the notion of women as inauthentic fans. So, do you see similar representation here in Australia?

Yes. I think this is a universal problem, that women, cisgender women particularly, face. It is just framed as the only reason that women could be interested in men's sport is because they are attracted to the athletes, which is so problematic. It is heteronormative. It completely minimizes women and non-

[3] Cf. (John, 2004).
[4] Cf. (2018).
[5] Cf. (Symons; McGowan, 2023; Symons, 2024).
[6] Cf. (Hornby, 1992).
[7] Cf. (1997; 2005).

binary people to these non-active participants, which is just really tiring. I can't believe we still have these stereotypes today, but we do. And it happens in all sports. I have read research that looks at these fans in ice hockey, and they all have names. They are called the puck bunnies. They are only there for male ice hockey players and their fandom of the sport is completely delegitimized by this framing.

We do not have terms like that in Australia, I don't believe, but it is just kind of implied that if you are a woman, you are there for the wrong reasons. There is a lot of research on this concept. I know incredible scholars like Kim Toffoletti[8] have looked at this idea of how women have to prove their authenticity in these spaces. And, for a lot of women who want to justify their position in the stands there, they work overtime to show that they are those "real fans". So, they make sure they have all their knowledge, and are ready to go if they are challenged. They fit in with the men. They laugh at those sexist jokes to prove that they are just one of them.

Katharine Jones[9] has an incredible paper about this concept in English men's football that, to be "one of the lads", kind of that "one of the boys" thing we are talking about, that women just fit in with that stuff so they don't have to put up with being called the 'not real' fan or being there for the wrong reasons. But I think that it still persists, which the more and more we know about sports fandom infuriates me because you think that must be something from the past, but it is still very present, I think, in our sporting culture.

Women fans in sports are often still portrayed as new consumers, especially in football and soccer. So, what are your thoughts about this view of women as new fans, as new consumers? What do you think about it?

It is interesting because I think, again, it is another frustrating construction of the narrative because women have been attending these sports since their inception. There definitely been times across history where women haven't been able to access some sports or haven't been able to access particular sporting clubs or parts of the ground. For example, in Melbourne, the MCC, the Melbourne Cricket Club, only admitted women members somewhat recently in 1984.

I am not saying that it is always been open and welcoming. But if you look at historical records, I know the work of Rob Hess[10], here in Australia, has chartered women's participation as fans in Australian Rules Football, back to the late 19th and early 20th centuries, with stories that are quite wild. They are not prim and proper women sitting down and having cups of tea. They are using their hat pins and umbrellas to poke through the fences at the referees because they hate the umpire and they are passionate, ardent fans. And there has always been women, supporting sport.

Particularly, over the last several decades, in Australian Rules Football, the actually enjoys a pretty close to 50/50 gender split of fans. And I know the trends are very similar in American football as well. So we look at the NFL sometimes as this one of the most hyper-masculine sporting spaces in the world, and they have had many women fans for a really long time be active, be engaged, be passionate. So women have been around. But this idea of them being new consumers, I think, just goes to tell us that we have a patriarchal system set up that has not considered women as fans, that have been fine with them coming along if they fit in, if they fit in with the behavior that exists, if they spend money, and buy their tickets, buy the merchandise, then those systems support them. But I think we are in an environment

[8] Cf. (Toffoletti, 2017).
[9] Cf. (Jones, 2008).
[10] Cf. (Hess, 1996).

now where some sporting organizations are trying to look at different ways to engage more fans, and they are seeing women as a target audience because they haven't serviced them before. They have just expected them to show up, and women have had to just put up with what's been there because they love the sport. They have been active fans for a long time. I think sporting organizations now are just realizing, that if we actually service women fans, maybe there is some more opportunity there so they are treating them as a new audience, but they are not new.

Another interesting topic is the differences between sports played by women and men. In this context, what differences do you see between women who support women's sport and men's sport? For example, as we see with the Matildas here in Australia.

This is something I have been looking at quite closely the last few years. I mentioned at the top that women's sport is something I feel quite new to, because it was not so promoted to me, and I was busy trying to be 'one of the boys' to fit in with men's sport. And what was a really interesting experience for me was when I started attending some women's sport. And for me, my entry point was mostly through when the Australian Football League started a national Australian Rules Women's competition in 2017, the AFLW. So I went to those matches. And it was this surreal feeling where I realized that I went into that football match prepared to be like I was at men's football. And as soon as I walked in, the atmosphere was so different. And it was really jarring because I didn't realize that sport could be like that. And I guess that feeling I am trying to explain is this feeling of complete celebration, inclusiveness, welcoming, not feeling like I had to behave a certain way, not feeling I had to wear certain things, that I could just be completely free and no one would care.

I found that so liberating and fascinating that I spent the last few years studying the emergence of the AFLW and the fan culture that it is cultivated and then looking at other women's sports fan spaces to see what things are similar and different. And because I also have an interest in history, I look at a lot of historical records of women's sport. And what we understand is that it is not by accident that those spaces are so much more welcoming and inclusive to fans. It is because we know that so many women's sports, competitions, leagues, teams, have been born out of exclusion. These women and gender diverse people have been told they can't play, they are not allowed to play, they are not welcome. So they go and create their own teams, their own leagues, their own clubs. This has been happening all over the world in many sports. And when they do that, they create them with a sense of: "we weren't welcome at this space, so we're going to create a space where everyone is welcome", and that just facilitates these very inclusive environments.

So what we are seeing now and what we noticed in 2023 with the FIFA Women's World Cup, that it was kind of this spotlight on not just the amazing athletes who were competing in some of the most exciting women's football matches that we have seen. But it was a spotlight on the fans because we had all these sellout crowds, record number of attendances, record broadcast, record numbers of people just gathering in public spaces because they felt safe to do so. They felt it was fun. They felt welcome in, that they did not need to know all the rules, all the players' names. They didn't have to have all the merchandise. They could just come in and just be part of it, and people were not going to shut them out and say: "how long have you been a fan? I've been a fan since 1979. Who won this grand final back in the day? Or name this player's stats" and all those questions that a lot of women experience in this space to justify their fandom. That culture doesn't really exist in women's sport. It is a welcome into the space where most long-term fans actually act as ambassadors and will ask, "do you need some help? Like, do you do you know where you're sitting? Show me your ticket. I will help you. How did you find out about

this? Do you know one of the players? Do you know someone's family? Do you play? Do you want to play?" The questions are completely different from what some women experience at men's sports.

So the phrase I have come to explain that feeling is, for me, is women's sport for a fan is really 'come as you are' and you are welcome into that space. But then, most professional men's sports are 'come as you should be' because there are so many rigid rules for fandom that you have to prepare the right things to participate in it. You have to have a certain amount of knowledge, you have to say the right things, you have to be part of that group mentality. Otherwise, if you do something different, you are not really welcome. But that doesn't exist in women's sport. So that is the that come as you are mentality. And it is really freeing and special, and it is bringing so many different people into sport who maybe thought that sport was not for them because they didn't want to be this type of fan that they saw or thought sport was a certain culture and I don't fit into that.

So when we look at opportunities, I think that is the real opportunity to learn from because so much of the conversation we see with women's sport is how it needs to play catch up to men's sport, that there's a gap they need to close. And that might be true on certain things, like pay equality and respect and standards for how we treat our athletes. But at the same time, there is a lot that we can learn from this space that maybe men's sport can adopt because men's sport has not always been the best at everything, and we could probably change some things about the fan experience for men's sport. So more people can go in and experience sport how they want to and not feel like it is so restrictive. But that is the biggest things that I have noticed between the two. So I hope that in this conversation of trying to professionalize women's sport, that fan culture is not lost because it is really special and it is doing some cool things to bring more people to sport.

I know this might be a complex question, but how do you envision the future of research on Women in Sports in Australia or perhaps globally? In particularly, what topics do you think might be important to address in the coming years to help promote women's participation in sports such as football, and soccer?

I think that is a really big question. There are lots of things that I think about. The biggest thing for me at the moment is this idea of just not, like we discussed before, homogenizing women's sport as this one group. There are lots of different people in women's sport and lots of different needs, and we need to think about it in a more intersectional and nuanced way. So I get a bit frustrated sometimes when I see something that is just, "oh, this is women's sport or we're looking at women in sport", I am like, well, what women's sport? Who are the women in sport that you are looking at? We need to really drill down now and think about who is represented in the 'women in sport' conversations.

I think what we see over time with past waves of feminism is that it usually prioritizes one group of women. It is usually straight, white women, and we need to move away from just thinking that the conversation about women is all women because it is not right now. So we need to be a bit more intersectional and intentional about that kind of research because there are groups who are not coming with the movement right now, and we need to make sure we are doing that right. Or we are going to leave them behind, and then no one wins. We only all win when everyone wins. So, I think that is the biggest thing we need to focus on as researchers and make sure that we are really paying attention to that.

And I think, also, like you mentioned, with diverse sports. So, in Australia, we are very focused on Australian rules football, cricket, and football (soccer) right now, mostly because of the Matildas. But there are so many women's sports that are not part of the conversation. For example, we have an amazing sport that is quite central to Australian women's sporting identity, netball, which by design has been

created for women and has quite a complicated history. But because it's been a “women's sport” it is not being given a lot of attention, because it hasn't had the male counterpart. So I think we need to think a bit more about those sports as well. We need to think about para-sports. We need to think about all ability sports. We also need to queer the agenda a bit more and think about trans inclusion, non-binary participation, and what it means to have all gender sports and equitable access.

And I think we also need to be a bit more feminist in that approach and call attention to the fact that all those questions are usually thrown to women's sport to face because men's sport is not doing the work to think about broader diversity and inclusion. We love that with women's sport, and we want to have more representation in women's sport so we have more diverse people. But we also need to be a bit more bullish in how we call attention to how that labor is being placed on people who do research on women's sport, who work in women's sport, who are champions for women's sport, that we are doing all the heavy lifting to drive diversity and inclusion agendas, to talk about trans inclusion. Men's sports are not doing that. So I think let's do that work and let's represent the communities, but let's also call attention to how the system is continually pushing all of that emotional labor and extra work towards women and gender diverse people to “fix” those problems. While men's sport kind of remains the norm, I think that is something we really need to challenge as well.

So there is a lot to do in this space, which sometimes makes me feel really tired when I think about it all. But I think that is the opportunity right now and that people are at least talking about these things is exciting. And while we might not have answers, there is enough conversation that will lead to some action with that. So, hopefully, we do see some change in the next few years. The world is a complicated place. But, hopefully, we have some more allies coming through the ranks now that the visibility of women's sport is so powerful, and we got the momentum at the moment that we don't lose it like we have in the past because we've definitely had momentum in women's sports before. And then, for whatever reason, it kind of slips away. So I am really just hoping that we don't let this current wave of momentum slip away.

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