**Transcription of “The Before and After: Returning to Work with COVID Restrictions Still in Place” on January 19, 2022**

Nicole Swanson: Hello everyone. I'm Nicole Swanson at CARLI, the Consortium of Academic and Research Libraries in Illinois. And I'm pleased to welcome you today to the Professional Development Alliance program “The Before and After: Returning to Work with COVID Restrictions Still in Place,” generously presented by Joan Schuitema.

Uh, last January Joan presented a two-part series with Lynn Gullickson Spencer on "Redefining Self Care in the Midst of a Global Pandemic". And we're so grateful she is willing to talk with us again this January for dealing with a new variant. Just a few quick housekeeping items, please ensure your microphone is muted. Near the end of the session, you will have an opportunity to ask questions via the chat box or by unmuting your microphone. If you're un-muting, please also share your video if you can. The program is being recorded, but we will stop the recording for the Q&A period to protect your privacy. If important topics emerge, we'll summarize and share that discussion afterwards. If it would be helpful to you, Zoom has a live transcript available. It's located at the bottom of the Zoom window on the closed caption icon's arrow menu, where you can select to view full transcripts or show subtitles. And the recording of today's session, slides, and a bibliography will be shared afterwards.

So it's my great pleasure to welcome Joan Schuitema. Joan retired recently from Illinois State University, where she was Head of Cataloging and Acquisitions. She earned an MAPC from Loyola University and established Epiphany Counseling Center in conjunction with United Church in the Rogers Park neighborhood of Chicago, where she provided counseling services to low-income people living in that area. She is a contributor to the Psychology of Librarianship and is interested in the intersection of counseling and the changing values and technical services. Joan has 43 years of experience as a technical services librarian. Thank you so much for being here, Joan, I'm going to go ahead and stop sharing and hand this over to you.

Joan Schuitema: OK, but I don't see...

Everybody see that?

Nicole Swanson: Looks Good.

Joan Schuitema: All right.

So thanks to everyone who is able to join us today. It's been awhile, since I've been in the library since I retires last summer. I am going to welcome you to the beta version of this presentation, because the first version had to be redone. When the CARLI staff and I first talked about doing this program, we were going to do the environment where all people were returning from working at home and going back into the office and it looked like, you know, things were improving and we were doing this transition and moving back towards some form of normality. And then of course in December, Omicron came along. And now we're back where we were, and chaos has ensued. So I re-did it as things have changed a little bit, so I'm optimistic that my beta variant will withstand future COVID variants.

We all know COVID has profoundly changed many things, including our organizational cultures. It's dumped everything on its head and there are links between societal issues and organizational culture that have always been around. Let's take three shifts in culture as they apply to the work environment.

During the start of the pandemic, we were working in an office with other people and, we moved to working at home with technology. Professional chat is now done with zoom faces on a machine. And our focus shifted from creativity and productivity to safety and resilience.

So, Spicer refers to these things as environmental jolts

So here are some behaviors that you may now be seeing in the workplace. First is defensiveness, especially if threatened by repressed anger or fear; Hypocritical behavior; overacting in thoughtless ways; and radicalized local cultures. Those would all be perfectly normal, with the kinds of jolts that are happening in our culture, which if in the work environment, as you can imagine, can derail any internal change process.

Therapists have also witnessed a parallel pandemic of various physiological and psychological disorders such as sleep disorders, stress, anxiety, depression, even suicidal ideation in a few cases. There's a conflict currently between what helps us stay physically safe and what is causing us to be psychologically unhealthy. For example, in order to be safe, we need to isolate and distance from each other and to be psychologically safe, we need to be together.

And that makes a big issue. So how do we navigate these shifting seas in order to find more balance in the workplace during the pandemic? So I decided to have a few learning outcomes for this session, so that we can kind of focus on just a few things. And the first is that I'd like to spend some time identifying some of the major psychological work-related issues that have surfaced during the pandemic.

I'd also like to explore the challenges in overcoming these issues as we move forward. And I'd like to discover some tools to address these challenges so as to improve the workplace environment. So let's get started. What are some of these work related issues? We probably could use this entire session to do nothing but name them.

There are so many, but I decided to focus on three. The first being continued isolation, the second being the loss of workplace traditions and rituals and the third being a sense of depleted spiritual wellbeing. So we're going to look at each one of these separately. Starting with continued isolation: COVID has been referred to as the loneliness virus, which I think is appropriate.

Workplace loneliness has been described as the perceived lack of quality relationships employees have in the workplace. Obviously. Time spent with colleagues and the frequency of rich human interaction are decreasing with the pandemic. Even as we return to the office, I think we had in our minds that once we returned to the office, we'd be together again.

And we were, but even though in the same building, we were still isolated in our offices and the plexiglass was still up, et cetera, et cetera. So. While we were back in the building, we were still feeling the need to be isolated and ergo, no togetherness. And the emphasis is still on staying safe versus staying mentally healthy as it probably should.

You can't stay mentally healthy if your body dies. So, it's a perfectly logical place to be.

There are also some issues that accompany isolation that you may be experiencing. Obviously reduced physical activity and exercise, currently referred to in the marketing world as how to lose all the weight we gained while working at home. But there are also more musculoskeletal issues being seen these days since we don't get up as much when we're working at home. And we also have more disturbed sleep patterns. The point of all this being that continued isolation also affects our physical wellness as well as our psychological wellness.

And we have even more stressors that come with this continued isolation, such as alienation, a close cousin of isolation. Obviously it refers to a state where employees are disengaged from work due to decreased levels of meaning, and increased levels of isolation. When I was looking into this a little bit more, one of the examples that I found in the Heidegger article noted that that alienation could be felt from a wrong conceptualization and understanding of technology. Sometimes you're not aware of something until someone else says it. This example hit me particularly hard because when I moved to working from home, my home equipment was all apple and Macintosh and my work equipment was all Dell running Microsoft office. Not only did I have to know all the technology to do my job in the office, I now had to learn how to make my Mac run my Dell. And all the things that happened with that and how much time I spent on the phone with IT...they really did alienate me. I did have very severe feelings of alienation and that I couldn't do these things.

And my experience was different from everybody else’s. And once I identified this, I was able to do something, but the point being there are a lot of things like that. We don't even know that we experience or feel sometimes until someone else says or you read it somewhere else. And I think that's a very important point to make.

Then as for zoom fatigue, enough said right there. I don't even think we need to talk a whole lot about that. A few more additional stressors.

Organizational identification in terms of status. What a fancy sentence. That's another one that I didn't realize until I read about it and it may not sound like a big deal, but when you think about it, this refers to all of the ways, all the identifications we have of ourselves in the office.

We have ranks...for example, we're assistant professors or associate professors, or as faculty we're members of the academy or we're a supervisor, and that has implied relationships. You get the idea. All of those identifications that refer to our roles in our work environment. We have them, but we're separated from them and their implied relationships because we're not really there and we're not experiencing them as such.

Again, we may not realize that, but it affects us all in some way.

Next, there's the blurring of work and home time. That constant shift, especially if you're working at home and you have a family and you're trying to balance work time with family time and you know, you're working alone on your work. And then suddenly you're in the midst of family and this constant shifting, that's an additional stressor.

And then also someone coined this phrase, the importance of the unimportant. And I think that is another very important concept. Things that we took for granted that never seemed important when we were in the office such as casual conversation...how was your weekend, did you see so-and-so's new hairstyle or all of these, these casual conversations we'd have in the hallway or after a meeting, who wants to go to lunch, dog therapy days, oh, the dogs are here this week. You know, all of those kinds of things didn't seem important at all. And now that we haven't had them over a long period of time, those are things that we miss and they, they are important. They are important pieces of the workplace, and I think they need to be mentioned as such.

Continued isolation, is likely to continue even as we move more towards being back in the workplace. I think we'd be seeing more and more workplaces that need to reshape conventional ways of working where employees can enjoy the benefits of working remotely and enjoy the benefits of working together.

Again, this hybrid model of working part-time at home, working part-time in the office, will likely continue as new variants of COVID emerge. Such a permanent hybrid model may well need to be put into effect even if you're an institution that might initially have said, yeah, we don't want to do that.

The point here being that, even if we're back to whatever the new normal is going to be, there's going to be people still working at home remotely, and we can't just say yes, you can and be done with it. You know, we trained for the procedures for working from home. For example, these are your working hours, these are the days she'll be checking in, all of the procedures for doing your work at home and still attending meetings, when you're expected to be in-house and when you're not...those are all stipulated, taught, and agreed to. But what about training for, you know, when you work at home and experience feelings of isolation?

And when that happens, employees need to know it is not unusual and that there are some things that you need to do. For example, here's when you need to let your supervisor know you're feeling that way. If a hybrid model is going to become part of our regular way to work, such things need to be as openly addressed in training in the same way time reporting, days in the office, etc. are.

Now let's look at our second issue, loss of workplace, traditions and rituals.

As we know, organizational cultures are the signs and symbols, shared practices, and underlying assumptions of an organization. I use that to emphasize this, this little two word phrase, shared practices. Shared practices, does not only refer to the procedures with which we do our work. We have shared procedures.

We share them with other institutions. We share them with other departments. We have library procedures, but we also have library, rituals and traditions. And how do you build those or keep them going? How do you build a collective culture when you're separated from each other? I think this is a question that is being ignored and we should never underestimate the power of local traditional rituals.

I think because we all had to respond so quickly and remain focused on keeping our services going and our work going, it's understandable that we, you know, yes, we talked about, we missed retirement parties. These people retired and they, they worked here for 30 years and we couldn't even have a party. At the university level, there was no homecoming. We didn't have time to think of any of these because we had to keep going. But now that this is going to continue over a much longer sustained period, we can't see the end of this and we do need to look at our rituals and we need to look at them rather intentionally. Many of them are associated with celebrations within the organization, but there are also things that are associated with fun. Such an example of the importance of ritual is more obvious if you look at university sports life, for you can easily spot them there. Playing so-and-so for the championship. There are all these traditions and rituals that are very obvious in the sports world, but we have them in our world as well. And a lot of them are fun related. And as I was thinking about that, you know, I remembered two examples. When I worked at Loyola. I think the thing that the, the cultural thing that everybody looked forward to all year was the end of summer, beginning of the new school year picnic. Loyola is on the lake, so it has a beach. And, part of that tradition was if things had not gone well with the library Dean during the previous academic year, after the picnic, we'd throw the dean in the lake. So all year, people would remind the dean that an unpopular decision could end up with him going in the lake. This was a tradition that permeated the culture and helped reduce stress. I did not get to see it enforced because that dean left shortly after I arrived and the new dean did not find that was a tradition she wanted to keep, but you get the idea. You know, this went on all year. It was part of the culture of how we worked with the Dean. It was fun, you know, not so sure he thought it was fun, but we certainly did.

Likewise, OCLC was another place that realized the importance of ritual and tradition in the organizational culture as a way to relieve stress. OCLC is a very intense place to work. It is very political. It is very, um, you know, if you are on a project and something happened with that project and you were scheduled for vacation, you weren't going. It was a very intense place to work and OCLC would have some quarterly events that allowed people to blow off steam and it would be things like, you're only working until four o'clock on whatever day it is. And then we'll have wine and popcorn, popcorn machines in the atrium. And what they didn't tell you is they put up dunking booths and vice presidents were in dunking booths. And some charity would receive the money of you getting four balls for a dollar to dunk your favorite vice-president. And, you know, they made a lot of money and we had a great time, but we blew off stress. It was a sanctioned event. To help employees, even though they didn't advertise them this way.

You know, we didn't even know what's going to happen, but you got to really deal with your stress through a ritual in the corporation. We also had a paper, airplane flying contest every year where you had to use corporate stationary and there were different categories like, longest hang time, most creative design, etc. They still do that. It's 30 years later, they still do it. And it's become a thing in Columbus, Ohio. One of the biggest fundraisers in Columbus is the OCLC paper, airplane flying contest. And again, it's kind of like a tradition of gaming before there were computer games and they realized its importance, you know. As I look back, that was a pretty smart move because employees were psychologically much happier with these gaming rituals. So when you talk about the loss of tradition and rituals in the workplace, especially now, you know, it's starting to show which we are mourning. Grief often accompanies such losses.

We need to identify which traditions don't we miss and can be discarded, which should we keep and try to transform to work in the kind of setting we now have. This should be done intentionally, not just swept under the rug while waiting for somebody to fix it. We need to pay attention to our workplace traditions and rituals. They are how we feel connected to our organizations. And it's a way oftentimes to have fun, and deal with the stress that builds up in the organization. They create community and provide a way to feel connected to the organization.

I briefly mentioned grief a moment ago, but I'm not going to spend much time there. I could do a whole session on grief because that is one of my specialties. But it is very important to note that we are not only grieving the loss of rituals and traditions, many are coming back into the workplace who are grieving the loss of family and friends. And in many cases, multiple people. Additionally, we have people who are coming back into the work environment who haven't only lost people, they've also lost some of their career path. Maybe they've been reassigned to do other things in order to cover services, which can in turn keep them from moving ahead in their chosen career paths.

There are all kinds of losses and they all count. And if we ignore them, as an administrator, you have to do that at your own risk because if they are ignored and they are not dealt with, they will be acted out in behaviors not beneficial to the workplace. For example, you may see people who are in denial that there's a problem with the system, or people who are walking around angry all the time. Grief can bleed into the workplace and will slow down the operation of the organization because people can't carry that much baggage around and remain productive.

So all I'm going to say about grief is that at some point it needs to be acknowledged. Grief needs to be felt, and grief needs to be let go of. You just can't tell somebody to get over it. Or if you are a person who is grieving in the workplace, you can't just shove it down and do your job. Grief will surface, and it will hurt you personally in your work. And it will affect the performance of the organization.

That leads me to the third issue I wanted to talk about with you all, namely depleted spiritual wellbeing, and even on Zoom, I can hear everybody asking, what does that have to do with the workplace? That's church stuff. We're not going to do that. This is, this is work stuff. Well, you know, it's not only, for church, church also talks about spirituality.

But human beings do have a sense of spirituality and it does come into the workplace and workplaces have, a sense of spirituality as an organization as well. There's much written in the literature about the spiritual wellbeing of a corporation. And, you know, I've, I've included this nice long definition of spiritual wellbeing in general, which is like, yeah, yeah, yeah.

But again, what does that have to do with the workplace? And so let's see if we can look at it a little more closely. Individuals in corporations tend to have these intersecting circles of a physical side, of mental side and spiritual side. And the spiritual component is often ignored as taboo. Healthy companies tend not to do that, but, in the workplace it's often shoved aside as things that only individuals have.

And we don't do anything with that. But it is very true of organizational health as well as individual health. Spiritual wellbeing is rooted in that spiritual component where we have all of our beliefs and values and things that we're willing to fight for. It's the place where individuals seek meaning and try to make sense of a calling in their work as well.

It's the center--it's kind of the grand central station of meaning making. And, people want to make meaning of their lives and they want to make meaning in their work lives and their professions. The spiritual component is the source of one's passion, where it's the source of the institution's passion.

And it's the place where it needs to be validated by communities. So if we're talking about spiritual wellbeing in an organization, we're talking about receiving validation by our work environment or professional association of what it is that we do. One can have a passion, one can have a job or a calling, but it needs to be validated. Work is the place where it is validated. So they're very closely related. If there's the absence of one, it's difficult to have the other and work satisfaction is directly and significantly tied with life satisfaction.

Let's look at three components of workplace spirituality as seen by Ashmos and Duchon. The first component is a sense of community where people feel connected to others. I already sort of talked about that. If you are a supervisor of part of your job as being a supervisor, you're validated by your cohort of supervisors and you have a community with the people that you oversee, or the departments that you oversee. Plus you go to ALA, not just for the information, but you go to spend time with colleagues and, and go through the exhibits and that sense of community of, of doing that together.

The second component would be meaningful and purposeful work that creates a calling.

So again, you know, we've talked a little bit about that. And then there's this inner life that employees can express and can stamp into their work. Now we're librarians. We may not build furniture and put our initials somewhere, or a painter that signs their artwork. But everybody, regardless of what they do, wants to stamp their passion or what they do and let others know whose work it is.

You know, this work emanated from them. And that happens by what we do in the workplace.

These things are seldom able to be replicated in a digital environment. It's really hard because they are so community dependent. So. A digital environment makes that very, very difficult. There are a number of people who believe that leaders should implement policies for fostering spirituality wellbeing...for people to have sanctioned time for this, and that an organization should encourage you to look at that and look at how you see yourself contributing to and benefitting from such enhancement of the spiritual wellbeing of employees. And when you start having those kinds of conversations intentionally in the workplace, it's also an excellent way to learn more about diverse cultures, because as you have those kinds of discussions, you'll learn that for people from a different culture, this is how they express their passion of what they do and, how they need to feel validated or what's the tradition in their country that helps them feel that way. And what are they missing? And there's cultural information that can really be learned from, from doing that.

So moving on, how do we improve the workplace environment? Because as we said, the pandemic environment is not going away anytime soon. It is believed that enhancing and supporting psychological capacities and resources of the employees during and after this demanding period can augment the efficacy and mitigate the adverse effects of the pandemic. I didn't make this stuff up. Other people have said this.

There'll be problems that continue to escalate, so effective, intentional attention to these issues must become part of establishing and maintaining a healthy and productive work environment. The time to do so is now when they are really starting to surface after having been pushed down for a long time.

So we've talked about individual versus corporate sides of looking at mental, physical, and spiritual wellbeing. The emphasis, you know, has up to this point really been on the safety of the body, as we've said, that that is our first concern.

Secondly, there's certainly been a lot of attention paid to the mental side because we need to be analyzing situations and problem solving to keep services running, do our jobs, all of those types of things, but very little attention has been paid to the spiritual side. And it does require the same intent and team effort as does the attention we give to the mental and physical side. So, how do we do that?

Improving the spiritual side for individuals, you know, that's kind of an individual matter. I think an institution should encourage folks to do that, but we certainly have no say over what an individual chooses/doesn't choose to do or how, but it's not like in the workplace, we haven't had some of that. We certainly have. Things like wellness presentations and other such opportunities in the work environment. Yet perhaps at the organizational level, we could promote them a little more by saying such activities could really support spiritual wellbeing deficiencies that we know many of you are experiencing. It puts a little bit more institutional support behind it, which for some people is very helpful because as you know, sometimes they just need a little push and that little push might get them there, whereas not having that push will not get them there. For example, as little plug for the two PDA sessions on stress that Lynn Gullickson Spenser and I did last year at this time, institutional nudges to watch those could be quite helpful for employees. Everything is still there. The slides, the bibliographies. You can find them at that link you see on the slide, and they have a large number of resources that individuals can use to help with this at the individual level. So I will refer you to those sources again. At the workplace level, I really agree with this quote, organizations are responsible for the health and wellbeing of their employees.

During this demanding process, organizations need to both adapt policies for protecting their employees from the virus, and also save them from the negative externalities of these policies. This requires intentionality and community effort.

No more waiting for leadership/administration, to see what they are going to do. Neither is it time for employees or administrators to sit around and see who is more clairvoyant. Instead, it needs to be said, these things are important and we're going to face them. And we're going to try to find some ways to deal with these things. They're not going to get better by themselves and the more they get pushed under the rug and ignored, the more serious the consequences will be.

One of the tools that might be useful in this effort at the institutional level is the use of positive psychology. I liked this little slide. It makes me smile. We all know what that is. It's the little desk toy with the balls that, you know, energy keeps moving and transferring to each other. And it's representing a model of therapy that I certainly heard about and learned about when I was in school, but it's not a common practicing model even though is often used in conjunction with other models.

And so most of this information is in the Waters article, which you will find in the bibliography. And I'm not going to try to explain positive psychology. What I plan to do here is to tell you enough about it, that if it wets your whistle and you think it might be helpful for you, you will follow up with the references and links for further study in the bibliography. Some of those articles discuss the effects of positive psychology in the workplace as well as studies that have been done. If there is more interest, I would certainly be willing to do more with it in another session.

I just want to introduce it at this point, so as you can see, the definition of positive psychology is that it is a scientific approach to studying human thoughts, feelings, and behaviors, with a focus on strengths instead of weaknesses, building the good in life instead of repairing the bad, and taking the lives of average people up to great, instead of focusing solely on moving those who are struggling up to normal. So as you can see, it is a strengths-based model of therapy. So when you bring this into working with people, you're looking at helping them identify their strengths and using those strengths instead of helping them feel better, so to speak. That's a very big generalization that I'm trying to do to help you kind of see what the strength of using this approach is. It is not about ignoring emotions of pain and trauma. If emotions are exiled, any attempt to use a positive psychology approach will be derailed quickly. This is not about saying, oh, you just need to be more positive. Therapists make their money on the damage done by people telling people who are seriously distressed, that they just need to be more positive. So I want to make that abundantly clear.

I want to say one thing about these little balls. It kind of looks like the happy ball is going to make the sad balls happy or just get more positive. That's really not what's going on here at all. What's going on here is that the positive ball represents strengths and that by working on discovering strengths and doing all the work that it takes to identify the tools that people have within themselves, the five frowns can be turned into smiles.

It isn't just the, the happy ball makes the sad balls happy. I wanted to point that out because I think that would be an easy mistake to make. I'm not going to go over all of these concepts. You can do that yourself when you get the slides. As I said, it's a strengths based model with a generative view of human capabilities.

Proponents of this model believe it can play a role in helping people cope with COVID and to grow through this crisis, which is what we want in our employees, because that's also what we need for the organization. We need to cope with it and to move on and grow and come up with new ways to work.

Again, I'm not going to read all these concepts. You can do that. I wanted you to have those concepts in front of you. There are nine topics in positive psychology that support people. And when you look at them, meaning, coping, self-compassion, and so on...these are the skills and strengths that exist in people to varying degrees.

But the main point of how this works is that there are three kinds of interactions. There are interactions and relationships that are buffering and those help to reduce stress. So let's say that I, you know, experience extreme feelings of isolation and am really feeling I'm getting very, very depressed, but I do also have a sense of myself as having a good, strong sense of self-compassion.

And by doing that, I can enlist that strength that I have which will help buffer the depression that I may be headed for. Bolstering those kinds of strengths and actions help maintain mental health. So you're looking for character strengths that you do have that could be used in new ways and then building interactions, which strengthen one's psychological resources and capabilities.

So you want to discover the strengths that have come up while we’ve been in crisis, and your strengths that you don't know you have will often come up to help you with your pain and the kinds of things that are going on. And you want to bolster that. And in doing that, you're going to learn what it took, what you do have that you didn't know. And, you're going to build new strengths so that you can move forward. So I'm babbling a bit, but I'm trying to give you the general idea of how this works. So how are we going to use that? Oh, that's all fine and dandy and then somewhat confusing, but how are you going to do that? So again, firstly, individuals should use as desired.

If you're a person who is struggling enough that you feel that you do need some individual professional help and this kind of approach appeals to you. Look for therapists that use this model of therapy. And again, the workshop materials from last year contain references for how to do that. And you could also contact me or your counseling center and say, I need someone with this kind of background and they can help you.

For use within an organizational setting, I believe that creating support groups that would help explore the institutional strengths that have been built during the pandemic that enable it to move forward would be a good possibility. Support groups are not therapy groups. For example, there are grief support groups support groups for people who have lost pets, and AA. All the anonymous groups are support groups. They're not run by therapists. They are groups that gather with a shared issue/problem that they need help and support with through the community of the group. And that's one of the reasons I am very interested in looking at this approach because we've lost sense of community and it is in community that we help each other--that working together and sharing what worked or didn't work of us, you know, If you give people a place to actually express something, to hear it, to own it, and to accept help from other people and find strengths that they have together to use things or to find new parts of themselves, that moves them forward. And when people do that in the organization with organizational issues, it improves the environment or the culture in the organization and a happy organization is a productive organization. Again, I'm going to say that if this is something that you'd be interested in, either within your organizations, or maybe we could try to figure out how to do something that was centralized at one of the consortiums, I would be happy to start looking into that. If there was interest in doing it, it wouldn't take much to help people learn how to set up a support group. It really takes nothing more than establishing some group norms, what we will talk about, what we won't talk about, how we interact with each other, what's the level of confidentiality, and so on, but again, the emphasis of the support of the administration and that this is a useful thing to help us be productive in our work environment would, I think, be really, really important. And you've got to experiment. There's no cookie cutter approach for this. And it may not be appropriate for some institutions, but if you think it might be, and it's a tool you want to try to use, there are ways to help you do that either through your own counseling centers or, you know, don't hesitate to contact me.

I think it could be a valuable tool and help institutions regain some stability within their employee ranks. And if you want something that isn't quite as, complex, you can repurpose the tree of contemplation that I used in one of the stress workshops that Lynn and I did. It's in the second one, not the first one.

And I'm not going to spend a lot of time on it because we're almost out of time, but essentially here's what the original thing looks like. And it's for individual spirituality and health. You decide what you want to route your tree in, and there are practices and then you start identifying what kinds of things might help with that.

If we change that into a tree of workplace wellness, there are blank trees that you can print out too. I would probably root it in things like intentionality and community, and I'd start identifying the branches as. Ritual and tradition, how are we going to do that? I Another branch could be isolation, or whatever it is in your environment, and you start trying to design practices that could help with that. And it's great for individuals and it's great for team projects as well. And again, I can tell you more about that as well.

I'm not going to go through the review slides at this point because we're running out of time, but you can look at the slides yourself when you have a chance to do that. But I did want to end with this quote, which appeared rather suddenly in my email. Actually, it was very serendipitous. I was working on this presentation and I got an email that said it was from quote of the day. And I was like, I don't subscribe to any quote of the day listserv, but this is what popped up on my screen. And I think this is so important right now. We are all dealing with things we've never had to deal with, and for which we don't have practices, and in many cases make us uncomfortable. And I think it's just very important to remember that walls turned sideways, are bridges, and I think it's time we knocked down some walls and start going across the bridge and finding some ways to address these issues. And I certainly hope some of the things I talked about today have given you some ideas.

So thank you very much. And there's my contact information, And I will be quiet now.

<Q&A period>