



Transcript of Panel:
Lessons Learned on Culture Change from Across Sectors
Tammy George, Donna McLeod, Gail Russell, and Sabrina Razack
Chaired by Maya Eichler

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Please note: Gail Russell’s comments have been left out of the official transcription by personal request. There are mentions of her speaking, but her comments have been removed from record.

Eichler: Our next panel is titled, “Lessons Learned on Culture Change from Across Sectors,” and our panelists are Tammy George, Sabrina Razack here with us, and virtually we’re joined by Gail Russell and Donna McLeod. So, I’m very pleased that we were able to have this panel, so we can hear what’s happening in other sectors—in sports, health, justice and incarceration—and see what common threads there are with the military culture change agenda and what we can learn from them and what they can learn from us. So, very much looking forward to this conversation. So, let me just very briefly introduce our panelists.

Tammy George of course you all know, my TMC co-director. She’s also an assistant professor in the Faculty of Health Sciences, School of Kinesiology, at York University. Next to her I am very pleased to welcome Sabrina Razack, who is project lead for Canada at the Centre for Sport and Human Rights, and she is an assistant professor, also in the Faculty of Kinesiology and Physical Education at the University of Toronto. And virtually we’re joined by Donna McLeod and Gail Russell, who are joining us from the Greater Toronto Area. They both work on human rights and Indigenous issues at the Ontario Ministry of the Solicitor General. So, thank you very much for joining us virtually this morning.

So, the way we’ve organized this panel again, is with a series of questions. We’re going to keep it informal and conversational, and we will also open it up to Q&A halfway through this, through this panel. So, I want to begin by asking our panelists to introduce yourselves, and tell us what has brought you to do this work on culture change in your respective sectors. Maybe Sabrina, do you want to get us started?

Razack: Okay, great. First off, I really want to thank Tammy and the team for inviting me here. It was extremely powerful morning with everyone and sharing where they’re from and how they came to the work too. So, I thank you all for also telling me the definitions of all the many acronyms as well. How I came to the work in sport—I grew up in a small town, and I was labeled all of the things by being involved in sport and also being a minority in the small town of Kitchener, in sports spaces and as I evolved and went through my education as a certified teacher, and then also within my Masters and PhD work my goal was always to try to improve the conditions of marginalized groups, specifically racialized women.



And so, I come to this work with still questions, and when I did my graduate work I also had the opportunity to work in sport spaces like the PANAM, PARA PANAM games through community engagement and education as well. And now with my current role, with the Centre for Sport and Human Rights, it's really giving me a broadened perspective on how policies and practices, really set out by the global organizations and institutions, really do impact us locally and regionally. So, I think as we continue our conversations on how to enact culture change, I'm reminded of my own personal experiences of really even trying to sort of thrive, as someone said, in sports spaces, and recognizing that we are not there yet, as Tammy said. And so, my hope for this work and my continued passion for this work is to recognize how we can all be agents of change, and how to continually influence and pressure these organizations to do better.

Eichler: Thank you, Sabrina. Tammy, do you want to go next and tell us how you came to do this work?

George: Sure, so many of you are familiar with me as being part of the Transforming Military Cultures space, and how my doctoral work looked at how racialized soldiers negotiate national belonging in the CAF. But where I started was very different, I actually started in the sport and health world, and I actually teach out of a Faculty of Health Science at York University. I teach your future physiotherapist, your occupational therapist, your future physicians, nurses, anybody who's in the healthcare field. So, I'm acutely, very much connected to health, as a really—and I want to advance this argument—that health is a really key component of culture change. And so, I look at health a little bit more squarely, 'cause I also wear a number of different hats. I'm also a psychotherapist working out of a community clinic—so people come really literally off the street paying anywhere between zero and \$25—and so we see quite a bit in the community clinic. And I also worked in private practice as a psychotherapist as well, particularly with athletes and veterans. And so, that work has really made me think about what culture change actually looks like as well, and the role of health that is played.

I've also done some consultancy work in health as well. I was brought onto the Faculty of Medicine at U of T because, I'll give you the anecdote, the actual words were, “We are seeing an increase of narcissism, and lack of bedside manner among our students, what do we do?” What do we do? And so, help us, help us vet future medical school students a little bit better. And so, a massive undertaking in terms of that. So, in terms of my work I've come, I have a number of different hats, and health is always the thread throughout. But always thinking about how this work in equity, and thinking about how power operates, and health is something at the forefront. You know, about six months ago I had a client come into my office and say to me, as I say, you know, “What brings you to therapy?” And they said, “Colonial white supremacist patriarchy.” And that was the opening, and I wonder—you know, when we think about how many people in healthcare are trained to deliver care—I really think about, how would people begin to handle that opening statement in an office. And so, I think in that sense, for me, health is at the core of so much of what I do. But encapsulates so much, and so that in many ways has brought me to this place of thinking about culture change but always thinking about how health is so central. If



there's anything that I can bring today, it's to think about how we can think about health in culture change, and what it means to bring those voices into that conversation.

Eichler: Thank you, Tammy. Donna, can I ask you to go next and introduce yourself, and tell us what has brought you to do this work?

McLeod: Ahnii Bozho Waasnoode kwe n'dizhnikaaz Anishinabe Mi'gmaq kwe endow. My name is Rainbow Woman and I'm praying clan from Nipissing First Nation and I'm coming to you today from my home territory, from my home community of Nipissing. I came, well I've been immersed in, born and raised in my community on the reserve. I was brought into this world into an impoverished home, impoverished community, and you know, I grew up on the reserve with very little. And in a large family and a small home, very humble, humble beginnings. You know when the rest of society was flourishing and had many amenities and comforts around their home and in their communities, we were without. You know, we had to struggle, we lived, you know, off the land. We had to, you know, hunt for our own food and things like that. So, you know, I come from that era. I come from an era where my father knew and experienced the past system. He knew and experienced the Indian agent who monitored and controlled our community for, on behalf of the federal government. I was born into a time when my father experienced so much racism that it wasn't safe to teach us our culture or our language and so he denied us that to protect us.

So, that's where I come from. I started off in Human Services in terms of my work, having compassion for other people. Particularly at the time disabled people, developmentally disabled, and so I worked in that field for 10 to 15 years, and then, you know, all the while continuing with my culture learning my, the things that I had lost, that our community and Nation had lost. So, I immersed myself in my culture, from a teenager on, and learned everything I could, that had been lost to us. And so, this, that has actually prepared me greatly for this work that I've been doing in corrections for the last 20+ years. So, without that cultural knowledge and experience, I don't believe I would have been perhaps as effective or productive in this role. So, this is how I come to this work, is through my own personal journey and experiences. And my dedication to my people, and helping to bring, bring a better life—Mino Biimaadzawin. A better life for all of, all of our folks. Miigwech.

Eichler: Thank you, Donna. So next we want to hear from our panelists about their work - the work they're doing more specifically, and to learn from them about some of the best practices that have emerged with respect to culture change in the sector they work. So, maybe Sabrina go I'll go to you next then, you know, what are some of the best practices with respect to culture change that you've seen in the in the sports world, or what are some of the conditions you would say that are necessary to enable culture change?

Razack: Yeah, absolutely. So, one of the things that I wanted to share is a research project that I was involved in. So, what we did is, we did a survey and interviews with all 20 universities within their varsity department, the varsity athletics department, on the racial climate. And so,



we interviewed students, student athletes, coaches, and administrators, and also sent out a survey. And before I talk about the findings of that research project, I really want to talk about how it even came to be. So, 2020 we all know about the tragic murder of George Floyd, and the racial uprisings that happened, and the conversations and critical dialogues and also, I would say, social justice movements that were either reignited or began after that particular moment that was also impacted by COVID. And there were a lot of student groups, across all 20 universities, who were challenging the athletic directors and saying, “Look there's racism happening in our campuses, you haven't acknowledged it, you haven't done anything about it.” And they were sharing powerful narratives about what had happened to them. And similar to, I think this morning too, and how whistleblowers, and the care, and the risk of doing that, we know that there is very big risks in doing that.

So, with these student groups, these student groups rallied and pressured sport governing bodies to do something. And so, when they came to our research lab—and I was working with Dr. Janelle Joseph at the time—there was a plea, really, to say: look we need to do something about this. And unfortunately—and this is something I can probably assume, not probably that *is* happening—getting buy-in and even identifying that there is a problem, unfortunately is still a first step of where we are. And so, when we were commissioned to do this research project, we had athletic directors who were in the position for over 20 years that said they never had seen or witnessed or been brought incidences of racism. And it was a shock to us, and even being able to identify it—what it was—was completely new to them. So, you know, and out of all the 20 athletic directors, none were racialized, and two were women. Okay, so, out of all the 20 universities. So, and I think, you know, when we talk about an intersectional approach too, and I'll get to that a little bit later, we were dealing with racism. But we went in, with this research project, with the premise that racism exists on all of the campuses. We weren't trying to find if racism exists, we came in with that as a starting point. And I think that is important when you have to, when you are trying to get buy-in, and you are trying to convince others that this is a problem, and solution needs to be had. It's that acknowledgment that these institutions are built and structured that where racism, sexism, homophobia, all of that, exist already. So, I think that's important.

So, when we did that research project, you know, a lot of the times athletic directors or, you know, the universities are like, “Just give us the toolkit, just give us the tools, to do it. Tell me where to go, tell me what to read.” And I think that, I understand that, that kind of response actually produces a bodily response within me as well, because there is no roadmap or one-size-fits-all to this work. And so, I think one of the biggest learnings from that research project and working with each of the campuses is recognizing the nuance in this work. And also, acknowledgement and buy-in is your biggest hurdle when it comes to convincing others that this is important. And what's frustrating about that, is that you have people like, like minded people, like in this room, who already know and are convinced that this is, this is an issue. But that labour to get buy-in, is really, really critical. And how you do that—and we can talk about that a little bit later—but how you do that is really important.



So, the second thing I'll say is entry points, and entry points within this work and levels of understanding. So, with my PhD thesis I did a case study on the Black Girl Hockey Club. And hockey cultures, as we know, also needs a little bit of work when it comes to being inclusive. So, I went with the premise, and you know, some- one of my committee members was like, “Well you haven't really talked about, or convinced me that racism, or hockey isn't inclusive.” I'm like, “There's a whole body of research over here that already has proven that.” So, we're going to talk about this case study in a way of, I did it on the Black Girl Hockey Club, which is an organization, a fan club, that was started by a Black woman in California, who wanted to make hockey more inclusive because she really saw no one like her in those spaces, and created meetups all of those things, and an online site. And now she has over 35,000 followers and gives away scholarships, and has programs. But after George Floyd—that incident happened—they turned to her and said, “You can solve racism in hockey.” And she was like, “Well, not so much. But we're willing to engage in in conversations.” And what I found with that work, is that multiple entry points, all of it helps, to progress the movement. So, do retweets help? Yes, they do. Do they help as much as someone showing up at board meetings to be disruptor? All of it helps. So, we need all of the voices. And the reason why I say, about entry points is because understanding the complexities of racism, colonialism, it is hard work. I mean I have a PhD, I spent an incredible amount of time, *incredible amount of time*, reading and understanding, and I still need to understand better, and still need to read, and still need to engage in conversations like this. So, online, the little digestible pieces of information allowed an entry point for many people to be involved in the organization, and also want to learn more.

So, I think we also need to give space for that and the way that people are coming in and also bringing more people into the fold, aside from people who are already converted. And that's what I think—and when I say converted, preaching to the choir, people who are like minded. We need other folks to come into the fray, and whatever method we do that, I think we have to think beyond, we have to welcome and embrace the multiple ways, whether it is an online conversation, whether it is starting a book club, whether it is being an ally and joining the organization and doing the work. All of it matters, and that's what I found too with the organization. There was about, I did about 29 interviews, and the majority of them that were involved in Black Girl Hockey Club as the organization, the racial justice movement, were white and were not Black. And the reason that they said, or the outcomes related to it *was* social capital, *was* an ability to engage in critical dialogue. So not necessarily legislative change, not necessarily policy change, but it, an ability to advance the conversation, an ability to be in those spaces, whether it be outside of hockey, within their work, within their families, to help people have a heightened consciousness of this issue, and then progress the work.

Eichler: Thank you, Sabrina. That's very hopeful to think about those multiple entry points and every, all kind of can have agency, in different places and at different times. So, I want to go to Gail and Donna next. I don't know how you've divided it up, but if you want to talk to us a little bit about the work you do, really together in collaboration with each other, and what some of the best practices are that have emerged from that.



McLeod: So, the other point we wanted to emphasize in this presentation around how we work together in trying to achieve positive changes in corrections, for Indigenous offenders, as well as staff—because we do also advocate when needed for Indigenous staff working within the ministry. And so, this aspect is very much in line with my Indigenous culture, and principles, and values that come with my culture. And it's about building relationships, and forming allies, and allyship relationships and to help support the change that we want to see. Or to try to achieve some of the goals that we set out for that change. So, Gail and I work really well together. As you know, she's a settler, I'm Indigenous and so we strive very much. But it's actually quite organic and very natural, our relationship that has come about. And I think the reason for it, and the way in which we as Indigenous people form these allyships, is through heart work.

I was told not too long ago that the work that I do for Indigenous people within government is very much heart work, in order to make change, in order to get someone's attention, in order to move the, you know, the yardstick a little bit, we need to tug on those heart strings. We need to touch people in ways that will resonate and influence them to also want to make change—to motivate them to make change. And I think, I really strongly believe, it's through the heart, and that heart work that we do, that helps to achieve those things that we're looking for. And you know, Gail and I, in our relationship, in our work together have been very successful, very well received. And I think it's because we've done that for each other first, we've connected, we've built that allyship, we've built that relationship. And so now we can go forward together, and work together as a team and we walk side-by-side. We don't crossover each other's pathways. We have a great deal of respect for each other, and we know our gifts. We know our own gifts and we know each other's gifts, and we count on and we rely on those things to help each other in presentations like this, in meetings, in the work we do under policy. The challenges that we're faced with within corrections—we always come together as a team and we always come together knowing our position, our role, and our place in the relationship.

And Gail is very, very good at understanding the lines that you don't cross when you're working with someone from a different culture than yours, and she's very respectful of that. And I think that that's where, that's where we start. And, you know, Sabrina was talking about the buy-in and I think this is one of the ways in which you can achieve that buy-in, is tugging on those heart strings and making those heart relationship and ally ship connections with each other. One of the ways that we've really honed our relationship in terms of how we work together, is through the land acknowledgement workshops that we present. And we structure them in a way that Gail has opportunity and has the floor to speak from her perspective as an ally, as a settler, and her experience and her perspective. And then I present in terms of where these land acknowledgements have come from, you know, what are their origins, what are their traditions, what are the principles behind it in terms of a cultural practice. So, we very much know each other's role and knowledge in everything we do, and we're both very respectful of that and very mindful of that. That, you know, I'm not going to speak of something I'm not aware of or know of, but if I know Gail has that knowledge I will lean on her. There's times when I lead and times when I don't, times when Gail leads. And we respect that, and we recognize when those times, when it's time for me to lead, when it's time for her, and we talk about it and we have lots of



dialogue and lots of conversations. So, it's really about building those relationships within the areas that you are working. It's about building the relationships with your managers, and your directors, and the senior folks that you work for, and under. It's important to build those relationships with your peers, so that you have the support that you need, and your walking in a collective to make change and not just an individual. So, that's how we approach the work that we do. So, Miigwech.

Eichler: Thank you, Donna, for sharing that. And telling us about the importance of policy but then also the importance of collaboration and relationships. Over to you, Tammy. What are some of the best practices from the health sector that you can share.

George: Thank you, Donna, Gail, and Sabrina. I think there's some really interesting kernels and insights that are coming from your experiences and even, you know, the way you're presenting today in terms of modelling the relationship, I think is really, really powerful. When I think about best practices and, you know, this is something I think some of us have talked about for awhile. I know Sabrina and I have talked about this idea of best practices and thinking about what wise practices might look like. And I think about this in terms of health, and the different branches of health I'm positioned in. And one of the things I think is really important to think about, is we must, especially in health, is interrogate the histories and think about how those are playing out in the present. Especially if you're a health care practitioner, I think it's really important to understand ideas about diagnoses, I think conditions that might be playing out in our very training and education. And, you know, you even got to think about how sport even operates with particular ideas about racialized bodies in that sphere, and I think it's really important for us to see how this is actually taking place. And so, when I think about, you know, a condition called "drapetomania" which basically was about characterizing Black slaves who ran away from their slave owners, and how would that be playing out in the present. How would that kind of diagnosis and pathology be playing out in the present among medical practitioners? Right? We have these unbelievable and disgusting stereotypes about how certain bodies can tolerate more pain than others. This is a direct legacy of some of this history. The scientific medical racism, homophobia that is present—even to this day when we think about, let's say gay blood donation and the battles that have been fought around that are playing out right before our eyes. I think it is really important, especially in the sector of health, to really look back and to really think about how that is playing out in the present. That is one that I think about.

Another one I think about is the commitment to critical and interdisciplinary education. I started in the hard science—I'm a biochemist—you wouldn't believe it, but I'm a biochemist who minored in sociology. And so, I really think I am uniquely positioned in the sense to really think about how disciplines organize themselves. What is it that they want to be able to transmit? And I think this kind of interdisciplinary training is really important. When I was training to be a psychotherapist I couldn't believe what we *weren't* learning. The absences, the gaps. And when we think about, we can go extend this to physiotherapy training, occupational therapy, I was thinking about it 'cause our colleagues next door are occupationally gathering. You know, thinking about medical training. And [Dr. Malika] Sharma who is a physician, teaches the social



determinants of health, as do I, and says, “There's no point in understanding cultural difference if we don't understand the structure of racism and colonialism.” There's no point in understanding sex/gender differences if we don't understand how patriarchy operates. And so these structural pieces really need to be embedded, but I also think they need to be called on in terms of an interdisciplinary understanding of how each discipline is coming to their ideas around these issues.

A third best practice—and I will say wise practice I think—is to listen and analyze the resistance. It's easy to say that there's resistance, but what are we hearing in the resistance? Are we hearing fear? Are we hearing trepidation? Are we hearing about the status quo that will be altering for particular individuals, and now a new status quo will develop and I can't handle that? So, to listen and analyze the resistance, where is it coming from? Is it repeating from historical moments? Is it different? How is it qualitatively different? I think is really, really important. Because in the work that we do, across all these sectors, there is resistance. But it will manifest in very different ways, and sometimes there will be similarities as well. But can we be able to communicate that across interdisciplinary lines? And finally, in terms of wise practices and I think, you know, Donna and Gail talked about this in terms of the NILO Program— it really made me start to think—is what does it mean to really hone in on the specificity of difference? And what I mean by that is specific programs emerging. I mean, normally the dominant discourse around all this is usually, “Oh, we're segregating, it goes against our multicultural sensibilities!” But U of T now, arguably a conservative university, now has a Masters of Public Health, in Black Health. And so, what will be the reverberations of that, of those clinicians, the research that will be produced. I think has enormous, enormous potential that needs to influence even the research landscape. So that specificity, I think we need more of, actually. That specificity in certain spaces, we definitely need. And so, for that reason I'm a huge advocate because it can have enormous power in our institutions, in terms of the knowledge that is being produced, alongside always, the status quo.

Eichler: Thank you, Tammy. So, now that we've heard a little bit about best practices, or things we should keep in mind. We want to have a bit of a conversation about some of the challenges that each of you have faced in your work, because necessarily this this work comes with challenges, and I think naming them and thinking through them could be helpful for our audience here today as well. So, we'll go to Gail and Donna, then. What are some of the challenges that have come up in this work for you?

McLeod: Oh, Miigwech. So, I wanted to talk a little bit about, like from my perspective, you know, some of the challenges I've seen in the 20 plus years that I've been working in this ministry. It's been a bit of a progressive process or journey. When I began 20+ years ago, 23 years ago, there were practices, and principles, and topics that were not, were not spoken of. So, there was this, there was this wall I guess you could say, of you know, “We're not we're not here to change, we're here to maintain the status quo, and if you're coming in then you have to go along with how things are done here.” Talking about smudging—wasn't done in meetings. Smudging wasn't done in meetings. Land acknowledgements were far in the future, which we



were blessed, twenty years in the future. We didn't speak of healing practices, in terms of Indigenous healing, and now we do. Now those words are being used, there, you'll see them in documents even. And so there has been a very slow progress of change coming, but it's been, you know, not without its challenges. And those challenges mainly are, I've experienced, is the bias, and the racism within the system. Within the *people* within the system. As well as some of the policy and procedural practices as well, some of this systemic racism and bias—those things too can stand in the way of making change. And so that's why I guess, you know, I look at it as heart work because, you know, we need to move people, and in order to move people, you know, we need to touch them in some way that's going to help them to understand the need for change.

And so, that resistance, that bias and racism, is alive and well in corrections. It's very much a military style of system, and colonial very much. And so, you know, the need to maintain control is there. And that control is over change, right? People don't, often don't want to change. Humans have a hard time with change, you know, generally. And so, you know that change, I think, needs to come in small increments, and it needs to come in those, building up those relationships with folks. I've built relationships in this ministry with folks who started off as being extremely racist and extremely offensive, only to have them turn around once we were able to build and develop a relationship, and they had better understanding of my culture and my ways of being. And they completely turned around and were one of my best allies in the workplace. So, there is always, like Gail said, there's always reasons for that change—sometimes it's about the discomfort of change, as a human being we don't want things to change, and so sometimes it's about that. Sometimes it's not about the bias or the racism, it's about the lack of knowledge or understanding, and experience. And so, we try to bring that to folks, in the work that we do, and in the work that I do. I try to bring that experience and that messaging to the folks that we're working with or the committees, or the senior managers, or whomever. We're seeking to, you know, tug on their ear and have them listen.

So yeah, it is very, it can be very frustrating, but it also can be extremely rewarding when you see somebody's attitudes change and turn around, and they become more open and caring about people in general, instead of holding these staunch, hard, cold feelings towards outsiders. So, that's how, that's how we do it. And that's kind of - among other things, you know, we dealt with lots of bias and racism as well, but this is how we are trying to make these changes. We're trying to not turn people away from listening, and we need to do that through our approach, you know. And I'm really glad that you noticed the modelling of the relationship, and the allyship, because that's something that's really important to both Gail and I. To be able to demonstrate how we can work together in a good way and bring about good change. So, Miigwech.

Eichler: Thank you, Donna for sharing that. We're going to just adjust the schedule a little bit I know this panel was supposed to end in 15 minutes, but we did build in a buffer, because we knew that there would be a lot of interest in this panel, so we have 30 minutes left. So, I'm going to ask the two of you to maybe just very briefly tell us a challenge, and then I want to open it up to questions. Sabrina.



Razack: Thank you. One of the things I want to acknowledge too, is that I think we also are at a point where there's fatigue in the community around this this work. And there's fatigue because, you know the gentleman spoke, he's been “trying to do this since 1971, and do the math.” And so, around constantly people asking to share your story and not being really aware of how to approach trauma-informed work. And so, I think one of, I think that we have to recognize that and how we transmit, and how we approach this work. Still, as I said before, the power of the narrative does induce that first level of awareness, and similar within in my PhD work. You know, when Renee, the founder of Black Hockey Club, said that you know out of the 35,000 followers 80% she guesses are white and she gets constant DMs whenever she does repost on narratives or stories of tragic incidences of racism in hockey, of, you know DMs of, “I never knew this was happening.” Right, so we have to balance that with now this this fatigue within equity denied groups, of constantly being asked to share their stories and not approaching it with a sense of trauma-informed practices. So, that's one area that I think we need to think differently about, is how we communicate this work knowing that there is a lot of information, narratives already shared and told, and how we can creatively continue to increase the awareness.

This second point, I will say too, is the title of my thesis was “Joy as a Mode of Resistance” and the reason that I chose that was for my own, I would say, self-care around doing that, this type of work. And also recognizing, when I was talking to a lot of the people involved in the organization, and then myself, how we approach equity work or how we approach EDI work or making spaces better—it is hard work—and within the spaces, you know, part of the colonial legacies is not to see us thriving or enjoying ourselves. And Audre Lorde also talked about this too, is that expressions of enjoyment while doing meaningful work, giving us that permission to do so. So that, I think is something that we also need to take into consideration when we have conversations like this, conferences, whatever it is, those spaces are also spaces of immense joy because we have that hope that things can get better. And I was sharing last night, one of the quotes that I learned of recently. A woman, sorry their name is Traverse and she does, they do a lot of work around anti-trans and trans inclusion, and they said, “Hope is a discipline, and we all fall in a spectrum between cynicism and idealism.” We have to really be intentional about hope, and carrying this work on, because it is hard work, but we also have to intentionally create those spaces of joy, and recognize that signs of advancement or progress, this even event, is one of them. So, I'll just leave it at that, as a challenge and also an opportunity.

Eichler: Thanks.

George: With respect to health, I would say the biggest challenge is that there's a lack of trust. There's a, really a lack of trust and I think especially after COVID-19, and what we've all experienced there is a collective trauma. And there's a real lack of trust particularly for marginalized communities, I would say on a daily basis when they have to access care. And, you know, whether it's in psychotherapy—and people risking their minds with a perfect stranger that they've never met—I think is a tremendous leap of faith, in that moment and I take that responsibility very seriously, but I think about, a lot, within health what it means to repair that trust and how long that will take. And what work is required? And I think you know a lot of



institutions, I mean, are thinking the same thing around trust and what that means. And, I think that's one thing that's really important.

A second challenge, I would say, is that we assume that the status quo, in the case of health—dominant models of care—are what everyone needs, are what everyone needs, and that is what they need to heal, go forward, etc. This kind of one-size-fits-all approach. But I'm reminded of a piece by Chandler and Dunlop, and also pieces by Taiiake Alfred, that say that, “cultural wounds also require cultural medicines,” and so I think we also *need* to leave space for other forms of healing to arise. And I think that's really, really important, particularly in health, because we're constantly, especially in health, that, “These are the ways we should be taking care themselves.” I'm sure all of us can cite five ways, off the top of our heads, of what we should be doing. Even in casual conversation, messages always around health, “Oh, I didn't drink enough water today; oh, I didn't get enough sleep.” It's *always* present, and so, those are the two things I would say are probably some of the biggest challenges health in general are facing.

Eichler: A big thank you to all our panelists.