00;00;00;00 - 00;00;31;04
Cale
Welcome to Grin and Bare It, the podcast that uncovers remarkable stories from those that are tackling the biggest challenges in one of the world's most demanding industries—healthcare. I'm your host, Cale Donovan, an award-winning entrepreneur and co-founder of Bare, Australia's top-rated end-of-life provider. Today's episode is about grief, and specifically, it's aimed to get you to rethink your relationship with it.

00;00;31;06 - 00;00;59;27
Cale
Grief is as complex as it is unique. As a result, it's often misunderstood and mistreated in our society. In the episode, we talk about bravery, post-traumatic growth, and how we can learn from the sex education movement of the 60s in creating a healthier understanding of grief. With me today is Chris Hall, the CEO of Grief Australia, one of Australia's leading experts in the topic.

00;01;00;02 - 00;01;26;00
Cale
Beyond his lived experience with loss, Chris has published over 20 papers on the topic, and his team at Grief Australia have provided literally hundreds of thousands of hours of counselling to the bereaved over the past two decades. This episode really is for everyone with insights that are applicable not just to those who have passed away, but any type of loss of relationship.

00;01;26;02 - 00;01;49;17
Cale
A warning for people. This episode does touch on the topic of suicide, so please check the show notes for more detailed descriptions and some links to helpful resources so you can take care of yourself. Now let's get to it. So, Chris, I'm so glad you're with us today to speak about one of the more misunderstood topics in our society today, which is grief.

00;01;49;17 - 00;01;50;29
Cale
So welcome to the pod.

00;01;50;29 - 00;01;51;17
Chris
Nice to meet you, Cale

00;01;51;18 - 00;02;02;28
Cale
Thank you. So, Chris, maybe we start. I mean, I think many people would have experienced that at some point in their life, but would love the clinical definition of this or your definition of this. Look, what is grief?

00;02;03;03 - 00;02;27;21

Chris
You're right. We all come to some degree of expertise in this experience. We all have had the experience of loving and losing. Grief used to be thought of as just our emotional response to loss, and that's a very narrow definition of grief. I say grief really is a multifaceted experience. It certainly affects the way we feel and often these feelings can be quite kind of foreign or strange to people, but it can affect our bodies.

00;02;27;22 - 00;02;50;06
Chris
We know that grief depresses the immune system. It affects our sleep. It can affect our social relationships with people not knowing what to say, what to do. Many grieving people feel socially isolated and disconnected. For many people, there's also a strong dimension of sort of making sense of the experience. So we often think in terms of grief is about wrapping our heart around what's happened, but it's also about wrapping our heads around us.

00;02;50;07 - 00;03;09;27
Chris
You know, why and how did this thing happen? How do I make sense of the world now? And for many people, it can also raise big spiritual questions of meaning. You know, what happens? Where is my loved one now or the meaning of life and purpose? So grief is this idea that it's multifaceted. Certain feelings, behaviours, emotions — it affects us relationally.

00;03;09;27 - 00;03;18;12
Chris
It affects us in terms of our beliefs and our relationships. So it's certainly much more than just simply a passive working through of the emotional impacts of loss.

00;03;18;13 - 00;03;34;25
Cale
Yeah, it's really true, actually, as you described it, it almost feels a little mysterious. And I think the reason you described it was that it prompts questions which are greater than us. Almost. Do you have any sense in all of your work why grief is kind of misunderstood to a degree.

00;03;34;29 - 00;03;59;25
Chris
When we're confronted with an experience of mortality that is either the death of somebody that we have been in a relationship with. I think as human beings, we often put death to one side. We don't consider that in fact, we are mortal. We have this expectation, what I'd describe as an unending supply of tomorrows. And even when somebody is dying, we don't expect to die necessarily on that day or at that time.

00;03;59;28 - 00;04;19;19
Chris

So I think the first thing, it generates lots of anxiety. Also, for many people it's [an] unsolvable problem. It's not something that we can simply prescribe a kind of a simple solution to. It's kind of complicated. So I think the first is that it reminds us that the people that we love, and even ourselves, will die in the fullness of time.

00;04;19;21 - 00;04;45;13
Chris
There's also this real concern people have about making it worse and worse. For bereaved people, the worst has already happened. You know, it's difficult to make it work. And so, not knowing the right or perfect thing to say, or the right or perfect thing to do incapacitates people. And this is why, you know, many people feel a sense of emotional abandonment after grief because people around them feel like they're kind of walking through landmines.

00;04;45;15 - 00;05;12;04
Chris
Not sure if they say something, it might make the person distressed. I think also in our Western culture, emotions are sort of private. And whereas in other cultures, emotional expression and that sense of social connection in the wake of loss is very common, very, very usual. But we live in a culture that's very much a culture that they hate, that many people follow the adage least said soonest mended.

00;05;12;06 - 00;05;23;17
Chris
but just because something is out of sight or out of mind doesn't mean that it's out of our hearts or that we're out of relationship with it. So it's a complicated question. And for many people, this is not something that's discussed about.

00;05;23;19 - 00;05;24;08
Chris
You know, when we talk about death, even in primary schools or the life cycle, the butterfly always finishes with this beautiful butterfly unfolds. But the life cycle also includes the death of something as well. It's something that we're not really feel a level of confidence talking about. I can't describe it, you know, grief and bereavement this way. The sex education that was in the 60s, you know, we don't we don't use language that's direct.

00;05;47;17 - 00;06;05;13
Chris
We've got all these euphemisms for death, you know, in the same way that, you know, in the 60s or euphemisms about sex and sexual organs, it evokes anxiety and embarrassment. And so we still, as a culture, [we've] got lots to do in terms of making these conversations more accessible, more comfortable.

00;06;05;13 - 00;06;24;19
Cale

So much stuff in there, Chris, that I want to unpack, particularly that comparison to sex education circa 40 years ago. Before we do, I wanted to take just a quick step back, like you've got an incredibly interesting background. So I did want to touch on your story in becoming the CEO of Great Australia. I know it's now been many years.

00;06;24;22 - 00;06;31;28
Cale
I'd love to hear that story. And, you know, inherent within that story is like, why are you dedicating yourself to grief as a subject?

00;06;31;28 - 00;06;50;10
Chris
It's an interesting question, and I think there are lots of different kinds of tributaries that kind of led to this. My father was an Anglican minister, and so I kind of grew up in a church family, and I'd often look out my bedroom window and there'd be a casket unloaded, or there would be somebody on the phone who was distressed because they, you know, their partner had died.

00;06;50;12 - 00;07;08;11
Chris
And so I think at a very early age, those kind of larger questions and not necessarily in a religious sense, but were kind of I was confronted by so what's the purpose of life? You know, that life times are short, that death can happen quickly and unexpectedly. And so I think that at a very early age I planted that seed.

00;07;08;14 - 00;07;25;09
Chris
I grew up in New South Wales on the south coast and a place called Murray, which I absolutely loved. It was idyllic. It’s in a seaside town, and then because of my father's work, we moved to Bendigo interstate and I really didn't want to leave. And I had a group of friends. And so I arrived in Victoria into grade six, knew nothing about football.

00;07;25;09 - 00;07;45;23
Chris
The first time I grabbed the football, I started running with it under my arm, expecting to be tackled because I only knew about kind of rugby. And I remember going to school when Monday morning to be told that a student wasn't coming back. And I thought, that's strange because I, I saw him on Friday. He wasn't talked about moving and so forth, and I discovered subsequently that he'd been electrocuted and then died on the weekend.

00;07;45;27 - 00;08;05;01
Chris
And I think at that point in time, it raised questions in me about what is so unspeakable about death. I also thought that if I was to die, how would I be remembered? And I think the message

was you wouldn't be. This was not a teachable moment. This was an experience where there was no space. There's no room to talk about it.

00;08;05;03 - 00;08;27;18
Chris
And so I think that also planted the seed. And so subsequently I went and did teachers education. I majored in psychology and drama and was very interested in psychology and therapy. I then worked for school as a school psychologist, and then subsequently worked with a network of schools where my work became increasingly focused on the management of sudden and unexpected deaths in schools.

00;08;27;20 - 00;08;47;15
Chris
And for me, there was a sense that there was a level of comfort. And talking about those, those experiences, and also there was really meaningful work. These were people who were normal, people who'd had a profound experience of loss. And then when this role came up, it kind of was the triangulation of being seen in research and education and also clinical work.

00;08;47;15 - 00;09;12;10
Chris
And so, certainly that contribution of my own experience of loss, the sense of being, I guess, abandoned to some extent just raised in me a question about, well, what is it that is so unspeakable about death? So even in the silence, there was a very strong message that this is not something we can talk about or should talk about, and that there wasn't a place to remember this person.

00;09;12;14 - 00;09;19;27
Cale
Do you think that's changed now, Chris? Look, if you had a similar experience today, do you think it would be a similar experience?

00;09;19;29 - 00;09;37;28
Chris
Look, I'd like to think it would be different. And again, a lot of the work we do with schools is about creating, you know, a grief in the form of school to see these as teachable moments, as opportunities to be more proactive and engaging. So I, I certainly think that it's changing, although I think it's a very slow process.

00;09;37;28 - 00;09;57;09
Chris
When you look at decisions around people making their wills, many people don't make wills. And whether that's an assumption, something they put off to another day when they're old perhaps or it's too difficult. Same with advanced care directives – in terms of ill health. So I think there is still a cultural tendency for us to try to push these things to one side.

00;09;57;12 - 00;10;23;17
Chris
And people often say, you know what terribly sad work it must be to have lived most of your professional career, you know, in this grief and bereavement field. But I described it to people as that most of my time is listening to a lot of stories — that grief really is love with no way to go. It's about how do you actually channel that enormous energy that grief creates, that life, if you like, so that people find a way of maintaining that connection with a person who died.

00;10;23;20 - 00;10;47;21
Chris
Grief is not about saying goodbye or letting go or any of that. That is a life, it doesn't end a relationship. And so for many people, it's about how do we transform that relationship. A physical presence with a person is here with me physically to a relationship of memory. That's the really positive sign that even in the midst of the intense pain of grief, there are lots of things we can do.

00;10;47;24 - 00;10;48;16
Chris
in the wake of it.

00;10;48;17 - 00;11;13;14
Cale
It piqued my interest. It certainly wasn't on the run. But I do want to ask because I think it's a great analog or great example. Can you—Grief Australia, you know, infrastructure more broadly in Australia—can we take cues from the sex education movement? Are there things that they did particularly well which would help us institute in schools?

00;11;13;14 - 00;11;21;00
Cale
Do you think they're actually such different and complicated topics that really — you have to forge your own path here in sort of grief education?

00;11;21;03 - 00;11;38;03
Chris
I think there's a lot we could learn. Again, if you look at the sex education movement that was really about engaging parents, I don't know whether you had the experience of going along with a parent. In my day, you go along to a parent evening and they would, you know, give you a book of a particular colour. My brother always had a different coloured book and we'd watch a movie.

00;11;38;03 - 00;11;40;12
Chris
Now, I think there are better ways of doing it.

00;11;40;12 - 00;11;47;12
Cale
I did not. Chris, I'm going to confirm that we're from different, different schools of, other schooling or generation here. Mine is a different [generation].

00;11;47;12 - 00;12;10;23
Chris
Yeah, but my sex education at that time involved three screenings of The Birth of the Red Kangaroo. So, but I think what that was about was about getting parents involved, giving them skills, giving some language to talk about these things. You know, death is a natural part of life. so I think supporting families is certainly one way in providing them with some skills.

00;12;10;23 - 00;12;31;14
Chris
And to address that, I also think in terms of schools and school curriculum, that there are opportunities to talk about grief and loss. Up to now, we've been talking primarily about death related losses, but it might be in terms of the grief of the end of a relationship, it might be about the grief of a separation divorce. It might be the grief for disability or chronic illness.

00;12;31;14 - 00;12;50;06
Chris
So, I think there is a lot we can do. But I think many of the problems people have as social ones, it's the inability or the unwillingness of their community to kind of connect with them and to support them. And I think even more broadly, when you look at most workplace agreements, you get three days bereavement leave for the death of a family member.

00;12;50;08 - 00;13;11;19
Chris
That's a really strong cultural message — that the grief is like the flu, you know, and that by the time you have defrosted the last casserole and thrown out the last bunch of flowers, that life returns to normal. And so I think we need to do a lot more as a culture to acknowledge that grief impacts upon people differently and differentially, and that we need to take a much more flexible approach.

00;13;11;22 - 00;13;13;25
Chris
But it is an experience we can talk about.

00;13;13;25 - 00;13;35;11
Cale
How interesting, even as you describe that, including the family, including your parents, that sex for example, hopefully for most people ends up becoming a positive experience and an integrated experience as part of their adulthood. Whereas you compare that with your last

comment of many people don't write a will many people don’t do any sort of forward planning in that regard?

00;13;35;11 - 00;13;45;13
Cale
And there's deference to the topic. Feels like that is a particularly challenging part of unlocking the family conversation in and around, hey, we're not going to be here forever.

00;13;45;15 - 00;13;46;00
Chris
Yeah

00;13;46;02 - 00;13;58;09
Cale
You know, we're going to have loss in our life more broadly. and yeah, so we should be open in talking about that. And this is the way we sort of, you know, deal with it, work through it. Yeah. Approach it, all that other good stuff. So certainly, certainly a different topic.

00;13;58;12 - 00;14;21;26
Chris
Yeah. I think the things that kids in particular want to make sense of. And the question is do they make sense of that in a vacuum or do they make sense of that in the context of having conversation with an adult? And so the child might have some anxiety about well, and we see this I mean, when a parent dies, the anxiety the child has about the health and well-being of the surviving parent, if mum can die, dad, you can die too.

00;14;21;26 - 00;14;36;13
Chris
And if you die, who's going to take care of me now? So again, taking a proactive approach of opening up those conversations, and it can, it's much more about listening to these conversations rather than sitting people down and having the big death talk.

00;14;36;15 - 00;14;37;08
Cale
Yeah.

00;14;37;11 - 00;14;52;05
Chris
There's the old Yiddish expression that God gave us two ears and one mouth. Then we should use them in those proportions. It's much more about how well do we listen to people about their experience and stay out of their way so they can explore the implications of what this experience means for them?

00;14;52;07 - 00;15;18;05

Cale
Yeah, totally. Here in this pod, there will be a different array of listeners. There will be people who have or are currently experiencing grief. There'll be people that, supporting people who are experiencing grief. they'll also be health care workers who maybe they work with and care for a patient, their family members, everything else in the lead up to, say, a passing.

00;15;18;07 - 00;15;38;16
Cale
And so I did want to almost have a three pronged approach to this next question, which is the first one is for a loved one. The second is for people who are working in that environment ongoing. I would love to hear your thoughts on what are the real challenging components for those two segments of folks.

00;15;38;19 - 00;16;05;00
Chris
Well, if you take, I guess, carers as the kind of the first cohort, the recognition that kind of grief starts well before the physical death of somebody, and the people are dealing with accommodating to a whole range of, of changes. And the grief is exhausting. I mean, it's really tiring work. So I think as a carer, it's really important that people access support and access a community of care that's available.

00;16;05;05 - 00;16;30;08
Chris
One great resource is one called Carer Help. So this is a national resource for people throughout Australia who are carers and so may be supporting somebody who might be in palliative care or or receiving other sorts of support. And we know that carers often enter into bereavement emotionally and physically exhausted. and for us to recognize the impact of being a carer on an individual's health.

00;16;30;09 - 00;16;58;04
Chris
So really, to be able to pull together a team around you that can provide not just emotional support but also practical support is really important for that carer to be empowered is really important. And to realise that when we've been caring for somebody and there might be a whole range of responses. Again, I work with many people whose first response after the death of somebody that [they] were cared for was relief.

00;16;58;07 - 00;17;20;08
Chris
And when one woman said, oh, thank God, I don't have to find somebody to look after the kids. And then, you know, wrestle with car parking to see mum and that was very quickly followed by a sense of guilt. What a terrible thing for an adult to say, but both of those things can coexist. Both a sense of kind of relief, one level, but also, you know, a profound sense of loss.

00;17;20;08 - 00;17;39;06
Chris
I think also to take this longer term view of grief. The grief is not like the flu, where you have this rough week or two. In a fundamental sense, we never get over grief. And that's not to suggest that the grief doesn't change, but our relationship to that which we've lost, whether it's a parent or a partner, changes across time.

00;17;39;06 - 00;18;02;13
Chris
And so we grieve over time. So, again, it's important that people feel that the sort of sudden, temporary upsurges in grief are, you know, pathological, problematic, I guess, turning attention into the kind of people who are providing care. So my view is that grief support is everybody's business. You know, we've done training with hairdressers, for example, where people will have conversations with hairdressers.

00;18;02;13 - 00;18;23;13
Chris
We found this after Black Saturday that many people talked about. And there's a lot not people who go and see a therapist or a counsellor, but they access trusted relationships. And they performed a really, you know, powerful. Similarly, you know, people who work in, you know, in cemeteries. Part of that is about providing support to people, you know, having helpful conversations.

00;18;23;15 - 00;18;45;28
Chris
I suppose an underpinning of all this is really around self-care, that you can't do this work without relief. You can't do this without addressing your own needs. And I think it's often a vocation that attracts people with a kind of a service mindset. And I've learned very early on that you can't do this alone without support.

00;18;46;00 - 00;19;00;11
Chris
I remember working in a school. It was a murder suicide— two young children, and both parents died. I was working with a surviving 18 year old boy, and there's a whole team of us working together, and we put in place all these supports. And it was until I was sitting in home talking to my wife that I had this.

00;19;00;13 - 00;19;26;10
Chris
Can you describe as being in the back of the head with a piece of cobble to a this kind of overwhelming sobbing? And I realised that although I'd put in place the supports for others, I had not actually entered into that. I had not sought support for myself. And we know if you want to provide called care and support, if you know you've got to sharpen, but till you are the instrument you've got to take care of yourself.

00;19;26;13 - 00;19;53;06
Chris
so I think that that's critically important. But I think you can you, you [can] create invitations for people to, to talk. and, people will choose who to do that with. So again, if you're caring for somebody who's dying, it might be the conversation on the way to the car to the person who's come to, you know, to the nurse, for example, where that conversation takes place.

00;19;53;08 - 00;20;07;28
Chris
but I think, yes, getting access to kind of the supports, the services and talking to other people who, who are in a similar position because, you know, caring is hard work and it's not work that can be done without relief, without support.

00;20;08;00 - 00;20;36;00
Cale
Yeah, you did, but you've mentioned in prior conversations we've had Chris with, almost this unconventional wisdom or maybe the current overarching perspective on grief, and particularly in a health care setting, is a little dated. It's fair to say, you know, and so I'd love to hear you speak about modern grief and how that's changed versus previously, it may have been a little bit more clinical in its approach.

00;20;36;02 - 00;20;40;00
Cale
I think that's really, really helpful for people to understand the difference and how that's evolved over time.

00;20;40;00 - 00;21;07;05
Chris
Again, many people may not be familiar with the name Elisabeth Kübler-Ross. She was a Swiss psychiatrist, worked in the US, and in 1969 wrote a book on called On Death and Dying. And in that she described five stages that the dying person goes through. She described them as denial, anger, bargaining, depression, and acceptance. Another time that kind of mutated into the five stages of grief is the idea that grieving people go through these stages and that really has taken root from within, within culture.

00;21;07;07 - 00;21;29;05
Chris
The people think that they move through five emotional responses to grief. And in fact, that's just simply not true. There is no evidence supports that idea that grief is highly idiosyncratic. It's personal. It's unique. you know, we often described as being a unique as a fingerprint. You can have five people in a family grieving in five very different ways, in part because of their differences in personality.

00;21;29;05 - 00;21;52;15
Chris
But they all had a different relationship to the person who died. So we've kind of moved away from these kind of prescriptive plagues of understanding grief to the idea that what seems to be really important for people is to find make some sense or find some meaning in this experience of loss, and when they have an experience of lost that's hard to digest, then that's a real challenge.

00;21;52;15 - 00;22;13;17
Chris
And it might be if I just give you two examples, one might be, I'd say, the death of my father. He was in his mid 80s. He'd had dementia for a couple of years. He died in an aged care facility. He was kind of well cared for. We were there at the time of his death. Although painful, although distressing, that was not a death that required me to really rethink the world of relationships.

00;22;13;19 - 00;22;34;21
Chris
However, if I'm supporting somebody, this two year old Charles has drowned in their backyard swimming pool. That's an entirely different proposition. The challenge that that kind of death poses for a bereaved person is entirely different. And so this need for people to be able to integrate this experience into the way they see the world on themselves is really important.

00;22;34;21 - 00;22;59;17
Chris
We also know that most people actually don't need grief counselling or grief support. Probably 70 to 80% of people manage with the support of family and friends. They Google their way through their grief. They find information they need to make sense of it. And you know, they manage well. There seems to be a proportion of around about 10% of people where something derails this very normal process of adjusting or accommodating to loss.

00;22;59;19 - 00;23;18;17
Chris
And these are individuals who benefit from more formal support. And that's the kind of support we provide at Grief Australia, where there is something that's again captured their imagination. That's made it difficult for them to kind of live a life into a future. It's really important that we talk about grief. But for most people, yes, grief is painful.

00;23;18;20 - 00;23;41;07
Chris
It's challenging, but they actually don't need grief therapy at all. They need to be surrounded by people that love them, that get them, that understand them, that appreciate that grief is a process that takes time, not an event. But again, there is another cohort of a lot of people where, you know, their life doesn't return to a new kind of normal, very insignificant distress.

00;23;41;09 - 00;23;56;20
Chris
And the positive news is that there is a really effective ways that we can provide support to people so that they can [do] both. And again, this isn't about letting go or saying goodbye, but how to actually do they stay connected to the person they love. But they are open and able to move forward with their own life.

00;23;56;22 - 00;24;10;24
Cale
Do you have a story that you can share, which sort of illustrates that journey from incredible distress, unable to see a future to, you know, all that's working through to the point of you can't do all of those things. Is there something that comes to mind for you or a really memorable story?

00;24;10;24 - 00;24;32;07
Chris
Sure, I mean, I think of one gentleman in his 60s, his his wife had died of cancer two years before we we first met and that was certainly really challenging. You know, he talked about, you know, and walking through the home and looking at a brush and realising that she'll never pick that brush up again. That was very, very difficult.

00;24;32;07 - 00;24;57;27
Chris
And then some two years later, his son took his own life. He was a university student, and he discovered his son's body. The ambulance was there when they said, I'm sorry he's died. And so what he found incredibly important was that his his, his daughter every day would come and get him and they'd go on long walks and then sometimes walk for hours and they'd walk and talk.

00;24;57;29 - 00;25;24;18
Chris
He felt that he was able to to cry even when he was at work. He had colleagues. When a bit troubling in the car, he would turn the conversation to her, and he often find it very difficult on, on a Friday afternoon at a particular time to, to work because that was the time that she died. So for him having supportive family and friends that allowed him to talk about his wife and son was really important.

00;25;24;18 - 00;25;42;06
Chris
He then moved from from, regional Victoria to Melbourne, and he said that this was the first time I had to make decisions about where to put furniture, because in the past, his, his wife had made all those decisions. So there's a whole part of his life that he had to kind of develop skills in managing, because his wife had done that previously.

00;25;42;08 - 00;26;01;02
Chris
He was part of a faith community. He joined a radio station for people who were visually impaired, and he described himself, it's kind of like a new life. For him, there were two very different sorts of losses he had, but with the support of family and friends and being able to talk through his experience, he was able to kind of re-engage with life.

00;26;01;02 - 00;26;28;20
Chris
And as he said, it was like a new life that he'd created. So what are the remarkable things you're seeing working with bereaved people? Is this incredible resiliency? The grief doesn't necessarily leave people damaged and impoverished in some way. Whether we call that post-traumatic growth, it's sort of hard-won wisdom. But for many people, for people who have had a profound experience of loss and say, okay, I want to, I want to provide support to people who've had a similar loss.

00;26;28;27 - 00;26;54;16
Chris
So they might be involved in organisations like The Compassionate Friend, and so they might go off and do more training and to be of help. Yeah. I mean, this is this is hard-won wisdom. It's not just simply reframing it and saying, well, it's not so bad. But we often see one young woman whose mother died in palliative care and, and she said after that, she, she says to her girl friends, if they're fighting with a mother, get it right, get it fixed, because one day she'll be dead and it's too late.

00;26;54;18 - 00;27;06;29
Chris
Helen, she said she's been able to to deal with her mother's death. She feels like she could deal with anything that life might have to throw for her. You know, that was just the worst thing that she could imagine. I guess that's the growth of peace that we often see.

00;27;07;01 - 00;27;36;24
Cale
But that story, I'm interested in people who have where grief takes has a really dramatic effect on them in their current life, those that are most traumatically affected today, you know, in this post-traumatic growth phase, do you see them making almost the largest transitions into a completely new life in that? Is that in itself some form of I need to step out of maybe some of my day to day norms because it's just not healthy for me.

00;27;36;24 - 00;28;09;21
Chris
Well, I think the more challenging, the more fundamentally challenging the loss is, the more likely you are to see this post-traumatic growth, this difficult shift. And so we see this particularly with the, you know, the death of a child. if you'd think of Red Nose, which is a national charity for

people who've had a child died, particularly an infant — that was the result of Karen Fitzgerald after her baby died, and the fact that there were no support so or people establishing foundations or changing their career, you know, people who who had a profound experience, want to give back.

00;28;09;21 - 00;28;19;00
Chris
It's also about not wanting the person that they love to be forgotten as well. So in a sense, their new life is a kind of a living legacy of that relationship.

00;28;19;02 - 00;28;35;22
Cale
I think I find it really interesting that it can be, you know, I think it's profound, full stop. But there's almost layers to how profound sort of the loss of someone or something can be on people and sort of their journey beyond that. It's just an interesting relationship there.

00;28;35;26 - 00;28;59;07
Chris
Absolutely. And I think it depends very much on the way people die. So if somebody, you know, dealing with a death as a result of suicide, for example, or death or as a result of homicide, they raise quite different questions of justice and fairness and responsibility. And so people may have a sense that they could have somehow prevented this from happening.

00;28;59;07 - 00;29;17;02
Chris
They're quite different from, say, you know, the death of perhaps an older person where relationships were very positive and sound, where pain was somewhat well managed, and there was this sense that this person will lead a full and complete life. They can not what not wishing to diminish the fact that they have painful experiences of grief.

00;29;17;02 - 00;29;32;22
Cale
And of course, I mean, it's really important as well that it is some application for people listening. And I would love to hear a single piece of advice. Or if you have a handful of pieces of advice which are really resonant for people who are, say, experiencing grief right now.

00;29;32;25 - 00;29;53;02
Chris
So maybe we'd start with somebody who's supporting somebody who is grieving. My first piece of advice would be: be brave. Reach out to people. Don't assume that the silence means that they are, they are doing well. And when you think about support, just don't think in terms of emotional support, as important as that is, but also think in terms of practical support.

00;29;53;04 - 00;30;15;17

Chris
As a man said before his daughter died, he would say to people, if you need anything, give me a call. He said, now I take myself. I actually go and present myself because often people, I don't know what they want when they eat and be able to ask for it. And so he is much more proactive in reaching out and supporting people.

00;30;15;20 - 00;30;36;23
Chris
The other thing he does is he says now he puts significant dates of death in his diary, and so he reaches out to people a year later. Simply to say, today I'm thinking of you, and I'm thinking of this person that you loved that isn't here with you. And again, that sense that there is no statute of limitations on grief and that the grieving person will set their own limits about that.

00;30;36;25 - 00;30;58;10
Chris
But what they will do is they will judge any effort in terms of support, in terms of its genuineness and authenticity, even if we say the wrong words, even if we use stumbling language, people will judge it in terms of what's authentic and what's real. And again, if people have got a relationship before the death, then that's really important.

00;30;58;10 - 00;31;18;28
Chris
I think in terms of grieving people, it's really important to watch the self talk. Sometimes people are their worst best friend. They'll say things like, I should be doing better than this, or what I call the 'if onlys' or 'I should haves' or 'I could haves' and will often speak to themselves more harshly than any good friend would be.

00;31;18;28 - 00;31;37;05
Chris
So I think the first thing is to recognize that, you know, give yourself a break. This is hard. This is hard work. It's exhausting work. The second thing would be to bring a network of people around you, that get you, that understand you, and if you're not able to find that within your network, reach out to other organisations where that can be created.

00;31;37;05 - 00;31;54;26
Chris
So again, there might be a support group, but if you're feeling that you're not getting the social support you need, you know, reach out to other organisations. And many of those supports now are available online as well as, you know, face to face. To also recognize that in a real sense, we grow around the grief. The grief doesn't get smaller or diminish.

00;31;54;28 - 00;32;18;09
Chris

We will always experience times where the grief comes back and it's fresh and it's raw. And that's the nature of love. It's powerful. And so it's important that people understand that's the nature of grief. And it doesn't mean that the grief isn't changing, but we find a place for it, you know, hidden in our heart the relationship that it's finding places or things that give you comfort, give you a sense of relief.

00;32;18;17 - 00;32;47;24
Chris
And that might be through writing, through keeping a journal. We know that [it] has lots of beneficial health effects. It might be through visiting particular places in terms of a pilgrimage that provides a sense of connection. It might be through photographs, it might be through video. And again, these days people are using lots of different creative ways. Think of a number of adolescents have created YouTube videos where they've been able to go through and and choose photos and sound recordings to create a kind of a living kind of legacy for this person.

00;32;48;21 - 00;33;16;10
Cale
This, there's an interesting through line there between both the person who, you know, is surrounding the carer and the care itself through to the person that's actually grieving is, like you said, this concept of it's not there to be solved. And so therefore, if it's not there to be solved, you don't need to be hard on yourself if you don't quote unquote progressing, you don't have to have this defined outcome of what you're targeting there because you said you put it so gracefully there, which is we grow around grief.

00;33;16;14 - 00;33;17;14
Cale
That's that's how we do it.

00;33;17;17 - 00;33;43;12
Chris
And you can sometimes avoidance is given a really bad rep. Sometimes it is too painful. And so for a period of time we might push this away and it might be too difficult in the early part of our bereavement to actually look at photographs that might be too triggering, but over time that will often change. And I suppose I should also put a plug in for we have a an iOS and Android app called My Grief, and that's designed for people who are supporting somebody who's bereaved as well as the bereaved person themselves.

00;33;43;12 - 00;33;49;24
Chris
And using that, people can get a whole range of different sorts of suggestions and strategies and links to resources.

00;33;49;24 - 00;34;11;18
Cale

And what about specifically for, you know, you're working, say, in palliative care as a nurse, you're working with, the person who is likely to pass away or will pass away and adjacently their family. Do you have any singular pieces of advice for folks that are working day to day in health care, you know, in and around death?

00;34;11;18 - 00;34;40;20
Chris
Yeah, the first would be a recommendation of a website and that that would be CareSearch. So CareSearch is a Commonwealth government program that is really the the knowledge database around palliative care but also bereavement. And so if you're particular resources for both carers or for practitioners CareSearch would be one place to go. Secondly, it would be that most facilities would have or should have a bereavement support framework or strategy.

00;34;40;22 - 00;35;06;17
Chris
So which outlines it? What can and should be provided to people within a service in terms of bereavement care? So the first thing I'd be looking at is what's the printed material that's available for family and carers that that actually talks about grief, not just in terms of the death importance ideas, but also about the other sorts of losses that people experience, what's on their website.

00;35;06;17 - 00;35;31;05
Chris
So to what extent to provide invitations for big conversations about grief. So that would be the first. Secondly, is to make sure that the staff have opportunities to develop a degree of comfort in conversations. So again, it might be about how might they go about opening up a conversation that talks about how this experience is unfolding for them and what are their particular concerns.

00;35;31;07 - 00;36;01;18
Chris
They may be more of a practical one might be questions about, well, how will I know when that when death is needed? For example, that might be a particular concern. It might be how do I explain the death of this person to my child? So making sure that people have both resources and conversations in the lead up to the death. Again, at the death itself, we would also be looking at ensuring that the person has time, that they're not there at the time of the death that we that we prepare them to, to view the deceased, to be there to to share time with them.

00;36;01;22 - 00;36;21;28
Chris
We might look at memorialization. We might could even although this is often described in terms of working with children. But it might be things like handprints, lock of hair and so forth. Also, more broadly, in terms of the organisation, to what extent do they provide opportunities for

memorialization? So do they have a ceremony of remembrance? If the person is being a body or the deceased has been collected.

00;36;22;01 - 00;36;42;05
Chris
How is that dealt within that organisation? In some organisations, the staff and residents form a guard of honour. It's that person leads that facility. You know, in other facilities, they're taken out the back door. So, to what extent is that person remembered. In teenage aged care setting, for example, is there a photograph of the resident that might be put out?

00;36;42;05 - 00;37;07;15
Chris
Is there a way that the grief of co-residents is attended to? So I think it's about the way that workplace models and gives and creates a space for people to talk about grief, but also how is it the staff creating an environment where those conversations are invited and, if necessary, proactively engage families and carers in conversations about what their needs might be?

00;37;07;18 - 00;37;33;18
Cale
I think that's incredibly important point because, as we all know, people that are working in health care, they're often very time-poor. Yeah, sometimes the set up and the structure of the, you know, the environment they're working in doesn't allow for this. And so it's a really interesting way of thinking about. Yeah. How how do we create environments which create more invitations as opposed to necessarily, hey, as part of your role you need to do more of these things.

00;37;33;21 - 00;37;53;18
Chris
Yeah. We also often talk in terms of differences in grieving styles that not everybody is about actually working through the emotional implications of the loss. They might be for something more important to get their head around this or that their grief might be more action focused. And so I'm always very conscious that when we talk about grief, we don't sort of see grief as a sort of a feminised activity.

00;37;53;21 - 00;38;12;28
Chris
You know, I think of a man whose child had died and he was, you know, in the workshop, and he was carving a wooden cross, a temporary grave marker for his child. And he was talking about, you know, I don't care and precision he was putting into creating this memorial marker and talking about not being able to grieve like his wife inside who was crying.

00;38;12;28 - 00;38;34;01
Chris

And again, many people will will put their grief into action. And so that might be, you know, grief work might be raising funds for cancer research. I think of another man who's his daughter died in a car accident not far from home. She drove through the front fence of a neighbour's property. And on the day of the funeral, he arrived with his trailer and timber to repay the front fence.

00;38;34;01 - 00;38;52;17
Chris
And the owner came out and said, you know, Frank, you don't need to do this and you shouldn't need to do this now. And he said, I have to do this. This is the only thing I can fix. So again, this idea of channelling that energy through practical maintenance, it's important. So not everyone is going to sit down and have that kind of an emotional discussion that might be much more about, you know, grieving in private.

00;38;52;17 - 00;39;10;06
Chris
It might be a book they might need to, or might find more useful way of engaging. So it's important when we describe the way we engage with grief that we describe it in broad terms, not just in terms of, you know, emotional expressions or sort of deep and meaningful conversations with another person.

00;39;10;08 - 00;39;22;25
Cale
I'm really interested in that topic, actually, that this concept that grief is a feminine, you know, it's like that sort of the why it's like, do you have any sense for why it's evolved in that way?

00;39;23;01 - 00;39;38;18
Chris
Well, we don't talk about love in terms of a masculine, feminine love. Maybe we should. Maybe there's, you know, something in that. But I think when you look at the research, much of the research is being done with the widowers, much of the research is being done by women. And it's most of it's focused on on emotional adjustment to loss.

00;39;38;20 - 00;40;01;10
Chris
So I think that's that's kind of one reason. And secondly, some women are much more likely to seek support. But men often clinical experience as such that that's that's what's being felt back to we run a group at a pub, a bereavement support group for men at a pub. A pub is a safe place, you know, we don't ask people to come along and sit in a room with a therapist and talk about their feelings, and they come along and, you know, that created their own rules about how that that operates.

00;40;01;15 - 00;40;25;11
Chris

But they'll talk about stuff like being a single dad and parenting a young teenage daughter, and that will share the sorts of things they've done. Or they'll just share the challenges of that. Or it might be in terms of managing their grief at work. So they use each other as a resource. So I think when we think about you know, people want to reflect upon their grief in a safe place for what's a safe place for for men.

00;40;25;14 - 00;40;52;26
Chris
It's not always necessarily in a more traditional counselling environment. I also think the way we describe grief to people needs to change, and that's why I like the idea that talking about kind of grief is a form of kind of energy as love with no way to go, because that's something I think men also can relate to. You know, I think of men who've created a foundation in memory of somebody, or they've worked at changing government legislation around particular issues or they've, you know, raised funds for particular, you know, medical research.

00;40;53;04 - 00;41;17;17
Chris
These are all important ways of expression and engaging with grief. I also think the gendered approach of seeing grief as masculine and feminine are also very out of date in terms of, you know, obviously it's not a dichotomy, and people have a whole range of it's certainly related to gender, but it's certainly not determined by it. And so you might have many women who perhaps ‘air quotes’ use a more masculine approach and be challenged very severely.

00;41;17;18 - 00;41;41;17
Chris
I mean, I think if you think back to somebody like Lindy Chamberlain, you know, she kind of broke through after the death of her child. She kind of broke the the social rules, the feeling rules because she didn't respond as people would expect a bereaved mother to respond. And so I think we're very, as a culture, very judgmental about the way people actually express and convey their grief.

00;41;41;20 - 00;42;03;04
Cale
Super interesting. One of the things that has come up here, is particularly powerful was the this concept of connectivity and say someone who is grieving is unable to reach out and sort of articulate what they need simultaneously. You have a whole coterie of people looking in, going, I want to be helpful, but I don't know how to bridge that gap.

00;42;03;04 - 00;42;33;02
Cale
And your recommendation was be brave for those people, sort of reach out. The intent is much more valued and important than the, you know, if you got it quite right, you know, I don't want to sort of talk to you about the frontier or the future of what you see the support looking like

generally. I doubt that we think a lot about, you know, how we mesh back in the community of folks around someone, you know, when a person passes away?

00;42;33;04 - 00;42;35;28
Cale
have you given a thought that what the future could look like there?

00;42;36;01 - 00;42;59;20
Chris
I think there's a certainly there's a growing movement that's being described as health promoting palliative care, but it's more— it's broader than that. And that's about how do we actually build communities of care, how do we actually change the way communities operate and function so that they're more responsive to the needs of grieving people? And this idea that it's everybody's business, you know, it's not the domain of mental health practitioners.

00;42;59;26 - 00;43;22;07
Chris
It's not the domain of funeral directors. It's about everybody being able to provide support to people who are experiencing a sense of loss. So I think that's a really good movement. Obviously we need both. We need, you know, we need some special services for that small proportion of people who are really troubled. We know for that group just more social support isn't enough.

00;43;22;07 - 00;43;50;02
Chris
There are particular specific needs they have. But for most people, creating more supportive communities, having workplaces that are kind of grief-informed, that are able to manage and support somebody after they return to work, have some flexibility there. I think also technology. and I think this is perhaps been accelerated by Covid just in terms of telehealth. But I think more broadly, I think some really interesting work happening around, you know, generative AI.

00;43;50;03 - 00;44;13;28
Chris
To what extent can you create a kind of a, a virtual avatar as somebody who has died? there have been some research overseas about, if you like a virtual representation of the person who has died, and that might be helpful therapeutically in order for people to have conversations with somebody who's died. Okay. That's very much a kind of the cutting edge, but I think that's certainly coming down the pipes.

00;44;13;29 - 00;44;25;13
Chris
That technology will be leveraged, that a relationship doesn't require a physical presence, and particularly in terms of, you know, high fidelity, immersive environments, you know, what what might that mean?

00;44;25;20 - 00;44;41;29
Cale
How do you view that? Because I think like the it it poses some moral questions or something along those lines where you know, your loved one as a service, effectively post death. I'm really, really interested to how is that helpful?

00;44;42;01 - 00;45;02;16
Chris
Yeah, I guess a couple of answers. The first is, in a sense, therapeutically, we already do that in a sense by what we would call empty chair work. And so that's where we would ask that person to have a conversation with a person who's died. Imagine they're sitting in a particular chair and people are able to access the words to have that conversation.

00;45;02;22 - 00;45;23;24
Chris
Then we ask the person to move into that chair and to lend the deceased their own voice and to respond in the voice of the deceased to themselves. And this can be a very powerful strategy, because in a sense, that conversational loop can be closed, because people do have a sense of what that person would say, and often can be comforted from it.

00;45;24;01 - 00;45;43;12
Chris
I think of somebody who, when I ask the question in him, what would Frank say about how you've been managing your grief and enormous comfort and the sense that, you know, Frank, your deceased partner would be incredibly proud of the fact that she's there, although it's difficult. So I guess that's an an analogy. But this is certainly taking it to another point, sort of on steroids.

00;45;43;14 - 00;46;06;25
Chris
But you're right. And I think this is a whole question with AI and particularly generative AI in terms of ethics and about how it might be used clinically, carefully, as a, as a technique, as opposed to downloading an app and using it, you know, in an unfettered way. But I think we've certainly moving away from seeing grief as an individual experience to a collective one and also to a cultural one.

00;46;06;28 - 00;46;41;12
Chris
And I think that opens up lots of opportunities about how we could create more supportive community workplaces that really are able to address the needs of of grieving people. I guess a final comment is that the other trend is this broadening of focus away from death related losses to non death related loss. So increasingly we're we're hearing and reading lots about the grief

people are feeling for the environment and sense of powerlessness and sense of real pain, the grief of relationship breakdown of chronic illness, of being a parent of a child with disability.

00;46;41;12 - 00;46;49;09
Chris
So I think we're also seeing this broadening of focus away from death to to also include other forms of loss as well.

00;46;49;12 - 00;47;05;13
Cale
Leading on from your, you know, comment there around generative AI. What sprung to my mind was this concept of do you believe in the idea of closure, full stop or not?

00;47;05;16 - 00;47;33;22
Chris
It's an interesting and provocative question. I'm not a big fan of the word closure, because I don't think relationships operate from a frame of reference, where you get to a point where it's all done and dusted, it's all resolved. I think closure is a really attractive proposition, but I don't believe we get to a point where our grief is done and dusted because we change over time, and our relationship to that person that we have lost also changes over time.

00;47;33;22 - 00;47;57;24
Chris
You know, I think my mother died a decade ago. I was shopping up in the hills with my wife, and I walked past a woman having afternoon tea, and she was the spitting image of my mother. I've never had that experience before. And I felt this physical, visceral rush. You know, if there was closure, then I would have been unaffected by that.

00;47;57;24 - 00;48;20;04
Chris
I wouldn't have noticed. there was a sense of, oh, you know. And for that moment, I missed her again because that was such, such a powerful experience. So, no, I don't I don't think that we arrived a point of closure. Now, that's not to say that the pain doesn't change. Of course, the pain over time is transformed.

00;48;20;04 - 00;48;43;02
Chris
You know, when I saw this woman who looked like my mother, I wasn't, you know, overcome with distress or cheerfulness. But it was this sort of this recognition, this kind of deep recognition that, oh, gosh, she looks so much like my mother. The grief changes over time. but I don't believe we arrive at what some people describe as the emotional promised land where it's all done and dusted and finished.

00;48;43;04 - 00;48;44;19

Chris
Yeah, I think that happens.

00;48;44;22 - 00;49;14;24
Cale
The reason for the question was this concept of the can you have. Yeah, a nonphysical relationship post death, yeah, using these tools. And for me, some of the moral questions that throws up is does it actually provide the ability to quote unquote, closure. And so the, the points between, for example, know saying that woman that look like your mum, that may have been 8 to 10 years, you know, since you've sort of it evokes that kind of feeling within you.

00;49;14;26 - 00;49;29;14
Cale
Yeah and so I just wonder about the if you're able to see your mum, you know, in a digital format, monthly does that lessen that, does that smooth out those things or does it actually like never allow it to dissipate in such a way where it becomes easier?

00;49;29;16 - 00;49;50;17
Chris
There was a big shift probably 20 years ago. Up until that point in time, everybody subscribed to that Freudian view of breaking bonds that you need to say goodbye and to let go so you can retrieve that emotional energy that's been invested in that relationship. So could be invested in other relationships with the publication of continuing bonds.

00;49;50;19 - 00;50;13;24
Chris
That really was challenged, partly because that's just not what people do. We don't let go. We don't say goodbye. We don't withdraw emotional energy like we've got some limited supply of emotional love. And that many people maintain an ongoing emotional connection. And that can take different forms. But what's really important is this is not in any way kind of pathological.

00;50;13;27 - 00;50;36;19
Chris
Nor it’s kind of compromising their experience of grief. And so, you know, you don't get to a point where you're no longer a parent because a child has died. I mean, it's an ambiguous situation. You know, there's certainly no evidence. You know, relationships are complicated. Relationships with living people can be complicated. And relationships with dead people can be complicated.

00;50;36;22 - 00;51;08;00
Chris
And so sometimes it's those complications of relationships with people who've died that need some support and need to be worked through, particularly if they're complex. But for many people, no. Those connections provide a sense of comfort. That relationship is kept alive by

visiting the cemetery, and it's kept alive by remembering a birthday. It's kept alive by doing things in memory of that person who is not here.

00;51;08;02 - 00;51;33;19
Chris
Again, this will vary from person to person, but I think it's really important. You know, I remember I mean, not so much now, but many years ago I was often asked, well, you know, isn't it pathological if a child has died and the parent has kept the room as it was. And my view is that person may open a door, they may connect with the memory that may smell the clothes of the child that's died, and then they may close that door, and that might enable them to work until to live in a world.

00;51;33;21 - 00;51;49;07
Chris
That behaviour in and of itself isn't pathological or isn't necessarily problematic. So we need to look at any behaviour in a much broader context. But as I said, death ends a life it doesn’t end [a] relationship. The people want to keep that relationship alive.

00;51;49;07 - 00;52;05;07
Cale
It's a great point, actually, which is people still visit cemeteries, still people still have memorials. They still do all those things which are effectively maintaining the memory. Yeah. What you're describing is a much more high fidelity memory and interactive memory almost.

00;52;05;08 - 00;52;34;28
Chris
Yeah, yeah. I think it'd be a really interesting space to watch. And I think with anything it can have both positive and negative implications depending on how the individual might engage with it. But you're right. I mean, every, every Anzac day, you know, what do we do? We remember people who have died. You know, we do that collectively as a society, but we no longer have ways of being able to look at somebody physically and know that they’re grieving, you know, during Victorian time, Victorian times, we could look at the clothes they were wearing or the jewellery, and we would tell immediately that this person was bereaved.

00;52;34;28 - 00;52;38;08
Chris
But now grief. Grief is invisible. Grief is silent.

00;52;38;11 - 00;52;45;21
Cale
Hey, what what gets you excited? What’s get you up in the morning because you worked in this space for a long time. Interested to hear what, what sort of motivates you?

00;52;45;24 - 00;53;11;28

Chris
I think what motivates me is, you know, thinking about that 11 year old boy sitting in that classroom when he was told that this student wouldn't be coming back, the hope that people aren't emotionally abandoned when they've experienced grief. The grief is something that doesn't hold fear, that we can do it better. To me, it's about fundamentally, you know, what's the purpose of life?

00;53;12;05 - 00;53;35;13
Chris
You know, I'm acutely aware. And my wife,and I work in palliative care, that that life is short. And so for me, it's about doing work that's meaningful. As I said, it's about seeing grief as a form of life. And respecting those relationships and the fact that, you know, having worked with so many people who have this sense that they need to keep their grief silent, they need to keep it locked away, that it's something that's unspeakable.

00;53;35;13 - 00;53;54;07
Chris
They can't talk about it because it makes other people feel uncomfortable. To get to a point where we can talk about the living and the dead and the people don't have to, you know, hold these things, you know, privately. so, yeah, that's that's a big, big, hairy, audacious goal to change the way the culture deals with grief.

00;53;54;14 - 00;54;01;07
Chris
You know, that's what gets me up every morning, that it's everybody's business. And it's, it's important.

00;54;01;11 - 00;54;32;11
Cale
Yeah. We have one final question on Grin and Bare It. The reason for the title of the show is that often when people are faced with some sort of seemingly insurmountable challenge or a difficult moment in their life, some of the conventional wisdom in that is we'll just grin and bare it, just get on with it. If we were to close out the show, for people who are currently bereaved or you're caring, whether that's professionally or personally, what's the single sort of line and advice you would give people?

00;54;32;13 - 00;54;59;04
Chris
Well, I think it would be to go back to an earlier comment would be— be brave, make it clear to people what you need, to find a voice and convey those needs to other people. And to those surrounding that person, be brave. Have courageous conversations. You know, as this grief brother said, you know, take yourself. Don't assume that the person will reach out, because as a culture, we're not good at asking for help.

00;54;59;06 - 00;55;23;13
Chris
And so I think, you know, be brave, have those conversations and realise that what people want is they want time. They want space. They often want to hear the name of the person who's died that they're not relegated into, into history, and that they want to find comfort. They want to find some comfort and meaning. And part of them finding the meaning is the fact that the person I love is not forgotten.

00;55;23;13 - 00;55;45;23
Cale
Some incredible words there. Chris, you have been so generous with your time. I can't thank you enough. And so at the start of the show. It was referenced. Such a mysterious topic. one that's very complicated. One I don't think is necessarily well understood, but certainly one that's worthwhile of a higher level of attention. So everything you have done today and everything you do in the team — you do in Grief Australia.

00;55;45;23 - 00;55;50;01
Cale
We're so thankful for and incredibly thankful for your time as well. Thanks for joining.

00;55;50;03 - 00;55;59;25
Chris
It's been an absolute pleasure. It's been a great chat, Cale and thanks for the opportunity.

00;55;59;27 - 00;56;30;05
Cale
Thank you so much for listening to this week's episode. Hope you enjoyed it. As always, I would love your feedback, questions or any suggestions that you have or someone that I should be speaking to next as our guest, you can find me on LinkedIn, or you can find the Grin and Bare It podcast on TikTok and Instagram. Now the best way to support this show, if you did like it, is leave your feedback, subscribe wherever you get your podcasts, or simply share it with your friends and colleagues.

00;56;30;07 - 00;56;37;05
Cale
Thank you so much again. See you next time on Grin and Bare It