

Co-creating Space for Self-Care and Community-Care in Cook County, Minnesota

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I understand wellbeing as a state of connection and exchange of energy between healthy individuals, systems and environments. Acknowledging and cultivating these connections through the promotion of individual wellbeing and linkages amongst healthy individuals and healthy systems create the conditions for self-healing communities. This network of wellbeing can be conceived of as an ecosystem in which the domains of wellbeing and the reciprocity between individual, relational and community wellbeing are highly interdependent.

Through individual reflective practice and attention towards what is happening in the mind and body, I can tap into and create space for insights, clarity, intuition and a deeper understanding and connection. In *Living Deeply: The Art and Science of Transformation*, the authors describe practice as “a sort of flashlight that you can intentionally shine on your inner world... on who you are, what you are, and where you are going. With the illumination of practice, blocks to transformation—and often ways to remove them—can become clear” (Schlitz, Vieten, & Amorok, 2008, p. 118). In developing greater intention and reflection through contemplative practice, I recognize the importance of practicing and maintaining my individual wellbeing to support individual and community transformation: “with intentional practice, we can spend more time in higher levels of consciousness to the benefit of all. Service is more effective, art is born, healing and transformation is possible. Seeing ourselves as connected to a web of existence brings with it a life-giving sense of peace. The universe responds, shifting toward justice and wellbeing” (Rae, 2017, p. 4). An understanding of connections and our piece within the whole develops greater connections to others within community and our shared connection to a purpose that is greater than ourselves.

Like in a healthy ecosystem, improving community health relies on shifting from an individual to a collective responsibility for wellbeing. The goal in this research, is to explore the applications of transformative practice from an individual to an interpersonal and community level. How might

communities create space for building wellbeing and resilience? How can the need for trauma healing be addressed on both an individual and community level?

This professional paper, completed for my degree requirements for a Master of Public Affairs from the University of Minnesota Humphrey School of Public Affairs, explores applications for mind/body science and practice in the context of building community health and wellbeing. On a personal level, this project acknowledges the importance of mind body practice to my individual wellbeing as a student, a parent, a public leader and a citizen of an increasingly disconnected world. In connection to my leadership in public affairs, this project aims at something that I have explored over the last several years in my work through the Humphrey School in human-centered redesign and public affairs leadership and in my professional role as a public health and human services manager: a shift from individual to collective, co-created responsibility for individual and community wellbeing and a vision for health that is based, not in deficiencies, but in the resilience that already exists in communities.

Project Context

Cook County is in the northeast corner of Minnesota's arrowhead region, bordered to the north by Ontario, Canada to the south and east by Lake Superior and the south and west by rural Lake County and the Boundary Waters Canoe Area Wilderness. Its remote location and sparse population qualify Cook County as one of Minnesota's few frontier-status counties. With an estimated population of 5,393, Cook County is among the least populous counties in the State of Minnesota (US Census Bureau, 2018). The year-round population of the county's only city, Grand Marais, is just 1,351 (MNCompass, 2017). As a popular tourist destination, the number of people in the county varies greatly, reaching upwards of 75,000 during the busy summer months (Cook County, 2019). The racial and ethnic breakdown of county residents is 85% White, 1% Black/African American, 8% American Indian/Alaska Native, 3% two

or more races, and 3% Hispanic/Latino. 40% of jobs are in leisure and hospitality and 13% of residents live below the poverty line (compared to 9.5% statewide average) (MNCompass, 2017).

The Cook County Public Health and Human Services department recently completed a community health assessment which included two-year engagement process of reviewing local health indicators, community surveys and meetings with citizen advisory council members, healthcare and other service providers. The resulting community health improvement plan identifies goals to improve health outcomes within the priority areas of behavioral health and healthy living access. Behavioral health care access is a priority issue within the community, particularly following the closure of the county's only community mental health care clinic in late 2018. Rates of depression and anxiety are higher than state averages, nearly one in four adults (24%) in Cook County are diagnosed with depression, while 22% report a diagnosis of anxiety or panic attacks (Kjos, S.A., Kinney, A.M., Finch, M.D., Peterson, 2016). Among Cook County students, 43% of 8th graders, 52% of 9th graders, and 50% of 11th graders report feeling down, depressed or hopeless for several days or more (MN Department of Education, et.al., 2019). The ratio mental health providers in Cook County to residents (1:1,080) is significantly lower than the statewide average (1:430) (University of Wisconsin Population Health Institute, 2019).

While the Cook County community may be unique in the degree to which our remoteness and isolation impact individual and community health, these are national health issues. Developing within this context is an increasingly mainstream cultural phenomenon and \$10 billion-dollar industry selling self-care and wellness (Hickson & Blumentahl, 2019). With its roots in social justice, civil rights and feminism, the increasing popularity and commodification of self-care can be considered problematic. In 2018 VICE article, Shayla Love asks, "if we lived in a world in which we were being properly taken care of, would self-care have the same appeal? Is self-care a symbol of a generation that wants to take care of itself, or does it reveal how our society has failed to take care of us?" (Love, 2018).

Despite the challenges facing the community in access to services, Cook County has many assets to supporting health and wellbeing including a critical access hospital, a federally qualified community health care clinic and various other public and private health and behavioral health care providers. Due, in part, to the robust arts and tourism industry, the community is also home to a comparatively large practice of complimentary health and wellness practitioners and community groups including Qigong, Reiki, massage, meditation, healing touch and over a dozen yoga teachers. At our initial meeting in November 2017, the Cook County community health assessment stakeholder group also identified many community strengths and assets in answering the question: “What makes you proudest of your community?” Responses included:

- People care about each other
 - Breadth of talents and willingness to pitch in for the community
 - Partnerships—we work together and help each other
 - Independent, creative people
 - Coming together for solutions
 - Willingness to fix what isn’t working
- (Cook County Public Health and Human Services, 2019)

Themes around community capacity, a spirit of volunteerism and a willingness to work together and find innovative solutions to complex problems were also present in the research presented here. When asked about what creates health and wellbeing in Cook County and how we might build on this, qualitative research participants reflected on the volume and diversity of practice within the community as well as a unique opportunity in our small size and ability to work collectively to address public need.

Kania and Kramer (2013) describe the shift in mindset that is necessary to address complex public problems: “to be successful in collective impact efforts we must live with the paradox of combining intentionality (that comes with the development of a common agenda) and emergence (that unfolds through collective seeing, learning, and doing)” (p. 7). The motivation for this research came out of a very personal acknowledgement of the importance of mind/body practice to my individual wellbeing as a public leader. In considering the interaction of self and community care in the context of public affairs,

this project reflects a desire to grow this from an individual practice in exploring the potential of mind/body practice and transformation on a community/population health level. The following research and analysis consider how we might shift from individualistic model of self-care to co-created community-care that reflects a universal and collective need for health and wellness grounded in an understanding of the reciprocal nature of wellbeing.

I began this project testing the assumption that a physical gathering space for health and wellbeing would address an unmet need in bringing together practitioners, professionals and community members who are already engaged in, or could benefit from these transformative practices. The results of my data analysis did not support this assumption. Instead, there was significant divergence amongst research participants in where the greatest value lies in building community health and wellbeing. Over the course of this project, these results influenced how questions were framed, who was selected for subsequent interviews and the ultimate design of the project from building physical space to a more nuanced sense of creating space in community for new ways of understanding health, wellbeing and resilience.

Literature Review

The University of Minnesota's Community Wellbeing model offers a holistic view of the domains that influence individual and community wellbeing and how these factors are interconnected. Developed by Dr. Mary Jo Kreitzer, Director of the Center for Spirituality & Healing at the University of Minnesota, the wellbeing model identifies six dimensions that contribute to wellbeing: health, relationships, security, purpose, community, and environment. Within this framework, wellbeing can be understood as a state of connection in which each of the domains of wellbeing are interdependent.

Psychologists Isaac and Ora Prilleltensky discuss the connections between individual, organizational and community wellbeing and strategies for promoting positive change and social justice. The authors

share personal and professional experiences that inform this theory of connected wellbeing, how this is supported by a body of research and exercises for the reader to consider their own experiences within the context of these linkages. In *Promoting Wellbeing: Linking Personal, Organizational and Community Change*, the Prilleltenskys basic premise is that: “individual well-being cannot be fostered in isolation from the organizations that affect our lives and the communities where we live. Promoting personal well-being in isolation is inefficient. Personal, organizational, and community well-being exist in a tight web of reciprocal influences” (2007, p. 1).

The reciprocal nature of wellbeing must also consider issues of social justice and oppression on an individual and community level. In their 2015 presentation at the Biennial Conference of the Society for Community Research and Action, Harrell et. al. argue that in order to achieve wholeness, we must be aware of and work towards transformation of oppression. Their community existential (or CO-EXIST) approach is described as a way to achieve authentic wellness through social justice. Like the Center for Spirituality & Healing wellbeing model, Harrell describes this interconnection graphically through the transactional field of co-created lived experience and human agency. The authors discuss a balance of communal and contemplative practices as “engaging in the dance of inner and outer awareness as important for individual and collective wellness” (Harrell, Bailey, Stein, & Adams, 2015, p. 30).

Connecting to the context we are operating within including issues of systemic racism and historical trauma have particular applications where I live and in my workplace community in human services, in reconciling the history of colonization, cultural erasure and continued harms experienced by the Anishinaabe people who first inhabited the Lake Superior region. Despite Minnesota’s progressive human services delivery system, disparities and disproportionality persist across non-voluntary service programs. American Indian children are 18.5 times more likely than white children to experience out of home placement (MN Department of Human Services, 2018). The Prilleltenskys describes the tendency for public serving individuals and organizations to perpetuate harms: “although some try very hard to

enhance community well-being, we should not confuse intentions with consequences. This is where critical consciousness comes in. To what degree are organizations aware that their actions might end up hurting more than helping” (Prilleltensky & Prilleltensky, 2007, p. 272).

In his 2008 discussion of the complex, ‘wicked’ problems that communities are facing, Brian Head suggests that “understanding the perspectives of key stakeholders, the knowledge bases available, the extent of agreement on broad goals, and the prospects for developing shared expectations, can provide a sound basis for considering how further engagement should occur and how future decisions should be made. These processes can help address the insecurities arising from uncertainty, complexity and divergence” (Head et al., 2008, p. 106). Furthermore, communities that are “actively engaged in the process of improving their own well-being... [are] increasing local capacity with an emphasis on social capital building” (Ribova, 2000, p. 9). Co-creating self and community care is a significant shift from an individual to a collective responsibility for wellbeing. “Only by combining the knowledge, skills, and resources of a broad array of people and organizations can communities understand the underlying nature of these problems and develop effective and locally feasible solutions to address them” (Lasker & Weiss, 2003, p. 15).

Research Methods

I conducted a series of research interviews, observation and focus group discussions over the course of six weeks in October and November 2019 to learn about the views of people on the role of mind/body practice in building community health, wellbeing and resilience. I interviewed thirteen individuals representing a sample of community members and providers working in public health, primary care, economic development, behavioral health, school administration, leadership and community development, higher education, yoga and meditation practitioners and parents and other caregivers. Structured interview questions helped guide the discussion with this diverse group of people

with varying interest and experience in supporting individual and community wellbeing. I also convened a small focus group discussion with co-workers in public health, children and family social services and community-based mental health.

In addition to the thirteen in-person interviews referenced above, I conducted phone interviews with instructors and programs founders from other communities. I spoke with three individuals representing urban Minnesota-based trauma-conscious yoga school and meditation studio and a yoga and wellness cooperative located in Colorado to learn about experiences in other communities including their practice, programming and physical space.

I gathered observation data in three different settings. I attended the Northeast Minnesota Mental Wellbeing and Resiliency Summit in Duluth with a cohort of Cook County citizens and health providers and documented relevant information from presentations, panel discussions and world-café activities that included Minnesota Department of Health and regional public health staff, citizen advisory members and other service providers. I also observed a community presentation from public health and clinical staff on the results of a study of recently pregnant and parenting families in Cook County and at a meeting of the recently formed, Cook County Local Advisory Council for Children's and Adult Mental Health.

My approach in obtaining a representative sample of perspectives on improving community health and wellbeing began with the creation of a stakeholder analysis identifying primarily local partners, their role in the community and the potential level of influence and interest in the project. All participants were recruited via email or in-person request. By contacting potential interviewees and conducting interviews over a series of several weeks, I was able to continually evaluate where gaps might exist in perspective. This iterative approach allowed me to tap a wide range of community understanding and influence from school-based service providers to members of the business community, from tribal

program administration to direct-service mental health professionals, from new parents to state agency health professionals.

I asked participants about their perceptions of health, wellbeing and resilience within the community and opportunities to promote these factors. The terms health, wellbeing and resilience were used interchangeably with intention, as I asked participants to respond based on what terms resonated with them personally and professionally. Interview and focus group participants consented verbally to having the conversation recorded, when applicable. Interview notes were documented on the data collection instrument (Appendix A) and transcribed using an online speech recognition program. I categorized results by thematic area, including an abridged analysis, in the attached code book (Appendix B). While the individual results were diverse and nuanced based on the experience and perspective of individual participants, insights and reflections were organized within three primary thematic areas: how wellness is understood, both individually and in community; issues with equity and inclusivity in building community health and wellbeing; and approaches to increasing capacity within the Cook County community to improve wellbeing.

Results

Qualitative research results on building community health, wellbeing and resilience in the Cook County community were analyzed within three primary thematic areas: **ways of knowing health and wellbeing individually and in community; inclusivity, equity and psychological safety; and building community capacity.** These themes arose from an inductive analysis. While I began testing a theory about the need for physical space in building community health and wellbeing, the themes that emerged throughout the six weeks of interview continued to evolve and inform my analysis and project shift. I continually updated and re-organized the appended codebook (Appendix B) throughout the process of conducting interviews, while analyzing the data and writing this paper. Outliers in the data

were considered within the scope of research (whether directly or tangentially related to the research questions) and tested in subsequent interviews. I worked to consider the interviewees diverse points of view and how this was informed by their personal and professional experience, by questioning the significance of this convergence or divergence in the data based on the perspective of the participant and what particular feature of community health and wellbeing they were discussing. For example, themes of inclusivity and equity were universally present across many professions and points of view from school and community-based administrators and service providers to yoga instructors and business development representatives.

Ways of Knowing Community Wellbeing

In response to questions of what creates wellbeing in community and how we might build community health, a significant theme in response centered around **where wellness is situated individually and in community** including **ways of knowing health, wellbeing and resilience and the argument that wellbeing is highly interdependent and reciprocal**. Participants discussed that healthy communities cannot exist without healthy individuals and healthy individuals depend on healthy communities to thrive. Furthermore, connections amongst healthy individuals foster individual and community health. Research participants described wellbeing as highly interdependent and reciprocal. Interviewees discussed a belief that community health is dependent on the cultivation of healthy relationships. A community health educator reflected on the need for people to have space to connect and to be nourished by others in relationship.

I find that people most want just this space to breathe, to learn, to connect. And that's the most important. Another perhaps equally important is relational. We are herd creatures, even those of us that are introverts want to be part of something and feel nourished by something and cared for and to know that we can, even if we have this little something that takes care of us, it's not isolated. I think that both the micro of a healthy community is made up of people who feel connected to other healthy people resting within a nest that's built on a sort of a generalized faith in people.

The theme of health and wellbeing being fostered in relationship came through conversations with participants from various backgrounds and perspectives. While traditionally, health and wellbeing are often considered individual pursuits, my conversations with community members across practice and profession discussed the importance of connection and relationship. This theme is also connected to the theme of trauma healing discussed later in this paper, and that this work must happen both individually and in relationship.

The interdependence of health and wellbeing was also reflected by research participants who described a reciprocity in giving and receiving service. Several service providers discussed that, by using their authentic gifts in service to the community, they in turn were recipients of increased wellbeing. In a focus group discussion with public health, social services and community-based mental health providers, one participant extended this sense of reciprocity to the relationship with his clients in providing community-based mental health support services. He discussed a potential to move beyond the paradigm of service provider and service recipient that reflects this interdependent understanding of wellbeing:

When I'm working with an elderly client, I take a lot of personal joy in hearing from them about what they have to share with me...I think most people don't want to be a simple recipient of a service or program and want to feel like they're bringing their authentic gifts into it. That can get lost a lot of times and then that doesn't feel like a community.

This same participant went on to describe the hierarchical nature of systems of service and how this does not lend to a natural sense of community.

I feel like the systems that exist are sort of hierarchical and that that doesn't necessarily lend to a natural sense of community or there's usually somebody in a position of power or authority who's providing some sort of service to people who can come access that. And I think a key element is a degree of really authentic reciprocity.

In the above passages, the interviewee suggests that acknowledging the reciprocity between service provider and recipient creates community and allows both parties to bring their authentic gifts to this exchange of wellbeing.

In this same focus group discussion, participants discussed that the onus is often on the individual to seek out practices and spaces for healing. A public health professional discussed the judgement and blame associated with poor physical and mental wellbeing.

When groups of people aren't doing as well in terms of their mental health or their physical health, then oftentimes I think the blame comes back to them as individuals where they feel judgment, like they have made a poor choice. And I think that's really unfortunate and I think that cultivating that social connectedness is really an important tool. But I don't think it's the tool that is always the first tool that people go to.

This same focus group participant challenged conventional ways of understanding health and wellbeing as placing too much emphasis on individual responsibility. She suggests that if people aren't well, this should be considered a community not an individual problem, particularly when resources are not equitably distributed.

It's actually community care- not self-care- it's actually trying to bring more people in to support you. And if that's not happening, then there's a community problem. And it's not just that the individual who's struggling has the responsibility to find the tools and the people and the connections to really make it work for themselves.

Themes of cultivating connection to address issues of loneliness and isolation and discussion of self-care versus community-care became a central point of context for this research and the applications for building capacity in a way that addresses equity and social responsibility.

The argument for public responsibility to address mental wellbeing also came through observation at the North East MN Mental Wellbeing and Resiliency Summit. Keynote speaker, Anna Lynn with the MN Department of Health discussed the need for a public health approach to address the increased

instances of adolescent depression and anxiety in saying, “we cannot treat our way out of this – we need to put the fluoride in the water.”

A local school administrator made a similar argument that healthy communities require healthy, empowered individuals. He also suggests that there is an opportunity, if not responsibility, for providing tools and interventions to people who lack these skills or positive role models.

A project like this, that says what is important to a healthy community is that everybody takes time to breathe- it seems so disconnected to the realities. And yet, when we start to distill things down, when we start to look at the issues we have, what's underneath that, and what's underneath that, and what's underneath that. I think, often what we find, is people who are disaffected, disempowered, and don't have the skills they need to engage in healthy relationships. They don't know how to get there from what was modeled for them: ‘do wrong, I'll hit you, do it wrong again, I'll hit you harder.’ At some point you run out of a bigger hammer. How do we give people different skills and how do we help people understand that really fixing some of these foundational things are going to address some of these big things? How do we deal with public health issues? Teach people to breathe.

The idea that teaching people to breathe might address some of the wicked problems that are impacting community health and wellbeing is compelling but presents a significant challenge to traditional ways of understanding and service delivery models. This was confirmed by one interview participant, a yoga instructor who works in education, in discussing a perceived legitimacy issue in introducing mindfulness in a school setting:

I think there's this legitimacy thing too, and just how we view mental health and wellbeing. Why would we teach kids to meditate when they can just go do their homework in detention? You know, you have to convince a lot of people.

Alternatively, another local yoga instructor who is also a licensed psychotherapist, discussed the direct applications for mind/body practice with her patients. She discusses the unique challenges of isolation and substance use in the community, along with opportunities for yoga and meditation to address these most pressing issues that she has come to know in her therapy practice:

There are two really strong factors that impact, mental health and wellbeing: loneliness and isolation and some association, whether self, family or other with drug addiction or alcohol addiction. And so how yoga can complement those two pieces is, obvious that on the addiction/alcoholism side, it's more about recognizing limitations, recognizing personal space, maintaining, a locus of control with emotion and physical body and how, how cravings and how that addictive mind on its own without kind of some quieting or some stillness, can keep people from the ability to abstain or understand or break out of unhealthy patterns, relationships. The loneliness, isolation piece is obvious because of this where we live. A lot of people move here and don't have a lot of resources and it's hard. It's a harder community to move into and connect with people. But also, if you've lived here your whole life, sometimes you keep yourself closed off and so it's very insular with families. And family sometimes is where the dysfunction is. So that sense of community that can be created in yoga where you don't have to talk to anybody, you're there to have a practice with yourself.

The potential for mind/body practice to foster individual and interpersonal connections and address health issues of isolation, loneliness and substance use disorder is supported by a growing body of research. Conversations with local stakeholders support this argument but also reveal perceived cultural barriers and a recognition that this is a departure from traditional ways of knowing health and wellbeing and treating health conditions.

The themes of ways of knowing health, wellbeing and resilience and understanding the interdependence of individual and community wellbeing are significant in that they illustrate the need and opportunity for increased community conversation and capacity building. Applications for future research and engagement include asking how the community might develop a common vision and network for developing wellbeing and resilience across service sectors and community organizations and explore opportunities to grow the existing community of mind/body practice.

Inclusivity and Equity

Issues of **inclusivity, equity and psychological safety** also pervaded discussions with community members and other-area health and wellness providers, all of which are critical considerations for any work that aims to add value and increase capacity for community wellbeing for *all* of Cook County.

Research participants discussed the importance of inclusivity in creating space for community wellbeing

and resilience-building. In reflecting on building inclusivity into physical spaces, interviewees spoke to a need to have these values demonstrated, not just espoused:

The YMCA had that sign up for a while that said 'this is a place for everybody, every size, every level of fitness, every you know...' I think that's important. But then you have to build that in to the actual physical structure. You are welcome here, but we're not going to remember to put in a damn curb cut so that you can actually get here.

The above participant, reflecting on an outdoor recreation project within the community that was not wheelchair accessible, evokes an important consideration in building authentically inclusive spaces. It is easy to say, in principle, that all are welcome; however, unless accessibility is built into the physical location and structure, you are sending a very different message.

Participants across disciplines of education, healthcare, business, social services and yoga/meditation practitioners identified a critical need for authentic inclusion of the Grand Portage tribal community, reflecting on long history of intentional exclusion. Participants also discussed the challenges in addressing representation in creating spaces for healing and wellbeing. One public health professional asked, "How are we reflecting our own diversity? Or is it just the same sort of words being used in the same voice that's being heard on repeat?"

This paradox around availability and accessibility of services and spaces for wellbeing in the community is significant, considering the geography of Cook County. Communities are spread out across a great distance along Highway 61 and up the Gunflint Trail with individual neighborhoods on all ends of the county as far as 60 miles from the default service hub of Grand Marais. This practical, and principled, challenge in creating inclusive and accessible space also informed my shift from a centrally-located physical space for wellness practice, to considering how to create space, within established contexts and community spaces to integrate these practices.

Related to authentic inclusivity, equity was also a key theme in my research with both community members and other-area programs. In the context of a focus group discussion with public health and human services staff, one participant discussed her perception that people who are marginalized, typically do not have spaces created for them and the issues that this creates without equity and safety built in.

Trying to build diversity in spaces without addressing some of the underlying biases and prejudices is kind of throwing people into a space that might not feel safe for them. I think that's really an important thing to take into consideration from an equity standpoint. If a space is designed for an affluent, white person then maybe someone who doesn't identify in that way wouldn't feel comfortable using it as a healing space. Not all spaces have to be for everyone, but we have to be thinking about who's not participating in spaces that promote wellness and what kind of spaces would promote wellness for those segments of the population that maybe aren't accessing spaces that currently exist in the community.

She discusses the need to address underlying biases and prejudice by questioning who the space is designed for and whether this creates or inhibits psychological safety. Another nuance within this theme of vulnerability and safety in healing work came up in discussions of how people show up with unresolved traumas within the theme of community capacity below.

Interviewees from yoga schools outside of Cook County discussed the role that equity plays as a core value of their programming and practice. The founder of a Duluth-based yoga school discussed the inherent tension, as a white woman, in practicing in a tradition that originates with people of color. She reported, as a core value of the school, that instructors work to unpack the appropriation and commodification of these practices.

We work to honor the traditions and unpack what it means as primarily white women practicing on a continent that has a lot of issues with racism and appropriation. This dovetails into value of awakening of all, that healing is for everyone, not just for spiritual white women to buy as a commodity. By doing our own work we affect the whole collective. We too often look outward for answers and to others outside to fix things. Working from our own centers and lives [allows us] to be more conscious members of our lives, families, and communities.

The interview participant above speaks to the importance of doing our own work to become more conscious members of our lives and impact the whole of community wellbeing. This theme of healing both individually and in relationship emerged in discussions across all thematic areas with various research participants.

The value of awakening for all discussed above was echoed by the founding teacher at a Minneapolis-based meditation studio. When asked about priorities, she shared the philosophy of the programs founder and guiding teacher that the studio be a center of awakening. As with the yoga school founder above, she also connected this to teaching and practicing within the context of a racist culture.

If we are a center of awakening, we have to provide opportunities for exploring viewpoints through community conversations on specific topics... to bring in the whole spectrum of voices. We need to do the hard work of walking the talk of being open minded in anti-racism conversations... this is hard work to look at places you don't typically look and dig in to what you don't know versus staying comfortable in a little meditation bubble. There is faith that this will continue to change and shift and move deeper. This is woven into everything versus a standalone conversation.

Themes of integrating equity work and doing our own work to affect the collective wellness of all discussed by both of the other-area yoga and meditation instructors are inextricably connected to the interdependence and reciprocity of wellbeing discussed above. These themes can also be considered within the context of individual and collective trauma healing. Elevating and centering conversations of trauma healing in the work of building community wellbeing is of particular importance in communities like Cook County: in acknowledging and addressing the current and historical harms experienced by Anishinaabe people who originally inhabited the Lake Superior region and continue to experience the harms of institutional/structural racism.

Local and regional interview participants discussed the need for individual trauma healing in order to heal from historic harms that are manifest today. I interviewed a Northwestern-MN-based trainer in

Adverse Childhood Experiences (ACEs). She discussed the reciprocal need for healing work: individually and collectively and by both survivors and perpetrators of trauma.

When we think about things like historical trauma and this sort of collective healing that needs to happen, not just within like native communities or African American communities, but if I were to harm you, I'm actually harming myself too because we are interconnected. I have to heal from that as well as you. It's not just 'you were the one that was traumatized, you have to heal.' When we wound others, we're also wounding ourselves. I'm thinking about healing and wellbeing at this larger collective level while also recognizing that it's very much an individual journey in the sense that you can't do my healing for me. I can't do yours. And yet we can hold space for one another to be able to heal together, healing happens in relationship and connection. That speeds up the process so much more than only doing our own work. And yet we are required to do our own work.

The need for trauma healing work on an individual and collective level was not initially, explicitly addressed within the scope of this project but emerged in significant and compelling ways. Issues of authentic inclusion and intentional equity practices that came through in my research discussions were foundational to my project shift from a physical space/business model to identifying a need for additional engagement and capacity building to truly add value in building community health, wellbeing and resilience. This analysis supports further exploration of the interconnected nature of wellbeing and trauma healing work.

Community Capacity

Finally, the thematic area of **community capacity** describes results that discussed challenges and opportunities to building health, wellbeing and resilience in Cook County. Early interviews, particularly with economic development-oriented community members, elicited themes around the potential for Grand Marais and Cook County to become a regional wellness destination. A representative from the Chamber of Commerce discussed wellness as a “potential adjunct to our tourism economy.” This sentiment was echoed by a small business consultant working in Cook County:

I think this is a winner. It's going to happen up here. It will happen up here, we're poised to have something like that come in here. I'd rather see it built organically then have somebody come in

and do it. I would say that Cook County is more robust than most places. Though we are rural, we have a lot of people in this field already. There's already a precedent and there's some context around what's already happening.

Interview participants discussed that, despite our small population and geographic remoteness, there is a relatively large number of complimentary health care providers in Cook County. Plans for future engagement with community-based practitioners is supported by the above argument for building something organically within the community and the opportunity to grow within the context of established practices that might be buoyed by arts and tourism economy of the area.

Several different participants discussed the benefits of having a physical space that could act as a hub for wellness in connecting the relatively large volume of providers in our small community. The same business development consultant interviewed above considered the potential of bringing together complimentary health professionals under one roof in a wellness center in which people might practice yoga and meditation but also receive acupuncture or chiropractic services in a “one stop shop” or built environment around “all kinds of things that you can do to get well or stay well.” She also remarked on the idea of a wellness hub for various complimentary practices and community education: “there could be a space, not just for yoga but for wellness workshop classes, weekend events. A healing center like a wellness center where there's preventative care happening, classes, workshops.”

When asked about the importance of a building or physical location, some participants, particularly those involved in economic development and a few practitioners who teach yoga in the community, responded that physical space is important. One yoga instructor responded: “I think physical space really helps. I really think it does. It blows my mind actually that Grand Marais doesn't have a yoga studio.” Another participant, who teaches mindful movement practices with youth, discussed her experience in another community in creating a yoga cooperative: “We have to have a space, it’s really about the space. Because whatever people are doing, they'll come.” Several other yoga teachers in the community challenged the idea that additional physical space is necessary in remarking that there are established

practices throughout the county already and that people are creative in where they can host and gather in this work.

Other interviewees identified a need for a more flexible, community-minded space for gathering and multi-generational use. Participants reflected on a lack of spaces for authentic gathering in the community where people can share meals and find ritual and communal support. Several interviewees and focus group participants identified a similar need for gathering space that fosters community and belonging. In the focus group discussion, two different participants identified the challenges when spaces for community gathering are limited to traditional faith-based communities and contexts.

In addition to seeing a need for more flexible, multi-use space, several participants identified challenges with developing physical space due to the nature of the Cook County community and how neighborhoods are spread across a great distance along Highway 61—the assumption being that a Grand Marais-based facility would not be truly accessible to communities in Grand Portage, up the Gunflint Trail and on the far west-end of the county. One interviewee, who works in leadership and community development, discussed the practical challenges in creating accessible space for community wellbeing.

I would love to have a center, I think that would be really good to have, but once again how is that accessible to people throughout the county?

Like above discussions of intentional inclusion and equity in building community health and wellbeing, this paradox around the perceived availability of practitioners and the challenges in creating a physical space for healing and wellness that is accessible to geographically, culturally and socioeconomically disparate populations presented a significant challenge to my initial assumptions. Within discussions of physical space, this nuance in the theme helped to inform my shift from creating physical space to more general idea of holding space for this work to take place in community. The same participant who discussed geographic accessibility above, also identified a tension in space that is accessible in design

and practice for both for the people who live and work in Cook County as well as the people who come here to visit.

I think it would be really hard to create a place where both a tourist who makes a ton of money as well as a single mom with four kids struggling with addiction would want to hang out. I think about this as tourist destination, that is how the money comes into the community, how can you serve the needs of these people and also the members of the community who are on a budget? I think it is hard to have a place that is intimate and connected but is also a place for people to come and go.

This tension in creating space that is equally accessible by the people who live and work in Cook County and is also appealing to those who come to the area as a vacation destination was a significant challenge to my initial project assumptions. I continued to probe this question in subsequent interviews and several other participants affirmed that, although not impossible, it would be very difficult to create a universally inclusive program or space. Participants specifically challenged the assumption that existing community organizations like the Art Colony, North House Folk School and YMCA are accessible to people with low income, aside from limited scholarship opportunities, not to mention the time and energy to recreate.

One participant brought up another nuance of this theme in discussing the importance, in creating space for healing, of acknowledging how people show up with unhealed trauma and how individual coping strategies can challenge cultural expectations and norms.

I think one of the challenges that we have, and this again is theoretical versus embodied experience, theoretically it's easy to say, include everyone - like we need to have those most impacted by ACEs, have those with high ACE scores a part of the solution. But often those of us with high ACEs who have unresolved trauma, who have not had an opportunity to do a lot of healing work, show up with behaviors that are really challenging. And so, when we start to show up in community spaces with our behaviors and coping strategies that butt up against the expectations and norms of the community, it becomes really easy even if it's not verbalized, energetically, people know you don't belong here.

Connected to the above themes of authentic inclusion, accessibility and psychological safety, this analysis of community capacity also informed my pivot in asking how creating space for healing and

resilience might be addressed in other ways in community, beyond dedicated physical space. This shift led me to consider how to create space in more nuanced or collective sense through a community-driven, healing-centered approach that exists within multiple contexts and settings. To generate public value, support emergence and create space for innovation in locations throughout the community in ways that are meaningful and both universal and culturally appropriate.

When asked about building health, wellbeing and resilience in Cook County and a vision for a healthier community, participants discussed developing a shared language and understanding of the mind/body science and embodiment of these practices. A school administrator discussed a community-driven approach to that connects to a collective vision for a healthier community.

Let's find ways in our community to change our understanding and perspective and our practices on mind/body connections and mindfulness, in our beings. Let's talk about how we create spaces for people to practice mindfulness techniques. Let's find that way to teach people to breathe and then then let it grow and let people start to see the benefits of that and then explain why that works and what's good about it and what they could do to make it even better and how they can be empowered and in control. How do we then also talk about a vision for a purpose, an ideal that people can believe in value that connects to who they are as people and what's important to them about not only being healthy? How do we take these kinds of things that we're talking about? This is what it does, that it works and then marry that with the vision that connects at an emotional level about what it could mean for healthy communities, what it could mean for healthy children growing up with healthy adult role models, about having people who are empowered, in their lives to take control and connect with people in healthy ways?

The above discussion connects the science of mind/body practice with a community-led vision that resonates with people on both a rational and emotional level. This idea of planting seeds with the tools, language, research and embodiment of mind/body practice in ways that are universally meaningful also informs my pivot towards planning future engagement and finding other champions within the community.

Another participant connected the ACEs self-healing communities framework and the movement towards community healing to a need to explore universal experiences in discussing health and wellness in ways that resonate with everyone.

I think the message is part of that whole overall cultural movement of moving towards community healing is what's universal about people and our experiences and why this might be helpful and how do you own this for yourself? I think there's tremendous potential in using health and wellness in ways that can really resonate with everyone... who doesn't want that for their community and for themselves? Who doesn't want to have a healthy, vibrant community and people who are feeling well? Everyone wants that even if the way that we may be addressing it now is more in response to a problem. We should talk about it in terms of the universal desire for wellbeing, then it brings everyone in regardless.

Finding a common language, purpose or goal that connects to a universal desire of wellbeing might be an opportunity to make connections across each of the thematic areas of my research: where wellness is situated individually and in community; inclusivity, equity and psychological safety; and community capacity. Harnessing the energy that came through this research around finding a shared vision for building health and resilience are informing my next steps in planning additional engagement with community members.

Summary and Next Steps

When I initially proposed this project, I envisioned a community wellness center modeled after well-established local institutions like the North House Folk School and the Grand Marais Art Colony. Much like these programs, I imagined that this center would be a hosted space for instructors and practitioners throughout the community and the region that would cultivate connection through the healing and transformative practices of yoga and meditation. Key amongst my assumptions was that this space would, as with the institutions above, be designed to appeal to both local community members of all ages, abilities and economic status and visiting tourists alike. Throughout my interviews and data analysis, I became increasingly aware of the significant challenges (both practical and principled) in

creating a physical space that is broadly inclusive and adds public value. The geographic challenges of connecting residents across a large area of distant and isolated communities, creating a space that is inclusive of the diverse cultural and socioeconomic demographics and appealing to both tourists and full-time residents came through many of my conversations with local stakeholders. These conversations increasingly challenged the concept that a physical space is necessary or feasible and that a model or program could exist that is equitably accessible by the people who live here and may not be currently accessing wellness programs and services while also attracting tourists who would come for the appeal of a wellness destination or retreat center.

While I am not abandoning the idea or identified need for physical community wellness space, I acknowledge a need to first engage deeper and to have a community-led process to truly add public value. Many of the people I spoke with discussed the potential for empowering people to connect in healthy ways, and to add capacity through integration across systems and individual service providers. The challenges we face, both individually and across primary health and service sectors, are significant and complex and our resources are limited. My analysis supports the value of integration across sectors and service organizations to develop and sustain momentum. A collective impact approach might be more successful and sustainable in allowing people and organizations to find a place to integrate and grow mind/body practices within multiple contexts.

Towards this end, I am scheduling a future public engagement event with interview participants and other interested community members with the goal of developing and deepening connections and visioning community-led solutions for building health, wellbeing and resilience in Cook County. In inclusive participation processes, “all participants at events are presumed to have wisdom about the problem at hand, and the point of the hosted setting is to encourage learning through the interactions. Thus, with support from the hosts, participants discover the key issues, define the content of the

agenda, and have responsibility for both the direction and quality of the conversation” (Quick & Sandfort, 2016, p. 4).

In his 2018 article, “The Future of Healing: Shifting from Trauma Informed Care to Healing Centered Engagement”, Shawn Ginwright discusses a healing-centered approach that is “holistic involving culture, spirituality, civic action and collective healing. A healing-centered approach views trauma not simply as an individual isolated experience, but rather highlights the ways in which trauma and healing are experienced collectively. The term healing-centered engagement expands how we think about responses to trauma and offers more holistic approach to fostering well-being” (Ginwright, 2018).

Ideas and interventions from my research that might be explored in future engagements include:

- Defining a community vision based in shared value and broad support with ongoing attention and integration so that practice becomes routine and not something that is separate or tacked on, but rather reflects a more universal desire for wellbeing
- Creating a peer network of practitioners and professionals to develop relationships and increase capacity amongst those who are already invested in the community and actively practicing
- Supporting the development of more community leaders and practitioners
- Developing a toolkit for educators and service providers to integrate language and understanding across community settings, particularly in classroom and primary care where there is already context and energy in the community

Each of these interventions, and any others that might emerge from the collective wisdom and experiences of those who are similarly motivated, have the potential to build consistency and capacity to a greater degree than a physical wellness center.

Chief among the limitations of this research are restrictions in time and space in which to interview the full range of consumers and health and service providers in the community. It is important to note that the majority of participants were of a similar demographic: primarily well-educated, upper/middle class, and white. Due to the mid-way pivot in project scope and direction from a business model to identifying a need for additional community engagement, I interviewed just three non-local yoga and meditation practitioners and business owners. Regardless of this shift and the limited number of other-area providers interviewed, those I spoke with complimented and added depth to my results and analysis.

I was also limited in time and space in that I was unable to include or fully analyze the volume of data that I received. While I would have liked to include results and analysis from each interview participant, this was not feasible. Due to the volume of information received, some themes and insights were not included in my analysis. I also faced the challenge of having to stop, for the sake of time and completion, the scheduling of interviews with local community members. I began to receive inquiries outside my requests for interview from people who were hearing from others about my project. I feel that this demonstrates that there is widespread interest within community. The level of interest and my own desire to continue this work on a community-level influenced the planning of a future engagement, attached as Appendix C.

In considering my positionality and how my professional role as a public health and human services administrator may have influenced the results, I often noticed that responses would drift into only tangentially related topics. Both community members and service providers discussed community health needs including the lack of birthing services, affordable housing and services for aging community members that they, perhaps, considered more pressing than visioning community health and wellbeing in the context of mind/body science and practice. I also heard from several participants, a sense that we need to address issues of more basic need like hunger and economic security. In reflection, I noticed my

own defensiveness as I reframed questions in response and subsequent interviews. These results helped inform the pivot in my project direction in moving from building community in terms of a physical space to building community in connections through a planned future engagement, relationship-building and increasing capacity across multi-sector service providers.

There is also the potential that the information gathered was skewed due to my professional relationship with interviewees (as direct supervisor or manager of purchase of service contract with other providers). For example, when asked about the strengths in the community for supporting health and wellbeing, some interviewees mentioned the Cook County PHHS Department specifically, which, in retrospect, is not surprising based on how the question corresponds to our mission statement (“supporting the health, safety and wellbeing of the community”) and the fact that I am the one asking the question. I tried to address this throughout the process of soliciting and conducting interviews by sending out requests from my University email account and explaining that the project (although related) is not directly connected to my position or my work in human services. Rather I explained that this project is allowing me to connect my personal interests and practice in mind/body health and science to a public health and service-design approach in the context of community health. I also asked for explicit permission to re-share information gathered in interviews for related professional applications. For example, in conversation with school administrators as related to the work of the Cook County Local Advisory Council for Children’s and Adult Mental Health and their goal to bring to mindfulness programming into Cook County schools.

Next steps in this work are considering how to foster these connections on an individual level (in connection to self through reflective practice), interpersonally (in developing more intention in relationships, in this work in community) and in recognizing the interdependence and reciprocity of wellbeing and in community (connecting to context, environment and purpose). On an individual level, this project allowed me to establish and deepen valuable connections with fellow community members

who are working towards common goals. Continued development of individual and interpersonal connections in this work include attending a yoga retreat and applying for yoga teacher training, both with the Duluth-based trauma conscious yoga school that I interviewed for this research. I also hope to maintain connections made in this work with local partners through continued engagement and relationship building.

To sustain this work on a community-level, I have planned and will host a future engagement event in early 2020. The purpose of this engagement will be to bring together those stakeholders that I was unable to interview and to deepen and converge conversations with the many participants who wanted to continue to be involved in developing a community-led vision for health, wellbeing and resilience. Engaging deeper in a community-led process might also involve integration of mind/body exploration and practice across sectors of practice where there is already a contextual history and energy (both nationally and within the community) for example in primary care, school settings and social services: particularly amongst direct-service professionals who may be experiencing high levels of stress and burnout. This event will also provide an opportunity to summarize and share the results of my research findings and to share and decenter my leadership in this work by finding and convening other leaders who are willing to host this community of practice and discovery into the future.

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Appendices

Appendix A: Interview and Focus Group Instruments

Introduction (local stakeholders):

- This research is being conducted to get to know the views of people in the community on the role of mind/body practices like yoga and meditation in building community health, wellbeing and resilience.
- I am conducting this research for my master's project at the University of Minnesota Humphrey School of Public Affairs which is about co-creating self and community care.
- I am especially interested in learning from a diverse group of people with varying interests, perspectives and experience in supporting individual and community health and wellbeing.
- Your full name will not be used to make sure that no one can identify you with any answers.
- I would like to record this, so I can really pay attention during this conversation. Does all of this sound OK to you or do you have any questions before we begin?

Question	Notes
What is your interest or experience in supporting individual and / or community wellbeing? <ul style="list-style-type: none"> • Prompts: what is your practice, training or method of instruction? 	
What is your perspective on the strengths within the Cook County community for creating or supporting health, wellbeing and resilience? <ul style="list-style-type: none"> • Prompts: what are current programs, places or spaces that create or support health, wellbeing and resilience? 	
What do you feel is missing or how might we build health, wellbeing and resilience within this community? <ul style="list-style-type: none"> • Prompts: are there programs, do you think a dedicated physical space for this work would build health and wellbeing? 	
What do you feel are core values or priorities in creating a space for healing and wellbeing in Cook County? <ul style="list-style-type: none"> • Prompt: what is important to you in terms of (accessibility, location, programming, co-location of other services or otherwise) 	

Do you have any other thoughts on this topic that you haven't had the opportunity to share?	
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Introduction (other-area programs/centers):

- This research is being conducted to get to know the views of people in the community on the role of transformative practices of yoga and meditation in building community health, wellbeing and resilience.
- I am conducting this research for my master's project at the University of Minnesota Humphrey School of Public Affairs which is about co-creating self and community care.
- I am especially interested in learning from a diverse group of people with experience creating centers or programs that promote community and individual well-being.
- Your name will not be used to make sure that no one can identify you with any answers.

Question	Notes
Tell me about your experience creating programming or space for this work? Prompt: <ul style="list-style-type: none"> • How did you get started or when did you become involved in this work, what was your motivation 	
What is your model (nonprofit, for profit, co-op) Prompt: <ul style="list-style-type: none"> • Why was this model chosen, what are the benefits/drawbacks? 	
What works best and what would you change?	
What do you feel are core values or priorities in creating a space for healing and wellbeing? Prompt: <ul style="list-style-type: none"> • What is important to you in terms of (accessibility, location, programming, co-location of other services or otherwise) 	
Do you have any other thoughts on this topic that you haven't had the opportunity to share?	

Appendix B: Research Code Book (Abridged Analysis of Interview, Observation and Focus Group Data)

Thematic Area #1: Where wellness is situated in individually and in community

Theme / Coding Group	Example from the Data	Abridged Analysis
<p>Where wellness is situated in community / individual health</p>	<ul style="list-style-type: none"> - It's an interconnected wellbeing depending on how you define wellbeing, but an individual can always be as well as the community that are part of in that community can only be as well as its individuals. - Our society places so much more importance and value on individuals that individuals are often the ones who are like encouraged as individuals to seek out their own healing spaces and their own healing practices. - Its actually community care. It's not self-care. It's not like you doing things to take care of your mental health when you're struggling. It's actually trying to bring more people in to support you. And if that's not happening, then there's a community problem. And it's not just that the individual who's struggling has the responsibility to find the tools and the people and the connections to really make it work for themselves. - Like if we're talking about social isolation, what actually would impact that as a community? Not just like how can you as an individual get out more and find a new hobby? I just feel like there are different ways of looking at it. And, and from my perspective, it almost always gets boiled down to individual responsibility, which I think is unfortunate and it leaves a lot of people out. - You want community healing, not a healing center for people who come there. They experience healing. But you're, you're talking about across the curriculum of life experience and opportunities this the shared experience. And I think the words we use to describe that experience can be really powerful. 	<p>Wellbeing is interconnected and reciprocal and individual and community level.</p> <p>Onus is on the individual to seek out healing practices and spaces and these resources are not equitably distributed.</p> <p>If people aren't well, it is a community not an individual problem.</p> <p>Individual responsibility leaves a lot of people out.</p> <p>Community healing is different than a healing center. Community healing is available to people across life experiences and opportunities, a healing</p>

	<ul style="list-style-type: none"> - ACES and presence of positive relationships - “It’s easier to build strong children than repair broken men” – Frederick Douglass - “grow the good” - In response to the increase in adolescent anxiety: “we cannot treat our way out of this – we need to put the fluoride in the water” (MDH) - Positive childhood experiences – WI population health study - “community is the most important setting for mental health promotion strategies” (WHO) - Social isolation as a health risk – declared an epidemic by former US Surgeon General - Opportunities to work across sectors and engage with people who use services in creating networks and solutions - Make connections across silos and build community - So a project like this that says what is important to a healthy community is that everybody takes time to breathe. It seems so disconnected, right to the realities. And yet, when we start to distill things down, when we start to look at what are the issues we have, what's underneath that, and what's underneath that, and what's underneath that. I think often what we find is people who are disaffected, disempowered, and don't have the skills they need to engage in healthy relationships, which build healthy employment situations and healthy home environments to raise children or you know, to be a healthy parent. - And all of a sudden, it's like really if this person could just get control over their emotions, if they could just interact with one another in a healthy way, they might eliminate, all of these things. Again, we're going to short circuit some of these patterns and some of these trends and some of the inferences that may get made by enabling and empowering people to have more control earlier on to be the kinds of people and have the kind of relationships that they want to have. 	<p>center is only available to the people who come there.</p> <p>We need a public health approach to address increased anxiety, especially in intervening early with youth and adolescents.</p> <p>Community is the most important setting for mental health promotion.</p> <p>What is important to a healthy community is that everybody takes time to breathe</p> <p>When we distill things down and look at what is underneath, we see people who are disaffected, disempowered and do not have the skills they need to engage in healthy relationships</p> <p>Empower people to have control as they were not taught</p> <p>Fixing foundational things will help address big public health problems</p>
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	<ul style="list-style-type: none"> - They don't know how to get there from here because no one ever showed up. No one ever taught, no one ever told them. And that was that what was modeled for them. Do wrong, I'll hit you, do it wrong again, I'll hit you harder. Right? And you know, at some point you run out of a bigger hammer. - How do we give people different skills and how do we help people understand that really fixing some of these foundational things are going to address some of these big things? How do we deal with public health issues? Teach people to breathe. - And that was a room where kids could go. We had an attendant there that was there for four years and she was consistent with the kids and just gave them, you know, the time and love that they needed at the moment that they were having either a crisis or there were behaviors. - Cause we know behaviors are not really intentional behaviors. There's something that prompts that behavior, underlying factors that prompts the behaviors. So, you know, she would dig a little bit deeper with that. - That was just a way that kids felt safe and had some of those needs met because as we know, teachers are busy, teachers are teaching standards and they do build relationships with kids. But sometimes kids are more likely to share with somebody who's outside of the classroom because they don't want it to be public. 	<p>Safe space and consistency for kids with behavioral health needs</p> <p>Underlying factors</p> <p>Safety in relationships</p>
<p>Health and healing, ways of understanding wellbeing</p>	<ul style="list-style-type: none"> - I think there's this legitimacy thing too, and just how we view mental health and wellbeing and all of that in general. Like that's also what we're up against kind of within this conversation, not just how do we do it, but nationally we're up against this kind of issue of wanting to, I mean it's, it's radical for a lot of people in a lot of places to even be having this conversation. - But that's one of the things that people kind of talk about within this space or within some of the stuff I've been reading 	<p>There is still a legitimacy issue (with yoga and meditation) and perception of mental health and wellbeing.</p>

	<p>about or researching is the legitimacy and pointing out all the other ways we could do this. Why would we teach kids to meditate when they can just like go do their homework in detention? You know, you have to convince a lot of people.</p> <ul style="list-style-type: none"> - Part of the psychotherapy, in this area as I've come to know, from practicing is that there's, there's two really strong factors that impact, mental health and wellbeing and, those two factors are loneliness and isolation. And the second one is some association, whether self, family or other with, addiction, drug addiction or alcohol addiction. - And so the how yoga can complement those two pieces is, obvious that on the addiction alcoholism side, it's more about, recognizing, limitations, recognizing personal space, maintaining, a locus of control with emotion and physical body and how, how cravings and how that addictive mind on its own without kind of some quieting or some stillness, can keep people from, from the ability to abstain or understand or break out of, healthy patterns, relationships. - The loneliness, that isolation piece is obvious because of this where we live and it's, and a lot of people move here and don't have a lot of resources and it's hard. It's a harder community to move into and, connect with people. But also if you've lived here your whole life, sometimes there's a feeling of, you keep yourself closed off or, and so it's very insular with families. And so, you never really get beyond it. And family sometimes is where the dysfunction is. So that sense of community that can be created in yoga where you don't have to talk to anybody, you're there to, to have a practice and, and a practice with yourself. 	<p>Legitimacy, difficulty of change and investment of time are barriers.</p> <p>Primary factors that impact mental health and wellbeing in Cook County are loneliness/isolation and substance use (either self or family).</p> <p>Yoga is a positive intervention across these issues when it comes to building connections and breaking out of unhealthy patterns.</p> <p>Yoga can create community out of individual practice.</p>
<p>Problems with traditional models/understanding of health</p>	<ul style="list-style-type: none"> - So, we're really not helping the underlying issues of anything. We're doing the band aid approach too often. - But in terms of created spaces, I would say, I mean, of course you have the main institutions of like the Clinic and the 	<p>We too often use a Band-Aid approach and aren't addressing underlying issues.</p>

	<p>Hospital. It's more of an illness model than a wellness model is getting people to zero versus, thriving.</p> <ul style="list-style-type: none"> - I flash onto the clinic. Like they usually feel like I go there in a deficit model every month, with my insurance card. And so I'm, and I'm not saying I don't get treated well there. I do enjoy so many of the people but it's that the medical model for healing is more of a deficit model. - And if you don't know how to and around you the things around you and emotions and everything, and if you don't know how to deal with that, it can be like really hard in life. And I feel like that's something that we're not really taught in, in elementary, in school or even by our parents because our parents weren't taught that either. - The blame comes back to them as individuals where they feel that kind of judgment as that, like they have made a poor choice. And I think that's really unfortunate and I think that cultivating that social connectedness is really an important tool. But I don't think it's the tool that is always like the first tool that people go to... there's a number of things working against individuals, especially if they're coming from a disadvantaged place in some way. - The emphasis, just all the little apps use this app and then you'll feel better. You do this and you feel better. Yeah. And then if there is a spot for community gathering, it's based more on efficiency that on an efficiency model, this is the most productivity - I love working with kids cause there's just so into it, they're like really open to it and into like dancing around being in their bodies. They're not self-conscious yet. 	<p>Traditional medical model of the hospital / clinic as a place of illness v. wellness.</p> <p>Deficit model</p> <p>We aren't taught how to deal with our emotions if our parents didn't have these skills.</p> <p>Individuals are held accountable for poor health based on choices. Social connectedness can be an important tool but there are barriers to disadvantaged populations.</p> <p>Efficiency and productivity are valued culturally over social connection</p> <p>Children are more open, less self-conscious</p>
<p>Importance of relationships and personal connection</p>	<ul style="list-style-type: none"> - I think it's a person, it's a thing. It's a place, it's somebody who people can see and touch and talk to. And that person then needs to be able to use the other tools to get the information out to the rest of the group. But I am into relationships. And I think once you develop that relationship and you've listened 	<p>Relationships are important, listening to what the need is and helping people to access tools and information.</p>

	<p>closely enough, you'll figure out what the real need is and you can solve the underlying need along with the issue that they come in here and talk to me about.</p> <ul style="list-style-type: none"> - But nothing helps you more than talking, I believe, to somebody you trust and can find out that this is not, you're not the only one going through this. This is perfectly normal. - But I find that people most want just like this space to breathe, to learn, to connect. And that's the most important. - But then the another perhaps equally or not perhaps equally important is that is relational. We are herd creatures, even those of us that are introverts are to be part of something and feel nourished by that, that something and cared for and need to know that we can, even if we have this little, this something that takes care of us, it's not isolated. - I think that, both the, the micro of a healthy community is made up of people who feel connected to other healthy people resting within a nest that's built on a sort of a generalized faith in these people - wellness is sort of in my mind the opposite of isolation and the things that go on with isolation like shame and things like that. So thinking about building wellness, it has to look like community and the opposite of isolation. - I think also circles back to the collaboration piece because I think that it just only gets better and better. But I think even knowing some services, knowing where to send people is an issue up here too, where it's like, okay, I helped you with what I can help you with. I'm not exactly sure where you go for that. Here's a number you can call or whatever, but even if that's the right number, if you don't sound like, you know, or you trust them, why would the person that trusts you do that? Um, so she'd be like, yeah, I know her here's her number. She's great. This is exactly what she deals with. Like, she'll be so helpful for you. That instills so much more trust in someone than just like, Oh, I think this is the number. I'm sure you'll figure it out. You 	<p>Talking to a trusted person, you are not alone.</p> <p>People want space to breathe, learn and connect.</p> <p>We are nourished by connections.</p> <p>Connections amongst people who feel healthy make up a healthy community.</p> <p>Wellness and community is the opposite of isolation.</p> <p>Fostering trust amongst providers through collaboration.</p>
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	<p>know, not that that's, people are intending to not be helpful. I think that that comes back to the collaboration piece too, I guess for trust and trauma informed.</p>	
<p>Reciprocity of wellness (justice, involvement, having a voice, giving back)</p>	<ul style="list-style-type: none"> - Being involved in justice issues and having a voice in your community I think really creates wellness - I'm really happy to be involved and can see how that can be wonderful. Not just for the person I'm helping, but for me, right. As like ways for us to step into helping each other. One of my clients said the other day when I'm starting to feel down, I just, I do something for someone else. I'm like, you are on it. Like that's it. You know, that's kind of what you have to do. Like, get yourself out of your own self-absorption just like, what little thing, you know, can you do to kind of help someone else. - We all have something to offer. And if we kind of starts with doing things in that way, we start to feel it. What that feels like it's empowering for people. - Like when I'm working with an elderly client who like I take a lot of personal joy in hearing from them about what they have to share with me, and I feel like telling me does it benefit me but it benefits them that I get to receive that. And, and yes, I may be bringing something else, but I think most people don't want to be a simple recipient of a service or program and feel like they're bringing their, like their authentic gifts into it. And that can get lost a lot of times. And then that doesn't feel like a community. If that's happening, you're empty. You have to come here to get filled up. - I think people are motivated by giving and receiving support from each other. And I know there's a lot of that in their community already. - I think that the larger retired community is also a big asset. They have a lot of time and passion that they can contribute in a way that working adults just maybe don't have. And I think there is a lot of potential for kind of volunteerism in the community and passion to give back that can be built on 	<p>Being involved in justice and having a voice in your community creates wellness- holistic wellbeing- CSPH wellbeing model.</p> <p>Helping others helps us reciprocity of wellbeing</p> <p>It is impower to offer our authentic gifts in service.</p> <p>Great personal joy in hearing stories from elderly clients, moving beyond paradigm of service provider and service recipient</p> <p>People are motivated by giving and receiving support. This exists in our community already with contributions of volunteers and retirees. How to capitalize on this and other formalized opportunities for intergenerational support and reciprocity?</p>

	<ul style="list-style-type: none"> - formalized opportunities for intergenerational interaction through elders and children together in the same space and sharing their gifts, music, art time, just presence - Gratitude to offer this in the community and to witness other people's journeys as they grapple with the teachings to watch them shift and change. - By doing our own work we affect the whole collective. We too often look outward for answers and to others outside to fix things. Working from our own centers and lives to be more conscious members of our lives, families, communities - Tiny ways to have moments of pause and ultimately it is a gift for the whole world when we do this work, it goes so far beyond our own warm fuzzy feelings. If they can see the immensity of importance. - When you empower students that way, you are also giving them permission, if you will, to self-regulate and to, to understand how, not just their regulation but other people's regulations can affect relationship. - A way that I could give back with a service that I'm able to provide. It's a freewill donation. The community loves it. They're feeling like they're getting something out of it, but then they can give back to a valuable cause too. It's a win/ win for everyone. That's really, people are more generous that way. I feel like if I am too, if I go somewhere that's a donation, I give more than what it would probably cost if I would pay for the class. Cause you know, you're where your money's going to, which is kind of counterintuitive because you want to be able to pay the people that are giving you the service. But for some reason you want to give me more if it's to another cause. It's the altruistic nature in us. Yeah. It feels good to give. 	<p>Gratitude for being a witness to others' journey.</p> <p>We need to do our own work.</p> <p>Moments of pause and immensity of importance</p> <p>Empower students Understand how regulations can affect relationships, decisions, conversation</p> <p>Reciprocity: people like being able to give back and get something out of it with donation-based yoga classes z</p>
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Thematic Area #2: Inclusivity / Equity / Safety

<p>Inclusivity</p>	<ul style="list-style-type: none"> - I'm sure to be more inclusive and to make sure that we use some of the tradition, the cultural things the American Indian heritage can bring into this wellness world. Really important. - The Y they had that they had that sign up for a while that said, this is a place for every, everybody size, every level of fitness, every, you know, and I think that was, to say it that clearly I think that's important. But then you have to, you have to build that into the actual physical structure. You are welcome here, but we're not gonna remember to put it in damn curb cut so that you can actually get here. - I feel like outlying communities within Cook County get put on the list of like, don't forget to contact Grand Portage or up the trail or whatever, but, if you remember kind of thing...that needs more intentionality than that. Because that doesn't feel good to be on the receiving end of that at all. It feels like an afterthought and I think sometimes it is. - How were we sort of reflecting our own diversity? Or is it just the same sort of words being used in the same voice that's being heard on repeat? And then there's a lot of power in using, media and creating different or accessing different voices. - Well I think a piece of it is certainly, kind of race relations and I think that, I think, I feel like that's a piece of our health and wellbeing that is not actively engaged with and embracing some of those cultural dynamics that are available to us here and supporting that relationship. And it's not just, I think with Grand Portage, but it's also with other populations that move here, whether it's to work as a seasonal worker or families who move into the area from other places from, you know, due to health or climates and natural disasters kinds of things and also children that are adopted. Some of those struggles that I think are, are there in the school. So it seems to me that if we could improve it, improve those things as well as, some more resources for, for young people. That seems to be obvious. 	<p>Importance to be inclusive of American Indian culture in tradition in building a healing space.</p> <p>What is authentic inclusivity, not just in name but in practice (physical structures, policies etc.)?</p> <p>Outlying communities like Grand Portage can be afterthoughts. There needs to be intentional inclusion.</p> <p>How are we reflecting community diversity or are the same voices and people being reflected in media and public spaces?</p> <p>Our health and wellbeing suffers if we are not actively engaged with embracing cultural diversity and dynamics with Grand Portage and other populations who move here.</p>
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	<ul style="list-style-type: none"> - I think just having a high-quality space that is beautify and accessible. But for example, can people afford it and how are they encouraged to come? - I think that asking the people who are invested here what they want, I mean I know what I want. You know in Grand Portage it's going to be different. - It's making my wheels turn. Could there be rotating satellite places. There is a lot, we've talked a lot about yoga and meditation, for example but there are different modalities that might be more appropriate. - We have a strong leadership committee and Board that is carefully selected of people with different backgrounds, ethnicities (this has changed since first started over 14 years ago) intentionally inclusive, people of color groups, on leadership board, people from different backgrounds and perspectives to help lead direction - So, the circle back program did some Native American practices like a sweat, they would burn sage. They would do of some of those things, smudge and they would have group sessions as well. And they would have these mentors that were there similar to a social worker, and they would just talk about healthy living. - I like the idea of bringing in people who can speak to different ways of healing as well because I think sometimes we're limited by what, what we consider like a healing space for a healing practice to be and so bringing people in who have different perspectives or could do trainings in the community and different ways of promoting wellness, I think broadened as well. Utilizing those already existing intentionally bringing those voices. 	<p>Accessibility, asking community members what they want.</p> <p>What do people who live here (throughout the county) want?</p> <p>Rotate locations, satellites</p> <p>Different modalities</p> <p>Representative leadership</p> <p>Circle back program: mentorship, culture, healthy living</p> <p>Bring in people and voices who can speak to different perspectives and ways of healing.</p>
Equity	<ul style="list-style-type: none"> - We have to do our best to vision. It as barrier free as possible. And then knowing that that our vision is imperfect and that we have blinders. Then we have to ask others, please help me see what have I missed? What, what, what messages am I intentionally, am I saying the ones I say I are in alignment with 	<p>We need to vision a community space without barriers, acknowledging that our vision is imperfect, and we have blinders.</p>

	<p>my values. What am I not saying that needs to be said? What if I said it doesn't need to be said and we can, and again, we can only do that in community because it's like trying to, one of my favorite metaphors, it's like trying to see the inside of your own eye lids, you can't you are too close to it. The only way you can see that level of closeness is, is to have someone look at them.</p> <ul style="list-style-type: none"> - Trying to build like diversity in, in spaces without kind of addressing some of the underlying biases and prejudices. It's kind of throwing people into a space that might not feel safe for them. And I think that's really an important thing to take into consideration from an equity standpoint is that if a space is really designed for an affluent white person than maybe someone who doesn't identify in that way, who wouldn't feel comfortable using it as a healing space. I think communities that are traditionally disadvantaged usually don't have spaces created for them. They're kind of walking into mainstream space and maybe feeling that more than I would if I walked in there. - I really love the idea of taking a lifespan approach to make sure that we're including people from birth to end of life. When we think about accessibility, think about the different variables that affects why people might engage or not engage in a space depending on where they're at in the life span and what other than what goes along with that. I think from an equity perspective, I always kind of like to ask, but who's actually, who's not engaging in a space? And why is that? Is it because it's just making that interesting or attractive? Is it because there's some real barrier like transportation or childcare or finance or time, um, and recognizing that not all spaces have to be for everyone, but if we're thinking about who's not participating in spaces that promote wellness and what kind of spaces would promote wellness for those segments of the population that maybe aren't, you know, accessing spaces that currently exist in the community? 	<p>Perspective – like seeing the inside of our own eyelids.</p> <p>We need to address underlying biases and prejudice before building diversity into spaces for safety and equity. Who are the spaces designed for and does this create comfort and safety? People who are traditionally disadvantaged typically do not have spaces created for them, they are showing up in mainstream spaces without equity and safety built in.</p> <p>Accessibility throughout the lifespan. Who is not engaging and why, what is the barrier to participation and what would promote wellness for those who aren't currently accessing spaces of healing?</p>
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	<ul style="list-style-type: none"> - I feel like if feel like the, the systems that exist are sort of hierarchical and that that doesn't necessarily lend to a natural sense of community or there's usually somebody in a position of power or authority who's providing some sort of service to people who can come access to that. And I think key element is a degree of really authentic reciprocity. - So I think creating those environments of acceptance comes from the top down. So you know, even hierarchically can be, can exclude people. It can also include people if your attitude is positive from the time. - “How do we knit together and share resources that provide a safety net for local families” - Rate of anxiety reported by Cook County parents was 75% compared to 30% regional average - “widespread desire for social support and connection – this is an area where we can really build capacity” - Well that they are used for other things as well. So, it’s not just where you do this one thing. That they are often they're free, or if not free, they are usually low cost. They're in town. In the Clinic there's Qi Gong classes taught so you are familiar with that space and then you have had care there for a while and I think child care at the Y that's a big one. - Culturally appropriate. I think having a variety of providers, age, gender, different backgrounds. - School values include staying true to the history- yoga values have been lost as we focus on postures but this is the tip of the iceberg, honor the traditions and lineage (comes from people of color), unpack what it means that it is primarily white women practicing on a continent that has a lot of issues with racism and appropriation. - Dovetails into value of awakening of all, healing is for everyone, not just for spiritual white women to buy as a commodity, time in nature, classes are held outside as much as possible, classes and workshops, reconnect. We live in a time where technology is 	<p>Systems of service are hierarchical which doesn’t lend to a natural sense of community. Authentic reciprocity between service provider and recipient creates community.</p> <p>Accessibility of location and fees (familiarity, low cost, childcare)</p> <p>Culturally appropriate, providers who reflect diversity.</p> <p>Honor traditions and history (originates with people of color) and unpack the commodification and appropriation by spiritual white women</p> <p>We’ve lost connection.</p>
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	<p>so prevalent, we've lost connection to seasons which contributes to the climate crisis. This is very different.</p> <ul style="list-style-type: none"> - Very strong leadership - guiding teacher has intentionally handed other responsibilities to other people recognizing imitations of reflecting community around me, need these other voices, reflective of what is happening in our world. - If we are a center of awakening, we have to provide opportunities for exploring viewpoints, community conversations on specific topics, people who lead conversations in a way that the guiding teacher would not be able to, to bring in the whole spectrum of voices - Need to do the hard work of walking the talk of being open minded, anti-racism conversations - Leads by saying this is hard work to look at places you don't typically look and dig in to what you don't know versus staying comfortable in little meditation bubble. Faith that this will continue to change and shift and move deeper. A lot going on in our world around racism, where can I go to really be educated and go beyond a newspaper article and actually talk to people. - Weaved into everything versus a standalone conversation. Acknowledging position and perspective. About being sensitive 	<p>Leadership has intentionally handed off responsibilities, needing other voices in leadership</p> <p>Justice is integral to awakening</p> <p>Need to do the hard work of anti-racism</p> <p>Anti-racism is woven into everything v. a standalone conversation</p>
Safety / Trust	<ul style="list-style-type: none"> - I know that just because a service exists doesn't mean people feel safe to use it. You know, like, just because something is there doesn't mean that it's automatically going to be a utilized service or space. So I think a sense of safety just in whether that's the people that work there, the physical space, um, the programming they're doing...do people feel safe to come to some of these spaces? Especially in a small town like Grand Marais anywhere, everyone knows everyone's business - Like that trust piece I think is do I trust to go into this space and know it's not going to be spread around anywhere - I think they need to be safe. I think people need to feel safe in order to be vulnerable because there's a lot of vulnerability in health and wellness. 	<p>Just because a space or service exists, doesn't mean people feel safe accessing it.</p> <p>Confidentiality and trust are important in a small community.</p> <p>There is a lot of vulnerability in wellness and healing, people need to feel safe in order to do this work.</p>

	<ul style="list-style-type: none"> - I know one of the challenges in my field, confidentiality plays a big role. In the cities it would be different there could be a yoga studio with a space for an office practice but is that necessarily appropriate here in terms of confidentiality. 	<p>Confidentiality challenges with co-location</p>
<p>Basic Needs</p>	<ul style="list-style-type: none"> - People are too tired. They're just too tired, I think perhaps just, I think just fatigued and overwhelmed and, and um, and too much down in, because what you're talking about is higher up on Maslow's you know, the, that hierarchy and when people are just aren't, are just too busy just trying to put food on the table, that doesn't leave the time or the intellectual or the emotional energy to say, Hey stranger, no, you, let's do something about that. And you know, and walk off into the sunset. It's just, it's a wicked problem - I think we have to get back to the basic needs that the foundation of people feeling safe, that they belong and that they're significant. And those are three things that I incorporate a lot into my work, that if you don't have those three things, or it's one of those three things, then it's usually impacting the quality of wellness, resilience, and health. - We have a significant issue in housing... Because really wanting health and wellness and resilience is, is a luxury. And unless you have those basic needs met, you can't go there. - Some of those limitations though are financial resources. I know the YMCAs have exception to that, but, , for other parts of recreating within a communal dynamic, it does take resources - And I have found success with just building those relationships, creating an environment of welcoming all kids in my classroom when I was a teacher and making sure that their basic needs were met, you know, that they felt loved, that they were fed, that they had the clothes that they needed 	<p>People are too busy putting food on the table. Healing and wellbeing is higher on Maslow's heirarchy of needs and people don't have the emotional energy to solve difficult community problems.</p> <p>Safety and belonging are basic needs. People need to feel like they are significant and they belong.</p> <p>Wanting health, wellness and resilience is a luxury if you don't have basic needs like housing.</p> <p>Welcoming environment</p> <p>Basic needs</p>
<p>Trauma healing (individual/collective)</p>	<ul style="list-style-type: none"> - But like in terms of leadership, I always thinking around like if you can't take care of, you know, if your, if your body is needing something, if your need, you're less able to give to your family and your community. 	<p>Reciprocity, you need to care for yourself before you can care for others.</p>

	<p>head piece, but sometimes when traumas happened, when you're really young, it's, it's, there's, you don't even have a language or a memory for it, but yet it's wired in your brain. And so you have to sort of do things like movement that is able to then tap into that part of the brain that holds that memory. So it's, I think it's about thinking beyond the typical sit down with a therapist and talk through it. We need to think more broadly because trauma is held and carried in a lot of different ways.</p> <ul style="list-style-type: none"> - The school became the container for trauma conscious yoga. What can happen in our minds and our bodies when we do this work. How yoga philosophy can unwind trauma, emotions, sensations, memories. - By doing our own work we affect the whole collective. We too often look outward for answers and to others outside to fix things. Working from our own centers and lives to be more conscious members of our lives, families, communities - Ripple effect for positive social change. - it is so important to just stop and have time to have experiences of stillness. Share times that we are practicing stillness together and understand why rather than just saying "you need to be still" how to grow that understanding of why it is important in this world of stopping and having the mind be reflective, understanding stress. 	<p>Yoga practice and philosophy can unwind traumas, emotions, sensations and memories.</p> <p>Individual/collective healing. Rippling positive social change.</p> <p>Shared stillness</p>
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Thematic Area #3: Building Community Capacity

<p>Community capacity</p>	<ul style="list-style-type: none"> - I've often thought that it would be great to develop an adjunct to our tourism economy where we're known as the wellness place. We've already have a start on that. I think we've got more, massage therapists and acupuncturists and people like that, then you can shake a stick at, and I think it's probably because they come with the artists. The artists are more open to alternative healthcare and so that the two have kind of created a synergy. But we have a good start 	<p>Grand Marais could be known as a wellness destination as an adjunct to our tourism economy.</p> <p>We have a large number of complementary health providers and they are all busy, there is a growing market.</p>
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	<ul style="list-style-type: none"> - I think that this would be a very good place to do it. - So, people I believe are looking for those kinds of resources because the people I talked to are busy... So, I just feel for the people who come to see me about growing or starting a business that the market's here. - This community is very supportive of everything that needs to happen here to help us live better and easier. And so that my whole experience than if I tell anybody about what I like about this place. It all has to do with the people and the willingness for the people to work together and get the job done. - So I think I, this is a winner. It's going to happen up here. It will happen up here we are, we're poised to have something like that come in here. I'd rather see it built organically then have somebody come in and do it. - I would say that Cook County is more robust than most places though we are rural, we have a lot of people in this field already. There's already a precedent and there's some context around what's already happening. - And I'm really passionate about those things and I think a lot of people are up here too. So I really liked the idea of working on your whole self to kind of show up better for the world. Make a difference cause we need it. - there's some wonderful healers here, some really wonderful healers here and people I'm interested in complementary, you know, healing practices. - I think considering it being a small community, we actually do have a lot of community people who teach yoga, there's accessibility through the YMCA and other avenues through town the church as well and higher ed so people are going to be creative, yoga is where you find it. Yeah. Considering that there's not like a yoga studio or meditation center but you can find it at the Clinic you can find it at the Y. 	<p>Artistic community is more open to alternative health care.</p> <p>The community is supportive of healthy development and people are willing to work together to get the job done.</p> <p>It is better to build it organically within the community than to have someone come in from the outside.</p> <p>There is a precedent and context around this work in the community.</p> <p>People who work on their whole selves are able to show up better for the world and made a difference.</p> <p>Community capacity (number of professionals practicing) despite size</p>
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	<ul style="list-style-type: none"> - For me personally, one of the things that I see in our community is more, more opportunities, more plans, more goals, then we have the capacity to implement. - So, one of the things I would like to see personally is finding ways to do, to get started. Finding ways to get that toe hold, to find a place, to find a time to find a means by which more people can do a piece of this. - I think many huge efforts are beyond the scope of what many organizations have, many people, feel up to because we're all stretched thin and our resources are limited, and our challenges are mighty. - One of the things that I found about this community is the things that are important. The things that that take root and grow, become integrated very strong. - So, if we can build practices that we share and have shared value in and find broad support for the grow. And so, I would love to see everybody commit to doing a piece. Everybody committed to do something. - And then the follow up, the follow through the can talking about the what are we doing, how's it working? What can we do more? Who else needs to be involved? How do we make this better? Because overcoming that inertia to get started, um, and sometimes the biggest challenge and when we try to do too much it, it doesn't move. And the things that I've seen being successful are things that have started small with a few true believers, you know, and or with a small group that kind of gets it going, that talks to and works with other people that you know, kind of come over - Continuing to educate kids on those positive practices of self-care, how to live a positive life and, and to stay away from some of those things that can drag you down. - My role is to educate them like that and to make sure that they know what is out there for them to take advantage of or to practice or how to use, what we have in our County. So that 	<p>We have more opportunities, plans and goals than we have the capacity to implement</p> <p>Find a place and time for people to do a piece of this, to begin to grow</p> <p>Huge efforts are beyond the scope of our organizations and people, we are stretched thin, resources are limited, and challenges are mighty</p> <p>The things that are important take root and grow because they are integrated</p> <p>Shared value and broad support.</p> <p>Everybody committed to do something and follow through</p> <p>Overcome the inertia required to get started</p> <p>Educate kids on positive practices</p> <p>How to take advantage of what is available in the community</p> <p>How to build into education and bring people in</p>
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	<p>would be something that I, I could see we could build within our school. Like, how can build that into part of our education practices here? You know, is it a visit from the different entities out there, during our advisories for our high school kids? Just so that there's more of an awareness of the opportunities that are in our community.</p> <ul style="list-style-type: none"> - Grand Portage specifically is a very tight knit group of people, that are bonded through their culture and again, their, geographic isolation. There's a commitment to, community in and youth as far as, that being, always providing programming for youth as being one of the, top priorities always. - If students understand that deep breaths, the oxygenation of the brain, of the blood and, and uh, um, increase oxygen to the brain, the calm, relaxed, deep breaths send chemical messages to the brain that you are safe, that you can relax, that you can, your anxiety can drop. And those things are measurable. And, and science has done a lot with brain science to start to measure those things. - It's like, do you want to tell your brain to slow down, to relax, to not be worried? Okay, take a deep breath. You know, we say its kind of funny and we'll say things like, relax, take a deep breath, you know, without, you know, and we all say it almost is cliché, right? Except that we know and we have known for a millennia, many of the practices that are healthy without understanding the why, if we can begin to understand the why, if we could begin to make the why relevant to students and give them power and control over affecting how they're feeling, what they're able to do, it can be really explicit kinds of things. Or it can be sort of implied that this will result in this because of this. - I think what we find with students, you teach them how to breathe, you know, when they're young and then you kind of teach them how to move and then you kind of explain why and then you kind of show them the connections. Then eventually, by the time they're in eighth grade, they are these empowered, 	<p>Grand Portage is bonded through culture and geographic isolation, commitment to youth</p> <p>If students understood the benefits of deep breathing. Chemical messages to brain that you are safe and can relax</p> <p>We've known intuitively for millennia that these practices are healthy Make the why relevant to students, give them power and control</p>
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	<p>self-regulating machines that don't need you. And it can fact help other people connect in healthy ways.</p> <ul style="list-style-type: none"> - I think, putting things in place or building, programs that help our kids learn. Things like coping skills and, helping the younger generation learn the intrinsic value of doing things like volunteering. - if people aren't taught or don't see the value of doing something, why would they do it, you know, and how will they learn? - I'm going to go back to, to this whole issue that I'm dealing with right now of the young people and the, and this was just one incident, but, think it's, you know, there's a much broader, issue going on here and that's the thing of, of helping them to learn how to control their emotions without acting on them, that they, it's okay to feel them and acknowledge them, but to be able to control how they react to them. And that's important, not only, again, for wellness, but resilience because if you're having outbursts, you know, you're not going to become very effective at coping with other deeper issues that you might have. - Honestly, you know, it goes back to tying your shoes. If nobody's taught you how to tie your shoes, how can you be expected to walk around with your shoes, tied it to really simplify it. And if no one's taught you how to acknowledge that what you're feeling is anger and that there are ways to cope with that without acting on that physical impulse. How can you be expected not to lash out? And especially if perhaps that's what's been modeled by some of the people in your life. - Elders again, I guess, you know, kind of on both of the spectrum, just that whole end of life for the winter of someone's life kind of years, being able to make sure that, people are not isolated and, isolated, not just physically but socially and emotionally. Because there's, there, there are a lot of programs to address, you know, the, the basic needs of, of 	<p>Start with kids when their young, show them the connections and they will feel empowered</p> <p>Putting things in place and building programs that help kids learn coping skills and the intrinsic value of giving back</p> <p>If people aren't taught or don't see value, how will they learn?</p> <p>Helping kids to understand and control their emotions without acting. Its ok to feel, learn how to react.</p> <p>Helping kids to understand and control their emotions without acting. Its ok to feel, learn how to react.</p> <p>How to respond to anger without acting, what has been modeled?</p> <p>Issues of social isolation for elders</p>
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	<p>elders, especially in our County and in Grand Portage. I think, you know, food shelter, that kind of stuff. I don't think those are necessarily, what's affecting the, the wellbeing of the elderly population. I think it's more that social isolation that, meaning and purpose later in life. To make them feel like life still worth living.</p>	
Wellness is having a moment	<ul style="list-style-type: none"> - the move is on right now for wellness. Many more people are more concerned about being well then, then then handling their illnesses. - Like self-care is kind of having a moment, decidedly. 	<p>Self-care and wellness are having a moment. People are more concerned with wellness and wellbeing</p>
Connection to place, natural beauty and artistry	<ul style="list-style-type: none"> - We also have clean air and clean environment, clean water. Um, and so wouldn't it be great if we could add this to that, um, as, as a way of, diversifying our economic appeal to people - People find connected to some spiritual connection and wellbeing and rejuvenation. So I think a lot of people are just drawn to the, the natural spaces. - I really love, like every space that's created for healing up here like is beautiful and artistic. And I think that's important. You know, I do, I feel like when you're sitting in the clinic waiting, like you're looking at some beautiful artwork around, it doesn't feel like you're there because you're sick and it's just a place for sick people to, it's like this is like, we're all, we all deserve to be like around beautiful things - I think the culture is so oriented to the out of doors that this is one thing that I really notice... it creates this really positive energy - I mean I really like aesthetics, a beautiful space that's like warm and inviting and has beautiful views of things. But that can be expensive. 	<p>The clean air and environment are assets to our community health and economic appeal.</p> <p>People find spiritual connection and healing in natural spaces and built environments for healing that recognize the importance of art and beauty.</p> <p>Beauty, aesthetics, natural space</p>
Wellness destination / hub / physical space	<ul style="list-style-type: none"> - Wouldn't it be great if we could put, we could create a critical mass of alternative healthcare and put it in a place like that? Maybe they're even, um, and, um, develop a reputation for being a place where you can come, not just to look at the Lake, 	<p>Create a critical mass of alternative healthcare.</p> <p>Develop a reputation as a place for healing.</p>

	<p>but also to learn how to relax properly and, um, be engaged with your life</p> <ul style="list-style-type: none"> - Based on all of the feedback I've gotten about our variety of practitioners here, about how the good they are and how everyone's happy, that if we thought about this in a wellness center perspective where it's a one stop shop or you can go and perhaps have yoga in the morning and meditation and then you could go and maybe a, have a chiropractic session or an acupuncture session or something like that and build, um, build a, an environment around the fact that there's all kinds of things you can do to either stay well or get well - We talked about like the hub concept of one-stop shop. So as many as many resources that can be together and share a resource for scheduling this, that, or the other thing. I really liked that approach. - I also think that all of our organizations that are providing a variety of different things have to be able to feed into that source with what they're doing and how they're doing it and what their sources of income are. - And even when we know the tools, we need time and space, like we're not perfect. I've been thinking about for a while and I think that's a really great, like to think of an idea like that, like kind of a hub. - I think would be so beneficial is having a space or having a collaborative that's specific to this kind of idea of mindfulness. - I think physical space really helps. I really think it does. It blows my mind actually that Grand Marais doesn't have a yoga studio. - Like we have to have a space. and it was really about the space. Because whatever people are doing, they, they will, they'll come. - it seems like there could be a space, not just for yoga but for wellness workshop classes, um, you know, weekend events. Um, yeah, it's something that is, um, just really inclusive feeling. 	<p>One stop shop or hub for wellness, an environment where you can stay or get well with many services together, shared central resources like scheduling.</p> <p>A space or collaborative that is dedicated to mindfulness.</p> <p>Physical space is important, people will come.</p> <p>Healing and wellness center with workshops, events, classes.</p> <p>You have to go to six different places to connect with these services currently and people with stress and trauma</p>
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	<ul style="list-style-type: none"> - a healing center like a wellness central where there's preventative care happening. Classes, workshops. - But then we sent them out the door and I wanted more of the mind body connection to be able to equip people with that. Cause I think it's a piece that's missing or that you have to go to six different places to get all of those things. And somebody who's already experiencing trauma is not able to go to six different places. - And to have a dedicated space. It's, we seem to have a lot of rooms to rent higher ed or the senior, the hub. Um, the hub or the communities, like there's a lot of like rent this room. Okay. But a dedicated, this is what this space is for. It doesn't turn into anything else. and that's, that's a lot, a hell of a grant. - Having a shared space where people can come in and do different things. I know Finland has a remarkable community center and they facilitate all kinds of programming. And you know, it's an opportunity, it's an open space so you can have kids come together and play dates for, for families in the winter when the weather isn't, you know, suitable to be outside and do activities. It feels like we don't have that in Grand Marais and we don't have a community center in the same format or the same way that other small communities along the shore do. - Um, I think having a, having a space that feels safe is trauma-informed. Um, so having a space that feels calming and not overwhelming, like where like being really intentional. Where are people, what's the front door look like when you walk in to this kind of hub? Is there 14 phones ringing off the hook? - Is it look like someone that looks like super stressed out or maybe is there in essential oil diffuser going and there is someone waiting to greet you? Not that it's a spa, but if someone's walking in and already really nervous about getting there yeah. And then walks in and is like this, this energy is so anxious. Like I don't know, why would I come here to feel better? 	<p>aren't as able to navigate resources that are spread out.</p> <p>Having a dedicated space would require a lot of funding. There are spaces to rent across the county.</p> <p>Shared space that is flexible for community events.</p> <p>Space that is trauma-informed and calming, not overwhelming.</p> <p>Community center v. yoga/meditation center, multi-use space</p>
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	<ul style="list-style-type: none"> - I would love to have a center, I think that would be really good to have, but once again how that's accessible to people throughout the county. I think having it be more like a community center where people could come and have community space as well as classes. So events, a place to gather has to be used for other things as well, to be creative within Cook County. So, could there be other meetings space that people could use. - So really, where are those places in spaces where people can come together, share a meal, be authentic, support one another, have fun, cry together, that there needs to be opportunities for people to do that on a regular basis. - My first position was at a school with a lot of trauma, a lot of high ACE scores in our students. And some of the, the issues that I really tackled were being consistent with my practices there. That was a big thing, being there for the kids both physically and emotionally there for them. And that takes a toll on a person, I'll be honest, but that's what those kids needed was some consistency with who was going to work with them. - They're in tough home situations, all over the County we have, you know, and when they come to school, it's a safe place for them. And yet we still don't have the therapeutic skills to deliver that piece of it. - I also think that there needs to be some sort of outreach to our kids to have some of those safe places to go and talk about those things. - The violence prevention center is a great place for kids if they have, you know, had some of those traumatic events happen to them, but where else can kids go that is safe for them, where they can have some guidance, you know, on conversations on, healthy behaviors, healthy practices, you know, the YMCA is great and I see kids hanging out there, I see kids in sports and those are healthy environments. 	<p>How is a center accessible to people throughout the county?</p> <p>Where are the spaces for authentic gathering?</p> <p>Trauma experience, need for consistency with student, toll on educators</p> <p>Need for higher-level of therapeutic services, safe space for kids</p> <p>Need for outreach, mentorship opportunities and more healthy environments for kids</p>
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	<ul style="list-style-type: none"> - But what about those kids that don't have those opportunities? They're not athletic, they're not into the arts, they're not, you know, where do they get to go? That is a safe environment where they have a big brother, big sister or you know, a mentor in our community that they can connect with to know that there's something different than what they're feeling if it's a traumatic event. - You know, and, and then there's, there's the kids who are even a little further out in, in Lutsen or Tofte or Schroeder, you know? There's not even someplace for them to come into town and go to, like if there was an arcade or a bowling alley or a movie theater, there's, there's not even anything like that for them to come and, and establish some kind of a, of a social life, if you will. - Like I said, but if we can, you know, that might be something too is at some point we can all kind of look at working on is because it is truly for, for a wellness and building that youth piece, how can again, how could we expect our young people, the teenagers from 12 to 18 to have to have an outlet away from adults if, you know what I mean? In that kind of thing. A healthy place and healthy activities for them to engage in because otherwise, yes, they are going to be, you know, hiding out in the back alley in somebody's garage or whatever, you know, smoking pot or drinking or you know, that kind of thing because there, and you're always going to have some of that. But like you said, really it's non-existent. 	<p>Outlet/opportunities for youth to engage in healthy activities</p>
<p>Scarcity mentality, sense of competition amongst providers</p>	<ul style="list-style-type: none"> - I think the challenge is time, people's time, and what they can afford as far as their time because of the work situation. So, you know, providing them things that, that is not duplicated, but it's not expensive and, where they feel like they're, it's their place. I think is the challenge. And we have a varied population here. Lots of economic variables, demographic variables. - It's just there was this weird energy and that's the energy I'm talking about with promoting and supporting each other a little 	<p>People are busy, we need to create things that aren't duplicated and expensive and are accessible to different economic/demographic backgrounds.</p>

	<p>bit. I don't know, it just was kind of strange that way. And, um, and maybe it's just because it's a small town and we're just run ragged with trying to help other people and then trying to take care of ourselves at the same time and we need that anonymity.</p> <ul style="list-style-type: none"> - I know that I've connected with an instructor up here and, and just kind of had that feeling of scarcity. Like I now just totally feel like I'm stepping on your toes. And then I've worked with another individual who was just like, yeah, you should totally do another class. That sounds amazing. We need more of that. You know, one was able to like ask questions and that kind of stuff. I think it's, it's also a patriarchal societal thing, I think for women to compete with each other and in unhealthy ways. And because I was having this conversation with someone the other day that, you know, if we've seen or kind of been socialized to see that there is a table, there's a table on board somewhere and there's been like one female spot. If another woman is coming that doesn't feel like let's get her in. It feels like she's going to come for the one spot. 	<p>Strange energy with supporting each other in this work. We are trying to help other people and take care of ourselves.</p> <p>Feeling of scarcity and competition.</p> <p>It is natural for women to compete with each other, we are operating in a patriarchal society and have been socialized to see that there are limited seats at the table.</p>
<p>Tension in space that is for the community and for visitors (also connected to equity above)</p>	<ul style="list-style-type: none"> - I think it'd be really hard to create a place where somebody who makes a ton of money and is a tourist just wants to hang out as well as my single mom over here with four kids struggling with addiction. - I think the tourist destination that is how the money comes into the community how can you serve the needs of these people and also the members of the community who are on a budget. - I mean, personally I think it could, but many would think it couldn't and there's valid reasons for either, I think it is hard to have a place that is intimate and connected but is also a place for people to come and go. - The Y has been so successful at engaging so many people. And I was, I'm surprised at how many of those folks are local. They're not just a yuppie types who've moved in and whether they would be open to this or not, I don't know. 	<p>Tension with tourism v. community based</p>

	<ul style="list-style-type: none"> - I think one of the challenges that we have, and this again is theoretical versus embodied experience, theoretically it's easy to say, include everyone. Like we need to have those most impacted by ACEs. Have those with high ACEs a part of the solution. But often those of us with high ACEs who have unresolved trauma, who have not had an opportunity to do a lot of healing work, show up with behaviors that are really challenging. And so, when they start to show, when they, we people with unresolved trauma start to show up in community spaces with our behaviors and coping strategies that butt up against the expectations and norms of the community, it becomes really easy even if it's not verbalized energetically, people know you don't belong here. - And so, so I, I feel like, um, that's why that whole piece around people really understanding what are ACEs, how does it impact the developing brain? What are, what do these coping strategies look like? How do they show up and behaviors that we really can start to parse it out, you know, and not not have it. - Um, people so often like are judged based on their behavior. And, um, and so this, you know, I think, I feel like, and I've seen having that can be really helpful to sort of step back from the behavior and start to release some of the judgment and start to ask the question within ourselves. Like, what is it that it's triggering within us that it's not, it's not necessarily about the other, what is it that is triggering within us that makes it hard for us to be able to stay in this space with someone who wants to show up but doesn't quite know how yet 	<p>Theoretically easy to say everyone is included, people with high ACEs need to be a part of the solution</p> <p>Those with unhealed trauma show up with challenging behaviors that are in conflict with community norms</p> <p>People understanding ACEs and coping strategies</p> <p>People are judged on their behavior</p> <p>What is it triggering within us</p>
<p>Building capacity and connections</p>	<ul style="list-style-type: none"> - And so, it's growing and expanding and I feel very grateful to have them doing that. And, just continue to encourage that because I think that's where fostering wellness and resilience, you know, train the trainers, get more people involved in that...just like become teachers because then you're extending 	

	<p>are as people and what's important to them about not only being healthy</p> <ul style="list-style-type: none"> - So how do we take these kinds of things that we're talking about to that, this is what it does, that it works. And then marry that, pair that with, with the vision that connects at an emotional level about what it could mean for healthy communities, what it could mean for healthy children growing up with healthy adult role models, about having people who are empowered, in their lives to take control and connect with people in healthy ways. - I think about how this could actually happen, how it actually works, it's about if we're talking about this going full circle and we're talking about relationship as being the foundation, how do we, how do we incorporate into an approach or methodology, implementation plan? - The fact that we are talking about building stronger, healthier relationships with individuals, that can grow to small groups, that can grow to a community. How do we connect the people who believe this and are practicing it to people who can be influenced by or educated by those people? To them, widen that circle to then widen that circle. If we're talking about it being relationship, let's start with relationships. And I think to empower people who have relationships and have the vision and have that with the knowledge they need to share about why it works and how it works scientifically. But you know what the bottom line is? I do it because I'm a better person. It relevant. I feel better able to connect to you and I better, um, you know, allow you to connect to me. When I do this practice. We build relationships and then we build those relations and then we broaden those relationships. - I think it would be great to get some key speakers or key teachers in to teach some of the yoga and the mindfulness side. We have lots of great things going on in our classes and I know that she has done some with videos, but to have somebody 	<p>Marry the science, that it works and connect on an emotional level to what this could mean for healthy communities</p> <p>Relationships at the foundation, how do we incorporate into an approach or implementation plan</p> <p>Build and broaden relationships, connect influence, be in relationship</p> <p>Widen the circle, empower people</p> <p>Bring in key speakers or teachers to introduce to students</p>
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	<p>here come in and just give an introduction to it and say, you know, this is something that we offer, might be really positive so that kids know that it's out there.</p> <ul style="list-style-type: none"> - You know, we have control over what happens in the classrooms You know, at home we can't say, Oh, watch the news or read the newspaper or watch this video here we have a great opportunity to just teach and all kinds of things for the whole person and not just the academic, you know, and that is our priority, you know, and some of those alternative classes we have that opportunity to - I can build my relationships based on what I desire, what we share, what our goals in our relationship are. And when you can do that and share their understanding, other people who have the same language, the same practices, the same awareness and empowerment. Now you have this sort of relationship amongst equals, you know, we can talk about, I'm sorry I snapped at you. I was really, you know, out of my mind, you know, frustrated with this. And I just responded out of that anger not out of any really will. - I think as we talk about how you build in some of the ACEs training, they're talking about building these healing communities. And so those kinds of things you're talking about resilience, you're talking about a shared understanding and a shared perspective. And I think that comes when you set the foundation in individuals understanding the processes themselves and what they can do about it. - the opportunity to gather together as community, whether it be small community or large community has been an elemental tool in healing, recovery, sustaining life in general from the first fire ring where people gathered around to eat, which was how people enhance the connections with each other too. So any kind of opportunity for people to come together becomes a healing space. And then when you add specific practices that 	<p>We have control and an opportunity to teach kids all kinds of things for the whole person, not just the academic</p> <p>Build relationships based on shared goals</p> <p>Same language, practice, empowerment</p> <p>Building self-healing communities.</p> <p>Shared understanding of resilience</p> <p>The opportunity to gather. Food and integration of specific practices can enhance and magnify healing and connection.</p>
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	<p>we know now are integral to healing such as meditation and yoga, it would really magnify that healing space</p> <ul style="list-style-type: none"> - creating a space where people feel comfortable and you're recognizing that maybe you don't have to come with an agenda, you can just create space for people to connect with one another and that that can be healing in and of itself from the work that I did in that needs assessment with you and families, that seems like what people are really craving. - How do we keep our whole body well, including mental well-being and resiliency when our systems are struggling to provide holistic care? <ul style="list-style-type: none"> o Find allies and be the squeaky wheel o Focus on empowerment and resiliency o Find partners in the whole health community- hub model - I think it starts with what I, you know, implied, which is this connection between disparate organizations and how do we begin to find commonality, and, and what is essential in these practices. - Then begin to find ways to educate, advocate, you know, and, and probably then support the implementation of those practices, those things that are essential. 	<p>Creating space for connection can be healing in and of itself.</p> <p>How do we begin to find commonality in what is essential?</p> <p>Find ways to educate, advocate and support implementation</p>
<p>Start with the health providers and educational/service professionals</p> <p>How providers are currently integrating mind/body work in their practices.</p>	<ul style="list-style-type: none"> - A great first step might be to start with the teachers, and train those who are open to it to use it themselves because it's a stressful job. And maybe start, uh, maybe in, in this building (the courthouse/PHHS), maybe there are people, maybe you could do something here. - How do we see opportunities for that and, and give people the opportunities for that to make it okay to make people feel comfortable and empowered to advocate for that time that they need or for that practice that they want to incorporate into their lives more fully than they can do if they have to confine it to their, you know, solitary work. 	<p>Start with the teachers and service providers who can ripple out to patients/students/clients.</p> <p>Empower and advocate</p>

	<ul style="list-style-type: none"> - It was interesting because there was an a I could see in, in the providers, initially, especially the, “I have so much to do. You have no idea how much I have to do and I'd be expected to sit here and breathe into my heart center. Are you kidding me?” You know? But then by the end of the day after that, I guess riding the waves would be a more, you know, that they were, there was a, there was a difference both in, in the way they were presenting and in the language they were using. - I've taught a regular kind of studio kind of practice in Grand Marais for both visitors as well as local community members. I've taught health care employees as well as modified chair yoga. And, um, so offering different modalities for different levels of skill and abilities as well as needs for whether it's health and wellness, maintenance or rehabilitation, or limitations due to chronic illness. I incorporate yoga in my practice and offer that if you see me, so it's an honor system. Nobody knows who pays, who doesn't. There's anonymity that's maintained, um, and no pressure of course, but, um, just as a, as a possibility if people are interested in that. - I've applied to take my own teacher training and then it's just interesting to think about your project. I think for yoga to do some teaching with my clients that's definitely, I think that research is really, and understanding how it impacts, especially with trauma education. So, I think that that I'd be interested in methods professionally. Have you heard of yoga nidra? I'll use a those and EMDR work in general, there's a lot of like internal resource things, a lot of meditative skills that we use in EMDR. What I've learned personally. I've done training in mindfulness-based stress reduction through the U of M and so I use that with patients and clients. - I think too with the schools and having integration in the schools, I mentioned I was in grad school, we did this a little bit research on different schools that were using mindfulness and 	<p>Yoga incorporated into professional practice and offered for free to psychotherapy clients</p> <p>Intersection of mind/body practice and professional therapy.</p> <p>Applications for mind/body work in professional therapy practice</p> <p>Mindfulness in the schools</p>
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	<p>paying attention. Its becoming more, more popular and integration.</p> <ul style="list-style-type: none"> - Well let's start with the teachers and the professionals and then try to develop it in the schools. - I've long thought that, every child, could use that training (mindfulness) to create a more balanced life. - I would love, love work in the schools with kids and all the, all the research about instead of detention, getting into meditation and the recidivism, recidivism rates and all of that stuff. - it could be really think about things like at the schools, building in social emotional curriculum throughout the day, not having it be something that you do like five minutes when you get to school, but really building it in and having it be about how the students, how the teachers interact with the students and the students interacted with each other in the lunch folks interact with the students and the bus drivers, right? - And so being able to make sure that all of the staff are trained in social emotional skill building for themselves and then being able to integrate it across the school, into, you know, early education programs that would include that early education after school programs, all of that. - Maybe a way in would be to start with the teachers - put them in a more comfortable place - I see my role, part of it is, is providing time, space and permission for these different practices to take place to organize at least across the school setting around a common understanding of what we're doing and why have enough training and support to provide teachers with the tools they need to develop the appropriate practices and to try them. - And then sort of the attention on an ongoing basis that it needs to be integrated into most programs that are sort of tacked on, don't stay, things that are integrated into the practice. Things that become part of the routines are practice consistently. 	<p>Start with the professionals</p> <p>Every child could use mindfulness to create a more balanced life</p> <p>Meditation in place of detention</p> <p>Building social emotional curriculum throughout the day, integrated with all teachers and staff who interact with students.</p> <p>Ongoing attention</p>
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	<ul style="list-style-type: none"> - And even if it doesn't happen 100% of the time, if it happens 90% of the time, great. If it's not 100% effective, but it's 90% effective and it happens 90% of the time, you're getting a lot more benefit than something that's 100% effective, but you only do once a week. - But to have a deep toolkit and to have the space and the permission and the understanding, and the intention makes it a consistent practice. So now you've created this way of doing things that becomes more integrated into students' days into their practices. They can do that. - One of the things that I found about this community is the things that are important. The things that take root and grow, become integrated very strong. - So, if we can build practices that we share and have shared value in and find broad support for the grow. And so, I would love to see everybody commit to doing a piece. Everybody committed to do something. - I see our classroom teachers, they use some mindfulness practices. I would say I, I see, you know, our special ed teachers really talk about the belly breathing and how to calm themselves. We use a five-point scale that, where they can identify, where they are in their emotional state. - For the classroom teachers, they take what we call his brain breaks and brain breaks are, you know, after some pretty intense instruction or pretty intense work time, they'll take a break and sometimes it's dancing, sometimes it's just sitting and being calm. Sometimes it's a walk around the school. Maybe it's a bathroom break, you know, maybe it's going outside to our school forest and just observing and again, getting that fresh air. Uh, but it's intentional. It's not just, let's randomly do this. It's intentional. Some of the dance moves or the different videos they watch, it's all about crossing that midline for education purposes connecting those things. 	<p>Provide time, space and permission for these practices to take place and to organize across the organization a common understanding of why and provide teachers with tools to develop appropriate practices</p> <p>Ongoing attention and integration so the practice becomes routine and not tacked on</p> <p>Help teachers incorporate it</p> <p>The things that take root are integrated</p> <p>Deep toolkit, permission and intention to make it consistent</p> <p>Classroom-based mindfulness practices</p> <p>Brain breaks</p> <p>Intentional practices to cross the midline</p>
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<p>Community/belonging/ritual outside traditional faith communities</p>	<ul style="list-style-type: none"> - Like our addiction, our AA, all those things are Christian based. And so I appreciate looking at that too in terms of like if it is around recovery or just wellbeing in general. - I feel like some of the things that I'm personally interested in are a little bit more like, spiritual but non-denominational, you know, sectarian, kind of like, just open, just open to anyone. And sometimes churches can be intimidating to people - I think a lot of that's done through churches which is wonderful. I think that's for me, as someone who's not a religious person. I lack that because I don't have that... for people who aren't, religious and don't have that ritual of having that community on Sundays, you know there's like a lack of that. - I'm not religious but I would appreciate the social aspect of a church that's really welcoming but I would feel like it's disingenuous to like to go to a church just to meet people and hang out. - Drawn towards community aspect over other studios - Informal potlucks quarterly, share food, talk and get to know each other - Meditation work is done in silence, magical ability to bond with people even though you are silent, good to be together - longer retreats where people get to spend time together. Build special relationships with people who you go on retreats with. Social time to get to know each other. - Over the last three years, more intention about intentionally hanging out together and give space where people can form more spiritual friendships. - And the mindfulness came into that practice as well. I would say, Dr Yellowbird, like I shared with you earlier, he came in, he trained that circle back crew like the workers in the circle back so that they practice that also in their practices. Yeah, it was a great program. - And you know, I think more than just the kids that have been in trouble with law, the law could benefit from a program like 	<p>Treatment and recovery groups are based in Christian models.</p> <p>Churches can be intimidating for people.</p> <p>Non-religious people lack the ritual, social and community of church.</p> <p>Drawn to community aspect</p> <p>Potlucks</p> <p>Creating community in silent, individual journey</p> <p>Developing greater intention around fostering relationships</p> <p>Dr. Yellowbird mindfulness training – Circle Back program</p> <p>Benefit all kids, not just those who are in trouble</p>
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	<p>that, just understanding who they are and it kind of reminded me of a youth group. It was just, it wasn't based on religion, you know, but they've talked about some heavy, heavy topics.</p>	<p>Like youth group but not based in religion – creating community</p>
<p>Community conversation and culture (understanding/ stigma)</p>	<ul style="list-style-type: none"> - we talk about the stigma and eliminating it. Um, it's not exactly that. It's, it's, it's more that Yeah, that always suggests to me that it's okay to risk and I don't, I think it's far less about risk and far more about normality that is just a normal part of what, who we are, what we are, what we do. Um, and um, and confronting and talking about it as a community, I think that would be terrific. And, and, uh, things seem to be headed in that direction. - but I think even the notion that there's a lot of baggage around even the idea of needing healing. I like if my arm is broken, I think that they have different communities in the culture or different genders in the culture. Um, the idea that I may need healing from something, whether it's in my own life or in my childhood or in my relationships or in previous generations and need to de-stigmatize a lot of that. - I think message is part of that whole overall cultural movement of moving towards community healing is just like what are, what's universal about people and our experiences and why may this be helpful and how does, how do you own this for yourself? I think about bringing in those voices that aren't present. I feel like that's a big part of it because you know we all work here so we've already valued healing and then have an understanding for it. That's not the case - I think here creating a space where there's community conversations, like for the those who may have a different perspective than you or I or that expert that's coming in. If I understood you correctly, I think creating, having community conversations around what those things do or don't mean are really important too. Cause I'm never going to talk to maybe somebody who has a totally different perspective on me unless you know how to do it. 	<p>Mental health and wellness is a normal part of who we are and what we do. We need to confront this and talk about it as a community</p> <p>Baggage around needing healing from trauma experience compared to physical injury.</p> <p>Move towards community healing.</p> <p>Universal experiences.</p> <p>Creating space for community conversations and holding up different perspectives.</p> <p>How to use health and wellness in ways that resonate for everyone, a universal</p>

	<ul style="list-style-type: none"> - I think there's tremendous potential in using health and wellness in ways that can really resonate with everyone... like who doesn't want that for their community and for themselves? Like who doesn't want to have like a healthy, vibrant community and people who are feeling well, like everyone wants that even if the way that we may be addressing it now is more in response to a problem. Should we talk about it in terms of like the universal desire for wellbeing, then it brings everyone in regardless. - Like if we can't get everybody together in a conversation, we can get key people to have a conversation and then use that as a sort of, of something that can reflect back to people that, Oh, there's somebody who understands wellness like I do. That's talking about it in the context of the space, in the context of this community that can be really powerful. - Community-wide where mindfulness is an important part of our culture - Everything stems from trauma and stress. And so that's what I see. Like your center or this hub is around this. Like we all have stress and we all, we have this culture of how busy and how it's damaged and how run down we are as like this badge of honor. And so how can we, um, just reframe that conversation of like, how we can re-identify like what is wellbeing - Yoga school is centered in Trauma Conscious and Depth Psychology (what it means to be human not pathologizing or labeling but finding the root instead through art literature, dream work and trauma work) - And I think that switch between knowing, understanding, being able to name it, to being able to, to talk about it as a thing compared to just having a feeling or a sensation that we respond to really empowers people to be intentional to be aspirational. 	<p>desire for wellbeing. Who doesn't want a healthy vibrant community?</p> <p>Shared understanding of wellness in the context of community</p> <p>Community-wide culture shift to recognize the importance of mindfulness.</p> <p>Everything stems from trauma and stress.</p> <p>We wear our busyness like a badge of honor.</p> <p>Not pathologizing or labeling but finding the root</p> <p>Move from knowing and understanding to naming it is empowering</p> <p>Education, rational/scientific explanation</p>
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	<ul style="list-style-type: none"> - If we're talking about the integration of mind and body, we have to do education, the rational, biological, scientific explanation of what's happening. - We have to overcome the kind of touchy feely, this New Age, which, you know, it's funny because new age is now what, 30 years old or whatever it is, but the sense that this is somehow, you know, scary spirituality, you know, coming into the back door 	<p>make connections to what so many cultures have known across millennia</p>
<p>Culture / universal appeal</p>	<ul style="list-style-type: none"> - how do you make this something that, um, a logger might want to do? And it doesn't seem, so we'll wish to have, you know, um, there's gotta be a way to do that because in the MBSR training, a lot of those people were firefighters and others who, had injuries that cause chronic pain and if they were willing to stay with it, um, it really did help a great deal - And how can we make sure that everybody has that access where it doesn't see like somebody else's, that meditation is what somebody else does, right? Or that they do because they are an addict or they had trauma or they are a Yogi, but that whether I'm worked for the forest service or the university or drive a garbage truck that like I can benefit from quieting my mind and learning how to breathe and taking time for myself and all of the pieces that have to do with wellbeing. - So I think outreach is a huge, a huge thing. And not just, Hey, we exist, but Hey look at all the things we do and this is how we help you. - Grand Marais the service providers that we have here, even though it is limited in, we don't have auxiliary services or specialty services because proximity and population, it has a good support network for people, if people can get beyond the barrier of, um, the pride and the isolation and loneliness or just fear of sharing or getting services. - Practical approach even though once you get into the work it goes into having a magic about how it works, ultimately. 	<p>How do you make this work universally appealing or available to those who aren't accessing but could benefit (forest service, first responders)?</p> <p>How can we ensure that everyone has access and that the space is available to people across socioeconomic /cultural divides?</p> <p>How to add public value and communicate the value? People need to get beyond barriers of pride, isolation and fear.</p>

	<ul style="list-style-type: none"> - What you're doing is understandable and doable in any moment - How we can in any moment, train ourselves on seeing goodness. To see it's doable and doesn't have to be a burden on time or something to try once. - I think we have in our community enough size and enough diversity of practice that the way mindfulness and mind body connections and the sort of understanding of how we can practice physical and emotional regulation can be applied to many different settings that we can see that these are universal, more universal. - And then we're also small enough that we are building these bridges between those areas of practice to say, Oh, you guys are doing this. Well, we're doing it kind of like this and we're doing this, and we can then bridge across those areas of practice. - Now we've got those connections that allow people to not just be doing it on their own but be able to do it in multiple contexts. I can do this with my weekly or you know, every so often, you know, sessions in a professional therapy context or in a, a social setting. And now I'm doing it in my workplace and at home with my kids and, and other areas of my life. So, it becomes something that, that exists outside of a particular environment. - What is, what is healthy? What is good for us in a mindfulness practice isn't what we call it. It's how it affects our awareness of and our control over our regulation of our brains and our bodies. And as a result, our decisions and our actions, right? So, what are those things and how do we provide scope and breadth and framing that allows the essence of those practices are going to include things like breathing, body/mind integration, different kinds of interventions for different kinds of, of needs. 	<p>Practical approach, acknowledge the magic Relatable and doable</p> <p>Train on seeing the goodness</p> <p>Universal, community capacity</p> <p>We have diversity of practice and understanding in mindfulness and how this can be applied across settings</p> <p>Connections allow people to practice in multiple contexts, it becomes something that exists outside a particular environment</p> <p>What is healthy for us in a mindfulness practice isn't what we call it, its how it affects our awareness, control and regulation of our decisions and actions</p>
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	<ul style="list-style-type: none"> - But if we could talk about them with common language or a common purpose or goal or intention, - You engage people in practices under a shared banner, so to speak, about building health and resilience. And it gets away from things that sound really cliché or trendy or um, abstract and you start talking about the realities and the things that are important about them. - And we're talking about the same thing in different areas in this different scope and within. So how do we do that same creating an umbrella for resilience, for wellbeing, for mind, body integration, you know, that allows us to park underneath it all of these disparate practices. 	<p>Common language, purpose, goal or intention</p> <p>Engage in practices under a shared banner about building health and resilience</p> <p>Gets away from things that are trendy or abstract by talking about realities</p> <p>Create an umbrella for wellbeing, resilience and mind/body integration</p>
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Appendix C: Engagement Plan

The initial engagement event will be hosted in early 2020 at the Cook County Community Center 4-H Log Cabin Building. Invitees will include all participants in my qualitative research project and the many local practitioners, healers and community health and service providers who were identified in my stakeholder analysis, but ultimately not interviewed. I will also create a mechanism for open invitation with sharable flyers, a Facebook event and posting on local online community classifieds site boreal.org. I will also be intentional about how the room is set up physically and hosted, with refreshments and flowers and consider accessibility in the invitation (for example, offering transportation and childcare to participants). Design of the attached community engagement plan was informed by results of my research analysis, particularly in the area of community capacity (thematic area #3).

Design Tools

In addition to the attached engagement plan design, the following tools will inform my engagement approach:

- [Introductions](#): Many of the participants in this engagement will already know each other; however, a facilitated process of introductions will ground us in a space of openness and learning. This process will be based on a technique used in PA 5136: Group Process Facilitation for Organization, Public and Community Engagement.
- [Shared Work](#): Tuesday Ryan Hart's Shared Work framework "offers a way for us to think about taking the next step together to begin to move forward on those issues and challenges we care about in our organizations, communities and systems." Defining a shared purpose might help this group navigate the complex issues and power dynamics in this work and community.
- [Powerful Question Design](#): By leading the group through a process of defining the powerful questions that we aim to address in our work, I hope to expand on the preliminary findings of

my qualitative research, to go deeper and to engage more voices in this visioning work. An example powerful question that I used in my research interviews “how might we build health, wellbeing and resilience in Cook County over the next 10 years” might serve as an example to prompt the group to design, reflect and refine our shared work.

- [Brainstorm Activity](#): The IDEO brainstorm activity and rules will provide the framework for gathering group insight on the powerful questions called above and might also help inform the questions and ideas called during the preceding design lab.
- [Design Lab](#): “A design lab is an opportunity to use collective wisdom in the design of a project.” Rather than convening the group around a pre-determined project or vision, this activity would allow participants to “call” an idea and gather the wisdom and experiences of others in discussing the need for shared work, limiting belief or fears, building capacity and defining success in results.

Engagement Plan Design

