Person and Family-Centered Practices in Mental Health and Co-Occurring Disorders

Co Creation Group Summary

Date: January 19, 2018, Session G

Location: Mahnomen, Minnesota (Mahnomen School District)

Number of Community Participants: 12 participants

Summary of Roles and Identities:

One-third of participants identified as mental health professionals and just over half as family. One-third identified as services users of adult mental health services and none as services users of children's. Four identified as primarily European-American heritage two identified as American Indian heritage. Two affiliated with English as a second language and two from mixed heritage or blended families. Participants used or delivered all of the identified professional and community roles, including a number of roles volunteering in chemical health supports for their community. In addition they identified as having roles as military/veterans, members of the LGBTQ community and other key groups that were not specifically identified.

Major themes of each area:

Project Vision Statement:

The project vision statement at this session was: (1.11.18)
Person and family-centered practices honor and support people's abilities, strengths, and personal power. Each individual, family, and community has the ability to co-create a path that includes health, wellness, recovery, and resilience. Person and family-centered practices are rooted in cultural humility. Professional supporters engage these practices to co-create unique paths with each person in the context of their current circumstances, preferred life choices, family/family of choice, and/or other natural supporters. Professional supporters also engage them in their organizations and communities in order to create and sustain positive changes toward these practices.

Below are some themes of conversations/response:

Participants noticed:
- Concerned over how cultural humility is defined
- Liked the concept of co-creating unique paths
- Family-centered feels welcoming
- Wondering what is considered a professional supporter
- Understanding personal opinions and outlook is important

- This vision can be difficult for a professional who isn't supported by others who share the vision
- Honoring and supporting people's abilities is meaningful
- Professional and support are used too much
- Supporting the family covers all needs so family-centered is ideal

Participants were excited about:
- Honoring and supporting people's abilities, strengths and personal power
- Looking at the path of health and wellness and recovery and resilience
- The need for cultural understanding
- Being the best you can be is an exciting possibility
- Working as a team (individuals, families, professional supporters) to co-create paths
- Opportunities for children and education in this statement could make a big difference
- This statement treats people with honor

Participants wanted more clarity on:
- A definition for cultural humility
- How to participate in life the way you want to, just like everyone else, with disabilities/limitations
- Communication when we have releases of information (for example, w/ family members and natural supports)
- Working with people who don't have insight into barriers (psychosis, paranoia)
- Too lengthy and repetitive

Participants wanted us to consider:
- Commitment to accommodate people's needs, including the blind and hard of hearing, in creative ways
- Shorten the length of this definition
- Make communicating with families/teams easier
- Carrying out the vision so the person who receives services isn't repeating a message over and over about what they want and need
- Vision is emphasizing professional supporters as experts
- Too difficult to read and comprehend

Cultural Humility:

The project working draft definition of cultural humility at this session was: (draft 1.15.18)

Cultural humility acknowledges that culture influences all things and exerts a powerful force on behaviors and beliefs. It acknowledges that all people, communities, organizations and systems are cultural carriers whether they are conscious of this or not. Cultural humility acknowledges that the current human service systems perpetuate a limited, mostly Western European set of cultural norms and American patterns of inequity.

Cultural humility acknowledges that the current systems emerged from and are still influenced by a perspective of people and families in these systems as being separate, broken, and needing to be fixed. Cultural humility rejects these perspectives.

Cultural humility makes a commitment to lifelong learning about self and others. It includes a commitment to equalize power imbalances in our work, systems, and communities. It commits to co-creation of communities where all are included, valued, and represented in power.

Participants noticed:
- "lifelong learning about self and others"
- last paragraph, commitment to equalizing power imbalances
- cultural humility is a rejection of perspectives (the perspectives of separate, broken, needing to be fixed)
- inequities/power imbalances in systems need to be rebalanced
- influence of culture on all things (including behaviors and beliefs)
- awareness of families' cultural practices

Participants were excited about:
- recognizes the influence of culture and that it needs to be equalized
- looking at cultural humility in systems is exciting
- the idea that human services is trying to help equalize power imbalances

Participants wanted more clarity on:
- lasting impact of the Indian Child Welfare Act on how services are delivered
- unsure what cultural humility is rejecting in the definition (2nd paragraph)
- definition rejects people being viewed as broken, but what view of people is embraced?
- Include coming together and finding common ground in the definition

Participants wanted us to consider:
- Respecting current culture's influence on system and its strengths
- There need to be more conversations about cultural humility

Training Ranking: (top 4 with an *)

Training Area 1: *Setting a Common Vision in Minnesota* a total of 22 votes distributed this way:
3- 1A Why is It Important to Understand & Apply Person & Family-Centered Practices?
8*- 1B What Does It Mean to Be Person & Family-Centered? (Defining)
1- 1C Defining & Describing the Difference Between These Practices & What We are Doing Now
10*- 1D What Will Have to Happen to Achieve this Vision?

<u>Training Area 2</u>: *Meeting the Needs of Minnesota's Diverse Communities* a total of 18 votes distributed this way:
2 - 2A Who Makes Up Minnesota?
5*- 2B Definitions & Approaches of Cultural Humility
8*- 2C Values, Beliefs, Needs & Strengths in Key Communities as Related to MH & COD
3- 2D How to Identify & Enhance Resources

<u>Training Area 3</u>: *Enhancing Professional & Organizational Practices* a total of 15 votes distributed this way:
1-3A Valuing & Supporting Professionals
2- 3B Working with the Resources Available Today
4- 3C Approaching Rights and Choices
4- 3D Supporting Relationships & Social Roles
4- 3E Being Active in System Change

Quotes:

"What can I do to help the people I see being hurt?"

"(I) was given arts and crafts to occupy my time. I would like to be outdoors, especially fishing!"

"Unique paths should include the opportunity to earn some money not just use up time."