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Habits of Seeing: A New Lens to Self and Community Well-Being

Mimi Kiser

Interfaith Health Program
Rollins School of Public Health
Emory University

15th Annual Health Ministry Symposium
September 13, 2013

**How do we become
seers of the “full half”
in everyone?
... in ourselves?**

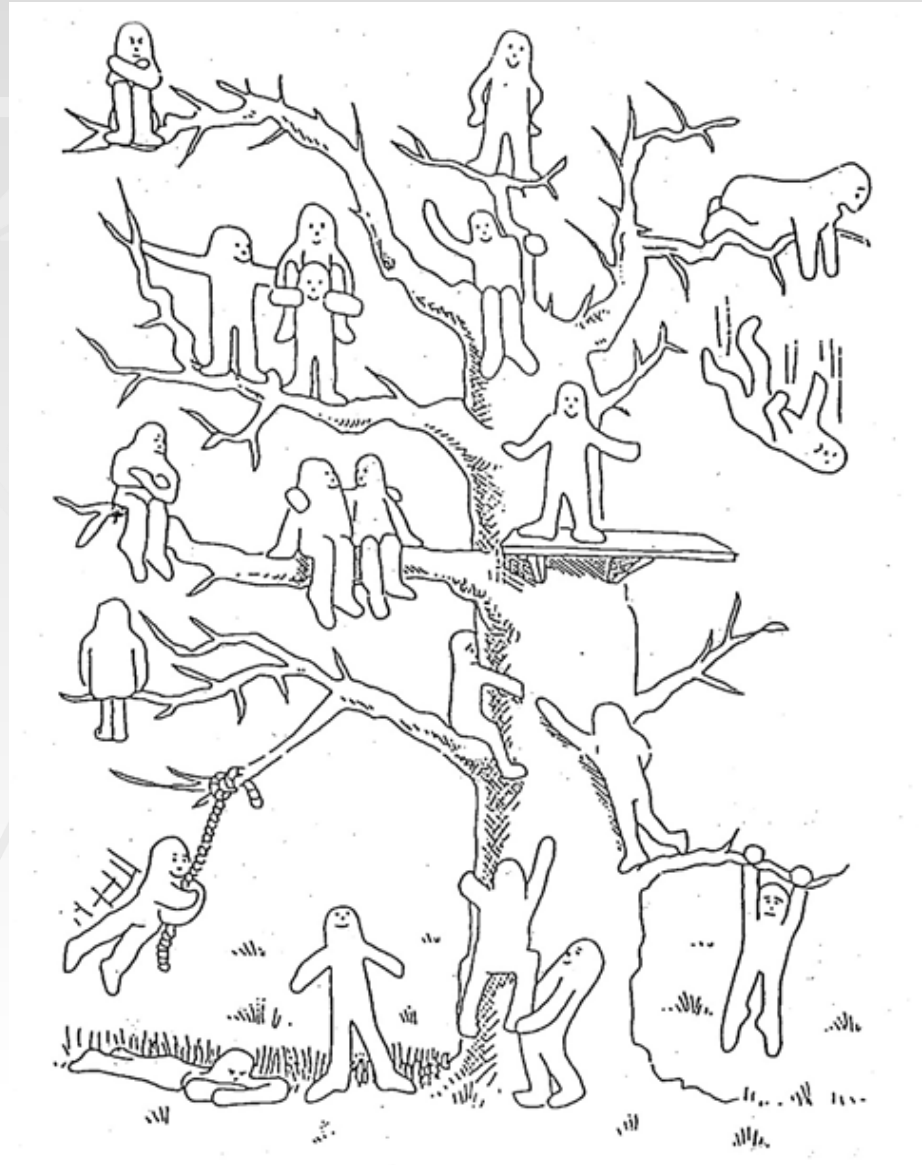


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Which one,
where are
you?



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Howard Thurman quote . . .

“He [Jesus] met the woman where she was, and he treated her as if she were already where she now willed to be. In dealing with her he ‘believed’ her into the fulfillment of her possibilities. He stirred her confidence into activity. He placed a crown over her head which for the rest of her life she would keep trying to grow tall enough to wear.”

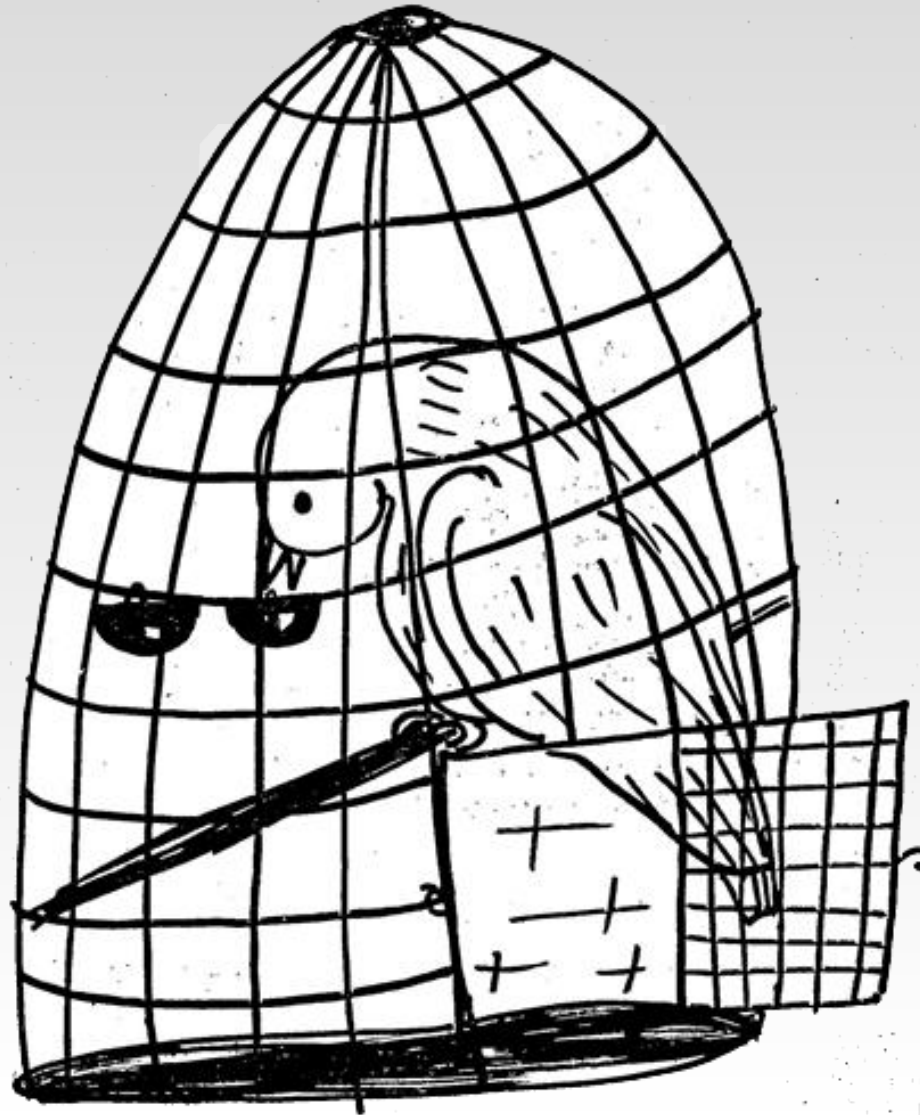
Jesus and the Disinherited, pg. 106



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Old Woman ?
Young Woman ?

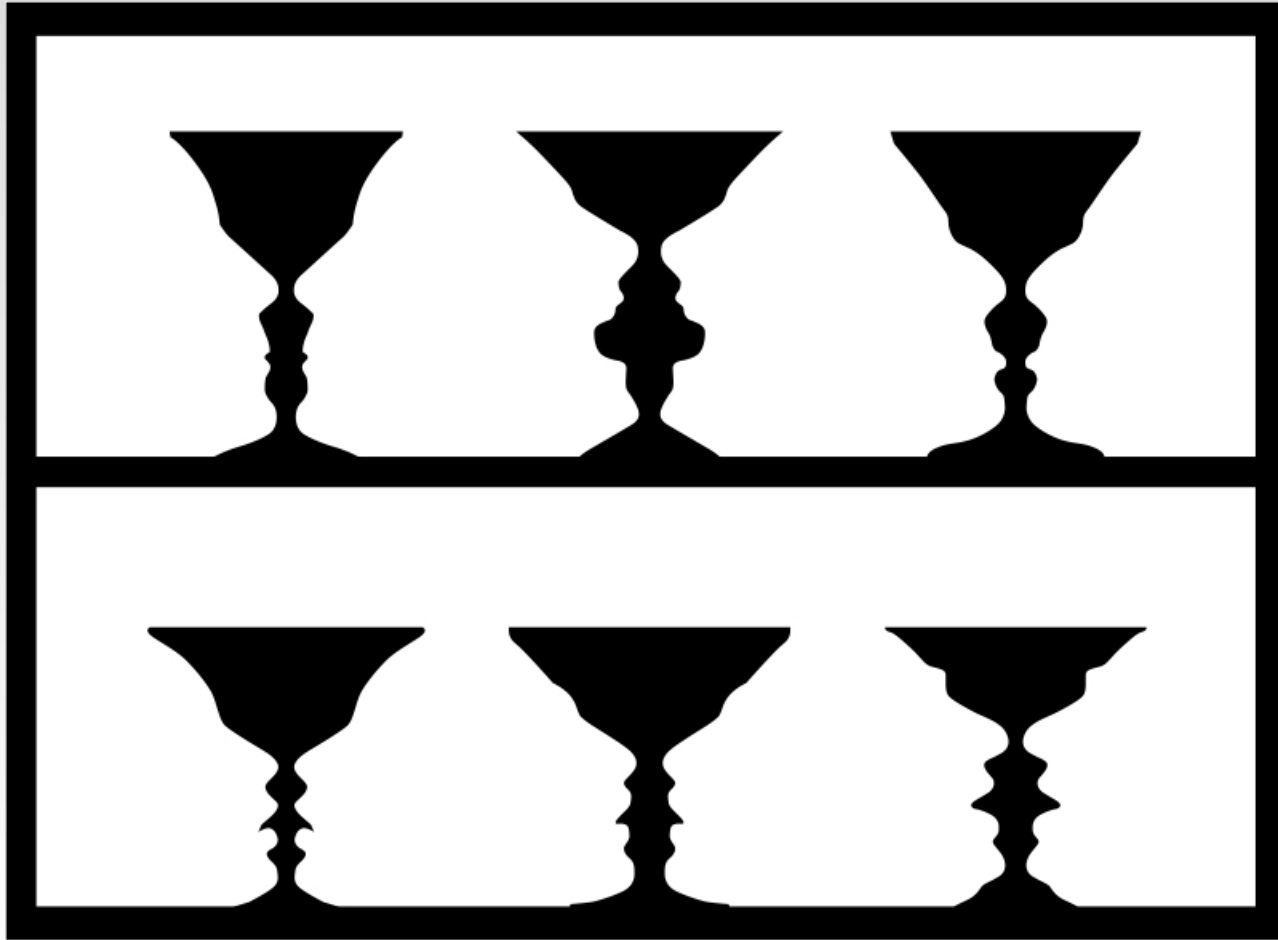
“We not only
see, we look for.”



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Faces or Vases?

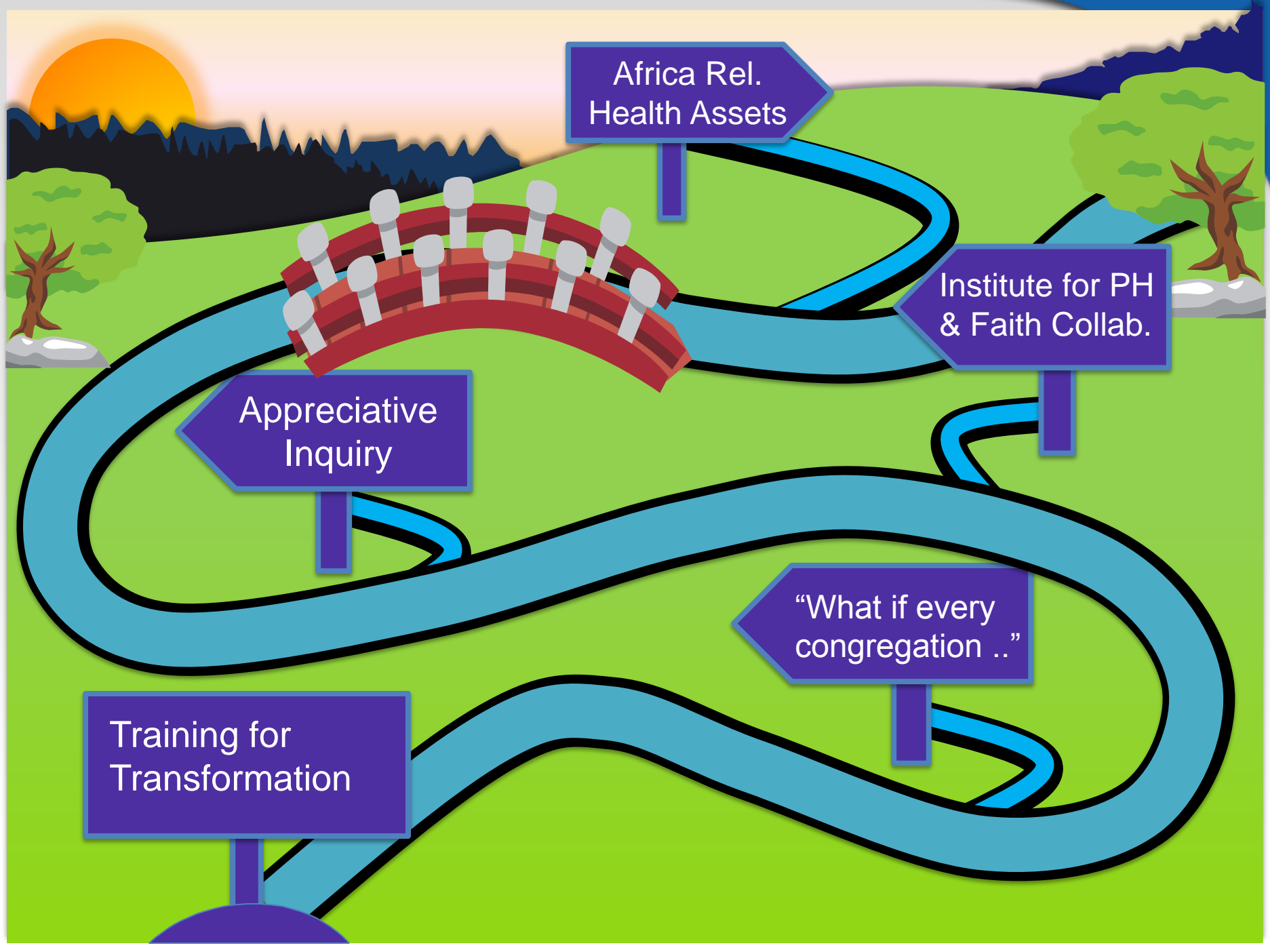
“We not
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Africa Rel.
Health Assets

Institute for PH
& Faith Collab.

Appreciative
Inquiry

Training for
Transformation

“What if every
congregation ..”

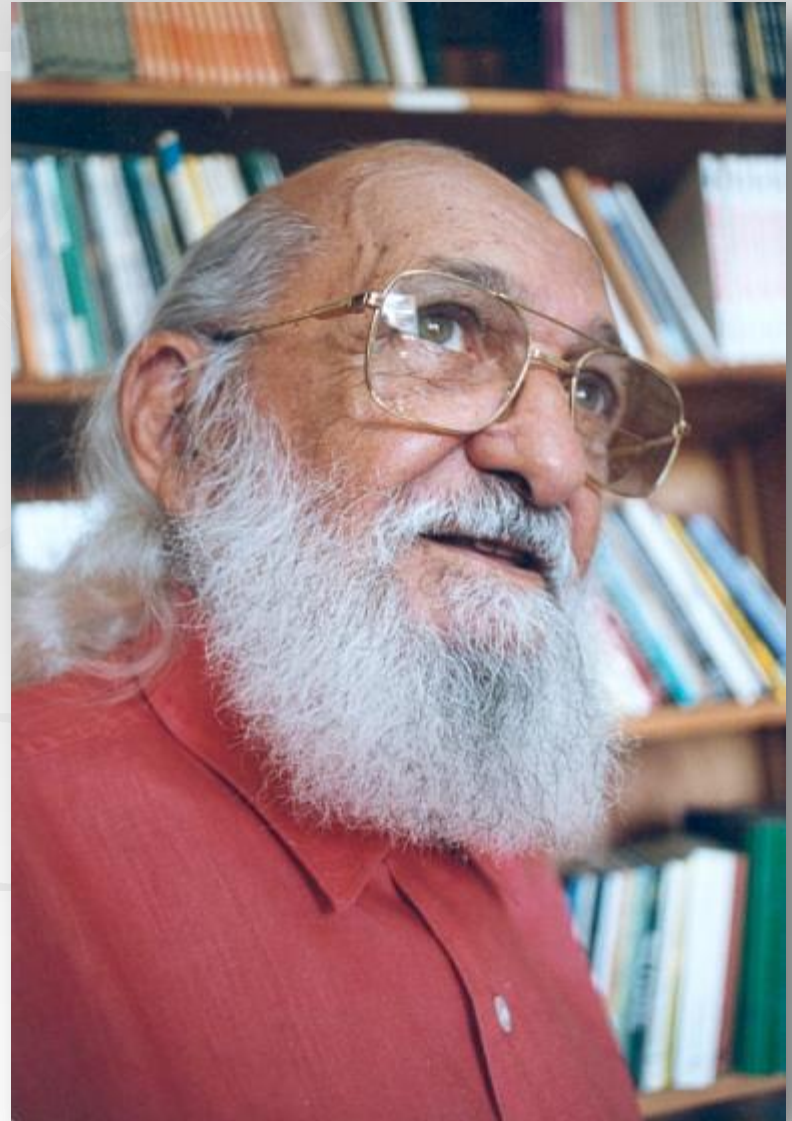
Transformational Milestones – “Theory”

- ***Training for Transformation – Paulo Freire***
 - Congregational Health Promoter training
- “What if every congregation . . . ?”
 - Congregational strengths (DWR) and Leading Causes of Life (Gary Gunderson)
- ***Appreciative Inquiry – David Cooperrider***
 - Organizational development
- *Institute for Public Health and Faith Collaborations*
- African Religious Health Assets Programme
- “Seeing Self in the Midst of the Whole” - Doctorate in Min



Paulo Freire

- Brazilian educator
- Formed during post depression era
- Influenced by liberation theology
- Sought to unlock the poor from systemic **apathy**
- *Pedagogy of the Oppressed*



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Education and Development

Traditional Education

- Teacher seen as source of all essential information
- Pupils seen as “empty vessels” needing to be filled with knowledge
- Teacher talks – pupils absorb passively
- Knowledge is ready-made

Critical Pedagogy

- Learner centered and directed
- People are actively involved in identifying their common problems and solutions
- Self discovery - reflection
- Action producing – emotion as motivation for change



Freire on Learning

- “Learning the word and the world”
Naming the world in order to change it.
- “Conscientisation”: process by which people achieve **deepening awareness** of socio-cultural capital shaping their lives and **their capacity to transform it**”
- Learning is “an act of knowing” “born of the creative effort of the learners”



Help

LISTEN

Facilitate thinking,
Speaking & acting
(mobilize individual and
community resources)

Empowerment

Health (well-being) for all

Give to,
Do for, Tell

Dependence

Status Quo

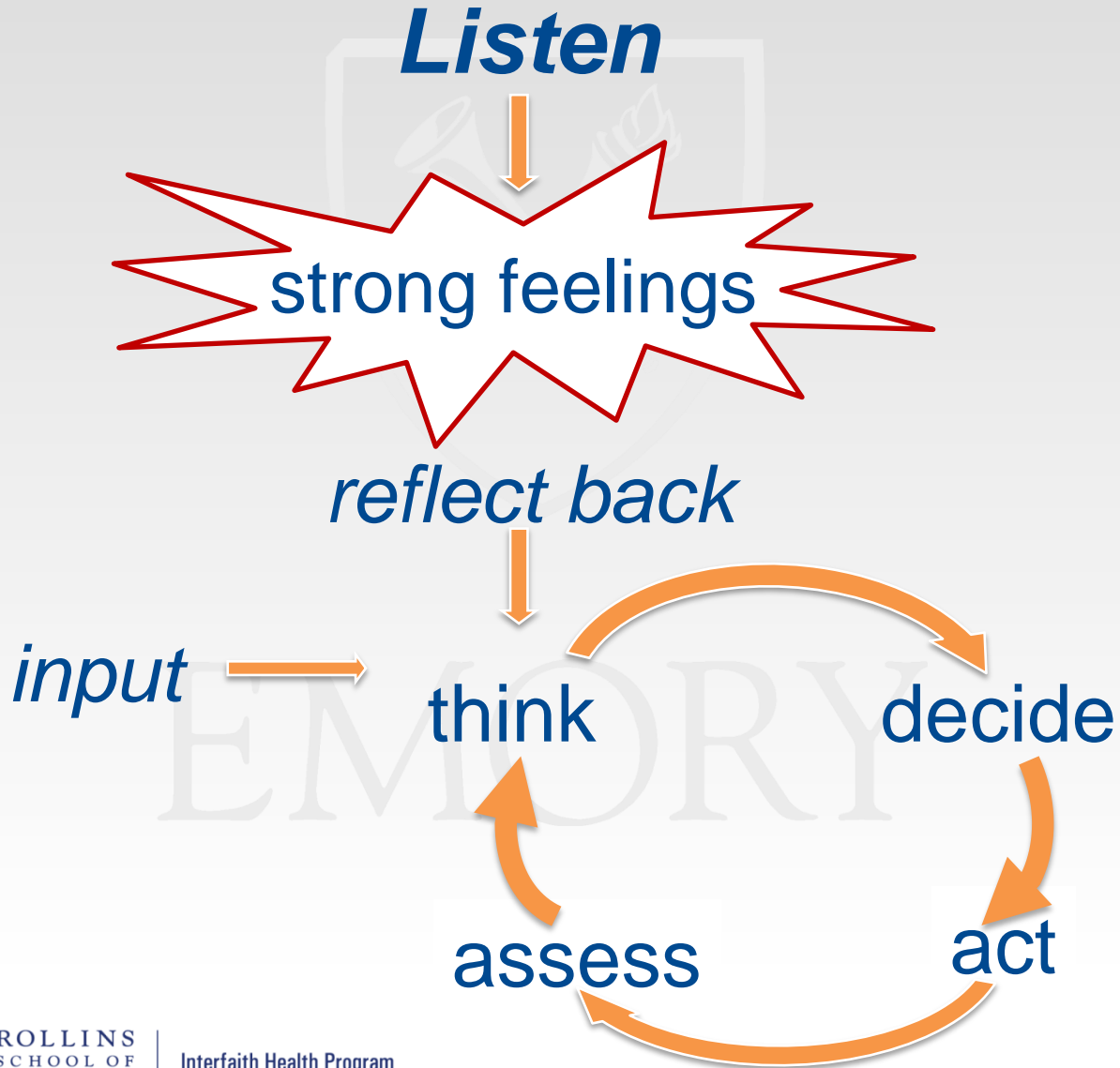


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The Role of the Facilitator (Animator)



Appreciative Inquiry

"Appreciative Inquiry (AI) is a method for studying and changing social systems (groups, organizations, communities) that advocates collective inquiry into the best of what is in order to imagine what could be, followed by collective design of a desired future state that is compelling and thus, does not require the use of incentives, coercion or persuasion for planned change to occur."

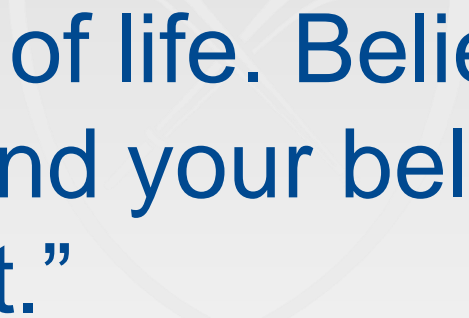
From E.H. Kessler, (ed.) *Encyclopedia of Management Theory*,
Sage Publications, 2013



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“Be not afraid of life. Believe that life is worth living, and your belief will help create the fact.”

William James, *The Will to Believe and Other Essays in Popular Philosophy*

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Problem Solving

- “Felt Need”:
Identification of
Problem
- Cause analysis
- Solution Analysis
- Action Planning
“treatment”

Appreciative Inquiry

- Valuing
“Best of What Is”
- Envisioning
“What Might Be”
- Dialoguing
“What Should Be”
- Innovating
“What Will Be”



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Appreciative Inquiry & Power Relations

- **Vocabularies of human deficit:** professional languages; bureaucratic; original sin; media; fear
- **Cultural consequences of deficit discourse:** reinforces hierarchy; erodes community; self-enfeeblement; . . .
- Instead . . . **the hypothesis of positive subversion!**



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Appreciative Inquiry

“4-D” Cycle



African Religious Health Assets Programme

Some History and Background:

- Foundational philosophies – McKnight's asset mapping and principles of appreciative inquiry
- South Africa – researchers and practitioners were original developers, World Health Organization 2005, <http://www.arhap.uct.ac.za/>
- A number of adaptations – community health, adolescent sexual health, nutrition and physical activity – in Memphis, Chicago, & North Carolina





Mukuru on the Move Team



MUKURU ON THE **MOVE**



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Institute for Public Health and Faith Collaborations



- A unique team-based, multi-sector leadership development program aimed at collaborative work to eliminate health disparities.
- Curriculum is undergirded by a strengths based approach to understanding leadership, organizational, and community capacities.
- The leadership task is to see those and align them in new, transformational ways.



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Faith-Based and Public Health Partnerships: Strengthening Community Networks

Goal: Strengthen and mobilize capacity within networks of faith-based and community organizations to demonstrate ways to expand reach to vulnerable, at-risk, and minority populations for prevention and treatment of influenza.

Building on:

- CDC with IHP/Emory ('01 to '07) trained 78 teams of religious and public health leaders in 24 states to collaborate on eliminating health disparities.
- HHS' Center for Faith-Based and Neighborhood Partnerships work with IHP/Emory and 9 sites during 2009 H1N1



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Ten Unique Multi-Sector Sites

- **Chicago, IL**
Center for Faith and Community Health Transformation (Advocate Health Care and UIC) and Chicago Area Immunization Campaign (CAIC)
- **Lowell, MA**
Lowell Community Health Center
- **New York City, NY**
South Brooklyn Interfaith Coalition (Lutheran Health Care)
- **Pennsylvania, PA**
Schuylkill County's VISION
- **St. Louis, MO**
Nurses for Newborns Foundation
- **Los Angeles, CA**
Taiwan Buddhist Tzu Chi Medical Foundation
- **Detroit, MI**
United Health Organization
- **Memphis, TN**
Methodist LeBonheur Center of Excellence in Faith and Health
- **Colorado Springs, CO**
Penrose-St. Frances Mission Outreach
- **Minnesota**
Minnesota Immunization Networking Initiative (MINI)



2012 – 2013 Efforts to Document “What Works”

Conducted 4 “evaluation” activities:

- Model Practice Framework Development
- Vaccine Hesitancy Focus Groups – MN
- Successful Reach to African-Americans Case Study – Memphis, Chicago, and Detroit
- Trust and Health Equity Clergy Conversation and Interviews – Chicago and Memphis



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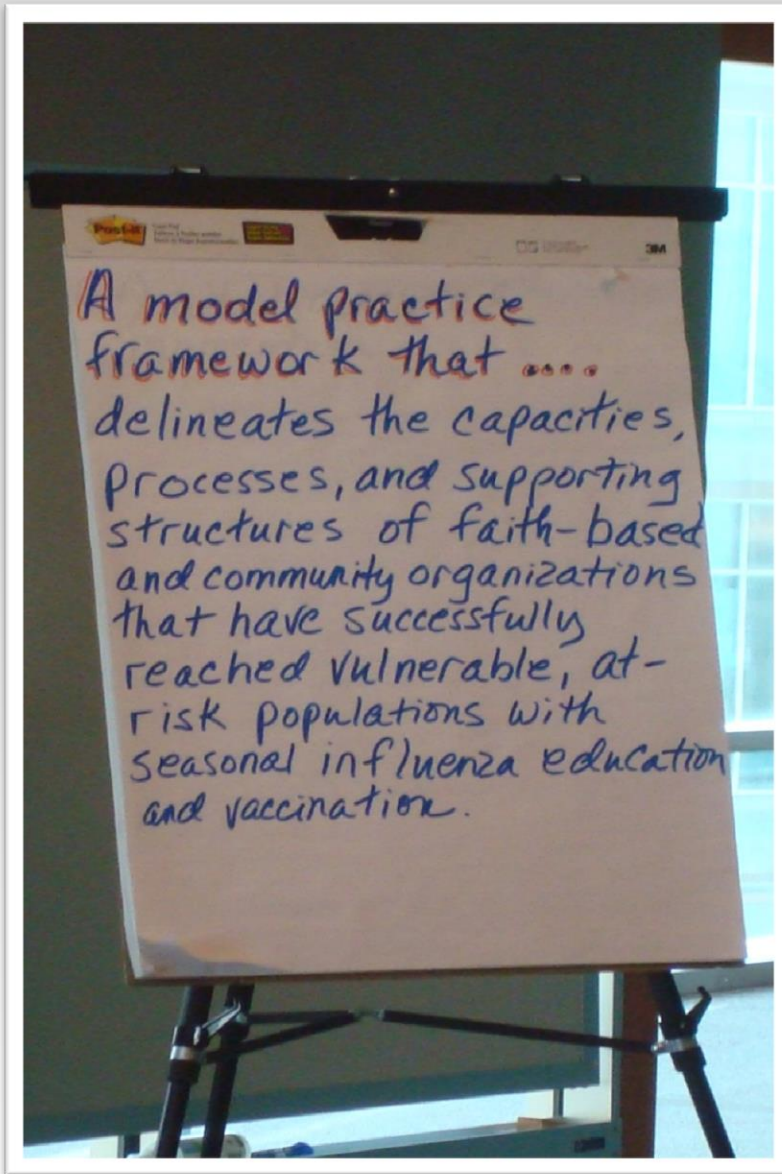
Model Practice Framework

Development: *Methodology*

A practice based discovery process using a modified Delphi technique to synthesize distinctive elements from across 10 sites.

- Document review and thematic analysis
- In-person inductive identification of key elements of practice (4 of 10 sites)
- On-line survey to validate key elements and characteristics (16 respondents across 10 sites)
- All site development of element definitions
- Iterative process of determining element relational dynamics





February 28 – March 1:

Four sites met in person to identify . . . the *key elements and distinctive characteristics* of those elements of faith-based and community organizations' efforts that have successfully reached vulnerable, at-risk, and minority populations with influenza education and vaccination.



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Model Practice Framework Development – *Essential Elements*



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The Model

– its organizing components

- 1) Fundamental elements that are core drivers
- 2) Processes and activities
- 3) Infrastructure – capacities and structures

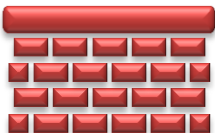


Model Practice Framework

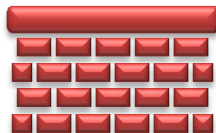
July 31, 2013



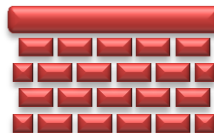
Leadership Anchors the Work



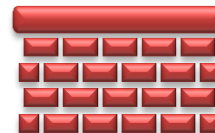
Volunteers as Groundwork



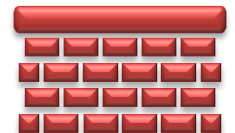
Circle of Core Partners



External Networks



Multisectoral Collaboration



Model Practice Elements

Compassion Driven Flexibility

Definition: There is an unwavering commitment to find a way to serve the community that may risk or go beyond self interests.

How does one recognize and build this?

- It is evident in an enduring and imaginative creative ability to see new resources, push the boundaries of convention, and think outside the box.
- There is a willingness to let go, reframe objectives, and find different solutions to new issues that arise and in the face of changing policy or structural barriers.



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“I really feel like you not only chronicled what we did - you truly listened to the ideas and feelings we were struggling to convey and put them together with divine guidance . . . It's like for the first time seeing your face in a mirror and recognizing that that is really what you look like. You captured us. Thank you – thank you for helping us see ourselves!”

-- Ife Johnson



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“Seeing Self in the Midst of the Whole” – DMin Thesis 2011



Summary – Key Points

- Self transformation is required – becoming aware of our lens, how we see.
- It is for ourselves and others.
- Discovering and facilitating the vision and energy in others is what releases life/vitality and creates change.
- Naming creates the world we live in.
- Be patient and forgiving of your self! It is a journey for everyone.



Your “Full Half” Worksheet

“In dealing with her he [Jesus] ‘believed’ her into the fulfillment of her possibilities.”

Howard Thurman, *Jesus and the Disinherited*, pg. 106



What kinds of **commitments** am I willing to make, **actions** am I willing to take so that I may become a seer of the “full half” in everyone, including myself?

Take some time now to write down your thoughts . . .
(This is yours to keep, for your eyes only.)

*To love is not to give of your riches
but to reveal to others their riches;
their gifts, their value:
and to trust them and their
capacity to grow.*

*So it is important to approach people
in their brokenness and littleness
gently,
so gently,
not forcing yourself on them,
but accepting them as they are,
with humility and respect.*

Jean Vanier



Thank You!!

Mimi Kiser

Interfaith Health Program

Rollins School of Public Health

mkiser@emory.edu

404-727-5199

www.ihpemory.org

www.interfaithhealth.emory.edu



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