

EDUCATING TO INNER IMAGERY

I was born in a place where the United States meets Mexico in the major city of El Paso...the historical Pass to the North...through which Cortez and those before him had found a connection....a way through... a link between North and South. I had the experience of being bathed in images throughout my childhood of rich meeting poor: country clubs and street beggars, palatial mansions and cardboard shanties, super-delux freeway systems and major thoroughfares menaced by potholes and crowded by push carts. I experienced as a child that life came in at least two languages and in several skin colors....that there were some people who had alot...and others who had much less. These were pictures, or images that I had of life. These images told me how I was to respond....how I was to behave. Basically, if I were on one side of the river, I spoke English; on the other Spanish. North of the river, people were white, on the South, people were tan. In the North, you had more things...or thought you did. In the South, you saw the things that those in the North had...and you wanted those things...or at least you thought you did. If you were born in the North, you were lucky; you had lots of things and opportunities, but you had to worry about protecting what you had. If you were born in the South, you spent your whole life trying to find the Pass to the North.

When I was a teenager, my pictures about the place where I lived began to be re-formed and re-colored by new experiences that provided me with new information. I came to have good friends whose parents had been born in the North, yet their families shared the culture and the language of the South. I visited families in the South, who lived in mansions, had servants...maids and chauffeurs....who went shopping in London and Paris, and who belonged, not only to country clubs, but to polo clubs as well. The clearly-drawn lines between North and South faded, but the harsh differences between rich and poor did not go away...in fact, images of rich and poor took on new dimensions----rich in what? poor in what? I realized that I had crossed over...more than a river...when these new messages began to color the images of the way life worked in this part of the world. In fact, I had journeyed through the Pass, heading South. This journey had provided me with new information, and therefore new images, and as a result, I had new questions about how I should respond....what education I should pursue, what skills I should acquire...what style of life I should live.

In my own life experience, I had come to know that images are powerful in determining behavior....or more foundationally, images are powerful in influencing life direction. I choose education as a field that might hold a set of clues. I wanted to find a way through the Pass. How is it that people might journey from one perspective to another-- and to yet another....and in doing so, grow in understanding and compassion, break down harsh barriers....become Educated? Is there a way of strengthening one's will to make that journey...tho' it is sometimes strange and painful?....Is there a way to initiate that journey and equip oneself and others with skills that help to interpret the experience along the way? I was grateful when I encountered the concept of Imaginal Education, which was being formed more in practice than in theory by the Institute of Cultural Affairs and the Ecumenical Institute in their pioneering work in

the sixties in community development in the West Side ghetto of Chicago. I discovered teachers and caretakers of toddlers singing image-building songs, like "I'm the Only One Like Me", and "I'm the Greatest, Your the Greatest", and "Chicago is a Wonderful Place, the West Side's Where I Live." And at the same time, I found adults in seminars, in dialogue with the thoughts of Bonhoeffer and Tillich, among others, working through a process of self-discovery called Imaginal Education, that led them to an understanding of their own Freedom. People were made strong in the understanding that their lives as they have been Given are Gifts.....that the future is not determined....but Open....that people have the power of Decision, and that Creation, as it unfolds, is powerful and good. As a university student in the turbulent sixties on encountering this form of education going on in the midst of racial violence and war protest, I knew that I was touching Life, and I chose to be a part of following clues that were couched in a process of education that held within it a powerful secret.

Many of us who have been born with eyes open to human pain and innocent suffering have raised the question: "Where is the way out of what appears to be a never-ending cycle of poverty---be it limited access to creature comforts and the goods of this world, or a poverty of spirit that fails to find meaning and happiness in life as it is given? What is it that releases human potential, that enables some to be creative contributors no matter what is the stuff of their surrounding situation? I have grown to respect the power of images. The term IMAGE is intentionally broad....and a bit elusive. An image is like a picture. It can be described with adjectives. "I am fat." "The world is flat." "Africa is awesome." Some images are more precise than others. All affect how we relate to ourselves and to those around us. Images are received by our senses: our ears, in what we hear, "You are tall, just like your dad!"....our eyes in what we see, "Your skin is darker than mine." Our nose, in what we smell, "It smells like seafood." The whole of our bodies in what we feel, "Your hands are as rough as sandpaper." All of these messages come from our "outside" experience. But its been amazing for me to discover, that images are programmed from within, as well. Carl Jung has provided a new dimension to the concept of Imaginal Education, by revealing the power of images held within the unconscious, and the importance of providing ways by which these images can be invited into consciousness, be it through dreams, journal writing, tarot cards, meditation, and other means. We are born with images of ourselves, our world and others. These images are communicated from our experience in the world, and by our unconscious. Our images govern the decisions that we make, the attitudes that we have, the beliefs that we cherish, the style in which we act out life. If I am to change any attitude that I have about myself and my world, any belief that I hold to be true, it is the image underneath that attitude and belief that first must be affected. I will have many children, if my image of what it means to be feminine has been painted by a grandmother who tells me that "You are more of a woman if you have lots of children." I will be reluctant to stand up straight if I have heard in my past that "girls shouldn't be taller than boys." I will be hesitant to travel if I live out of images painted by newspaper headlines: "Terrorists Infiltrate Airport Security Systems." I will not have confidence to look for ways to build my community if I understand myself to be "just a campesino, just a peasant, just a slum dweller."

But how are these powerful images affected? How can they be modified or dramatically changed? What is the process that releases a person to create a new self-understanding....to hear messages that call into question a powerful picture of themselves, their world and others? Three years ago I

had the privilege of organizing and orchestrating a Teacher's Institute in Imaginal Education, sponsored by the Institute of Cultural Affairs and co-sponsored by Spellman College and Atlanta University. In the process of this experience the seventeen teachers who formed the faculty and who engaged in both the research and teaching process, developed a screen that began to define components of a teaching strategy of Imaginal Education. We called this screen, or design of components, a "Kaleidoscope Approach", and we knew that, rather than being a framework for a curriculum (such as that being called for in the Earthwise Curriculum), rather it was a framework for defining a teaching strategy, an approach to transferring skills and communicating content. The components or facets of the Kaleidoscope are the following: 1) Expanding the Context or frame of reference out of which a topic is being presented. This can be done by recalling the historical context, illuminating a social application, or revealing future implications. 2) Stimulating the Imagination---encouraging students to come up with new thoughts or draw new connections 3) Beckoning Participation---allowing people to enter into dialogue...to share thoughts and ideas...to take responsibility for future action 4) Encouraging Depth Thinking--to provide ways for others to use their capacities to reflect and interpret and to discover depth meaning. 5) Touching the Deeps....within a lesson or an encounter, to tap the sources of depth care and concern. Those of us who worked on this framework saw it to be something that defined an approach for communicating to the images buried within the human experience, but we did not know how to describe their direct connection to what a teacher would do within a classroom. We had to complete our programme and leave Atlanta before we were able to sort out this question.

My destination was Africa. I was grateful for the concept of the Kaleidoscope, because it provided me with a framework through which to plan programmes, presentations, conversations, and the design of proposals. I found that I could check myself with the five facets: In that meeting, did I expand the frame of reference that my colleagues and I had brought to the question? Did I spark or encourage new ways of thinking? Did I make possible the input and participation of others? Did I provide a way that we could look deeply at the situation and draw meaning from it? Was there a time when people's genuine concerns were tapped or released? If the answer was YES to all five, I had made possible Imaginal Education; that is, communication had happened at the level of images. Thinking back on my experience as a teenager in El Paso, I realize that what had happened to me was a life-given experience of these five facets. My new experiences had provided new information that expanded my picture of how life happened where North met South. I had to re-arrange the boundaries that I had drawn in my mind, and I was encouraged by others to come up with new and different ways to relate to life on the border. I realize as I was struggling with this re-arranging, I was doing battle with the concept of ALL IS GOOD. The huge temptation is to eliminate the new, the ugly, the unfamiliar. There were those who encouraged me to participate in setting my life direction, and to think creatively about where to go to school, how to choose a career path, how to have fruitful experiences. This was a discovery that THE FUTURE IS OPEN. And there was the encouragement to get underneath surface thinking, to draw interpretations and find meaning in what was happening around me. In this process I found the origin of the question "Rich in what?" "Poor in what?" And in sorting out these questions, I discovered a release of care, a fullness of spirit, a birth of new direction.

But what is the connection between these five facets and what needs to go on in a classroom....if Imaginal Education, the processing of images programmed from both the conscious and the unconscious is to go on?

I am grateful for my experience in Africa that continues to illuminate pathways to the answer. My experience on this continent has been that of a refining fire. Africa is a continent of urgencies. My work has been in the field of family life education....the concern for preventative education in primary health and family planning....in a place where the birth rate and population growth rate is the highest in the world, and where diseases like measles, and symptoms like diarrhoea continue to take thousands of children's lives each year. In dealing with preventative education in this field one must affect behavior....therefore, education is directed to attitudes and beliefs....and if education is to be effective, messages must be directed to affect the inner imagery that lies beneath attitudes, beliefs and behavior.

It was in sorting out the question, "How can we design lessons that are focussed on changing images?" that our research team in Nairobi created a process which combines the Kaleidoscope "facets" with the 5-act lesson plan format....and in doing so, we created a process aimed at catalyzing image change. It is not surprising that the research that led us to this discovery began with the work of Paolo Freire....the Brazilian who wrote "Pedagogy of the Oppressed" over twenty years ago. Freire's work had been adopted by a Catholic teaching team in Kenya, who decided to make education at the grassroots a possibility in East Africa. At the center of their work, "Training for Transformation", is Freire's insight that those who have been oppressed by the social system, do not need to absorb more information in order to change their situation....but rather, they need to be encouraged to think deeply and decide for themselves what are the problems that are blocking them in moving forward. The Training for Transformation team has developed a series of books and courses which are available in East Africa, and they have influenced the work of several NGO's who do training at the grassroots community level. The method that has come from this approach begins with a "warm up" or "ice-breaking" exercise designed to form a group and to encourage participation. It might be as simple as having each person introduce themselves and say where they are from. Then the lesson moves to the presentation of a story, a role play or a song, poem or picture that boldly poses a problem that is familiar to the participants. This presentation is simple and focused on one situation. It poses no solutions. After the presentation, the facilitator goes through a number of questions in the form of a conversation, that leads the participants to discover what the problem is, to identify how it happens in their own community, and to decide why it is a problem and what action could be done. In our teaching tradition....which we also adopted from Freire, this is called the "Surface to Depth" approach, or in our in-house jargon, "The Artform Method." On discovering and experiencing this approach as it is used by training groups in Kenya, we were delighted to see how responsive participants were, and how effective the role plays and stories were in leading them to self-discovery. But we had the question, "What is the role of an educator,...who clearly has more information than those being facilitated to discover what problem exists and what should be done? We were helped by the writing of Emory A. Griffin, author of "The Mind Changers" (Tyndale House, 1986, ISBN 0-8423-4290-7) a book on the process of attitude change. The image of "Melt-down, Mold, Harden", as the process that is necessary in making candles had informed the author as to the process necessary in changing attitudes. Because an attitude is governed by an image, we saw that the idea was transferable to the process of image change. First, one must discern what the present operating image is relative to a particular topic. Then the lesson needs to aim at "melting down" that image, providing information that can create or mold a new

image, followed by an activity that can make possible the strengthening, "hardening", or forming of that new image. For example, a man's attitude toward a woman might be that she is to serve his needs. If the image underneath that attitude has to do with what it means to be a strong man is to have many children, his behavior will reflect his need to fulfill that image. He will strive to have many children, without respect for the needs of his wife. To this man, messages about how to do family planning, or how to space children to care for the health of his wife, are powerless and irrelevant. The man's image of strength must be affected if his attitudes and behavior are to change.

Focussing on the operating image of the Audience, or participants, relative to a particular topic, is the first step of the lesson plan format AAMMEE that we developed. A is for "analyze" and "audience". Decide by observing what they do and what they say about the topic, what are their attitudes and beliefs, and what is the operating image, like the root of a plant, that is feeding that behavior. Name this image and decide what is the new image that the lesson will be out to form. This is a matter of using depth thinking, one of the facets of the Kaleidoscope Approach. This intersection between the facets and the lesson plan steps is the evidence of the breakthrough that we made in making possible a lesson plan process that had the potential of actually catalyzing image change. After this first step of analysis is done, the lesson plan can be created. The first step involving students, is the ATTENTION step...the greeting, game or process of introduction that BECKONS PARTICIPATION (another one of the facets). Once participants have gone through this second A of the AAMMEE, they feel welcome, and know that they are a central part of the teaching process. They are there to participate and contribute, not merely listen and take notes. The next step, the MOTIVATION step is a lot of fun. This is where the teacher presents a story or role play, a picture, song or poem that paints a picture of the Old Image that the participants have about the subject. This piece is created from the analysis that has gone on in the preparation phase of the lesson planning process. The story needs to be simple and clear...one in which the participants can recognize themselves, or others that they know. Thinking about the topic of Child Spacing, and the old image of "Strong Men Use Women To Have Lots of Children", the story would be about a Mr. Kamau in Kawangware (the name and setting should be familiar to the culture and the context of the participants) who spends his time looking for women to produce children for him. He suffers when all the women come demanding that he help pay for food and rent. He says, "Strong men have many children. I am a strong man. I don't need to worry about caring for women and their problems." When the story ends, the teacher, who is now playing the role of facilitator, asks the participants a series of questions, that enable them to discover for themselves what problem Mr. Kamau has, where they have seen this process going on in their own situation, why it is a problem, and what could be done. In responding to this series of questions, the participants discover for themselves what they know about solving problems, and what works in their own situations. It is in this step that participants are encouraged to THINK DEEPLY, and it is in this step that they discover their CARE for the situation. This is the expression of the facet in the Kaleidoscope called "Touch the Deeps." Their responses provide a natural lead in to the introduction of the MESSAGE, the fourth step in the AAMMEE process. In this step the teacher is a source of information, and s/he has focussed the information with the intent of painting the new image. This is where the teacher "EXPANDS THE CONTEXT" (another of the Kaleidoscope facets). This is the step in which a "4 by 4" organizing chart might be used to highlight key points. Examples that are relevant to the audience; visuals that are

stimulating and entertaining; and handouts that contain information to take home, are all part of this MESSAGE step. In the image change process, this is the step in which the new image is "molded". The next step in the process is the EXERCISE step...the first E in the AAMMEE. In this step, participants are asked once again to PARTICIPATE (another of the Facets) and to apply the information that they have just received. They have the opportunity in class to test their own understanding of what has been presented, and in doing so they see the practical applicability of what is being taught. This is the "hardening process" in the image change dynamic, when the participants have a chance to make the new information their own. The final step of the AAMMEE lesson plan, is E for EVALUATE. This is where the participants give feed-back to the teacher on the lesson, by answering a series of reflective questions. These questions are designed to enable the participants to do DEPTH THINKING...as they recall information from the lesson, and also decide for themselves what is most valuable and applicable to their situation. The "golden question" in this step of the process is, "What will you use when you return to your home place?" From this step the teacher can discern if information was transferred, if a new image was created, and if, in fact there is the possibility of changed behavior.

In creating a course for training health workers in six urban slum communities of Nairobi, we created 20 lesson plans which follow the AAMMEE image-change process. Ten of these lessons focussed on motivation....dealing with why and how to be a volunteer in the urban slum setting. The other ten lessons focus on the "foundation stones" for health in these communities: SANITATION, NUTRITION, CHILD SPACING, PERSONAL PROTECTION, AND EMERGENCY CARE. We created the curriculum design after holding a series of workshops in which the health workers of Kabiro and representatives from the National Council for Population and Development, the Provincial Medical Office and the Nairobi City Commission participated along with representatives of other NGO's presently working in the urban slums. As a result, the curriculum is a collaborative effort, which was our first follow-up response to the workshop that we co-sponsored with UNFPA last year. We anticipate participating in other aspects of the training programme which is part of the initial follow-up programme sponsored by UNFPA and other donors, and which is being carried out by the National Council for Population and Development and the Nairobi City Commission.

We have just completed four pilot courses, funded by SIDA, which have tested the "Foundation Stones" curriculum and this approach to Imaginal Education. In these courses 109 residents from 5 of the target urban slum communities made their way by public transport to Kabiro Clinic to attend two weeks of half-day sessions at Kabiro Clinic. The course was taught by a training team composed of health workers and the professional staff of Kabiro Clinic. After the two weeks of AAMMEE lessons, the participants and faculty members spent the third week out in the field in the participants' home communities, doing practical exercises which tested the whole groups' will to be community change agents who might make possible better health conditions. This all went on in the height of the rainy season, so that over-stuffed buses, flooded thoroughfares and ankle-deep mud added to the challenge of fly-infested garbage piles, inadequate latrines, over-burdened water supplies, one-room dwellings for families having seven or eight members....all part of what it means to be working toward better health in the urban slums of Nairobi.

Did image change happen? Have attitudes shifted? Have operating beliefs been altered? Has behavior been affected? Time will tell....but there are immediate signs. In the first course, four of the participants were men, and during the lesson on child spacing, several of them gave

speeches on how family planning is not a concern only for women. Each of these four men helped to recruit participants for the next course, in which half the group were men. Those original four understood themselves to be responsible for men getting accurate information. Participants, both men and women, in all four courses have returned to their communities to organize work days and information meetings. They have quit waiting on "the authorities" to care for their well-being. Many graduates have returned to Kabiro to visit, observe courses, visit with the staff and faculty....and mostly to touch into courage and resolve to get onto the task of making their communities a better place to live.

How is it that these people have journeyed from one perspective to another...and to yet another? How have they grown in understanding and compassion? How have they been encouraged to break down harsh barriers and to know the depth of their Freedom? Their inner imagery has been affected. Their will has been strengthened to make this journey that requires a change in self-understanding. The journey has been initiated, and they are partially equipped with skills that help them to interpret their experience. Through Imaginal Education, the process of image-shift, which is quite natural, has been strengthened...perhaps accelerated. I'm grateful for the courage of these people. I'm grateful for Paolo Freire's insights. I am grateful for the pain and the passion that have driven those who care about the option for a social fabric that maximizes creativity and encourages approaches that enable people to live out of their freedom and potential. I'm grateful for Kenneth Boulding's insight into the power of images, and for Carl Jung's pioneering work with the imagery of the unconscious. I am grateful that in the midst of all the anger and protest of the sixties that I came upon Imaginal Education as a life-filled approach in Chicago's Fifth City, and I am grateful for having had the opportunity to spend twenty years with colleagues probing the dimensions of its insights, discovering facets, and coming upon connections that have made possible the option of putting theory into practice with the "Mr. Kamau's" of this world. I'm grateful for my own journey...the opportunity to travel through The Pass...to find connections between North and South. And I am grateful for those like you who have been part of the unfolding experience in both its inner and outer dimensions. I'm grateful for your collegueship and for your encouragment along the way.

Keith Packard

LESSON PLAN TOPIC : Understanding Family Planning Methods

SESSION : V
NUMBER :



A	A	M	M	E	E
<p>Old Image : Only Medical People understand Family Planning Methods.</p> <p>New Image : I can understand and use Family Planning Methods.</p> <p>Information Focus : What Family Planning Methods are and How They Work ?</p> <p>Skill Focus : Asking Questions about Family Planning Methods.</p>	<p>* Context : Last week we had a lesson on Child Spacing where we calculated the cost of having children. Today, we are going to focus on how we can prevent births and space our children.</p>	<div style="border: 1px solid black; border-radius: 15px; padding: 10px; text-align: center;"> <p>ROLE PLAY Mama Obonyo meets Mama Mathu</p> </div> <p>* Conversation :</p> <ol style="list-style-type: none"> 1) What did you hear in this drama ? 2) What happened ? 3) Have you seen this happen before ? 4) What is the problem ? 5) Why is it a problem ? 6) What could be done ? 	<p>Understanding Family Planning Methods :</p> <ul style="list-style-type: none"> * How Babies Start Growing. * How to Prevent Births. * Family Planning Methods. * Where to Go for Family Planning Services and What to Ask ? 	<p>* Divide into 2 groups :</p> <ul style="list-style-type: none"> - One group creates a role play that shows a couple who does not know how to ask questions about Family Planning. The doctor decides. - Other group creates a role play that shows a woman who is prepared to explain her situation and ask Key Questions. 	<p>* Reflection :</p> <ol style="list-style-type: none"> 1. What happen's if you do not know how to explain your situation and ask the important questions ? 2. Whose responsibility is it to know how Family Planning Methods work and where to get help ? 3. How will you use this information in your community ?
AUDIENCE	ATTENTION	MOTIVATE	MESSAGE	EXERCISE	EVALUATE