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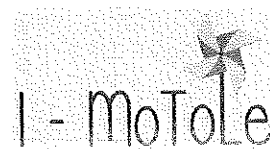
Success Strategies

TEACHING MATERIALS

CEPA LOS LLANOS
Intellectual Output 2
I-MoToLe Project



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Success Strategies: Overview

Objectives of the Module

The main focus of this module will be to train adult educators to apply success strategies in the classroom aimed at improving group identity and social cohesion within the group and accelerate learning for all.

Learning Objectives

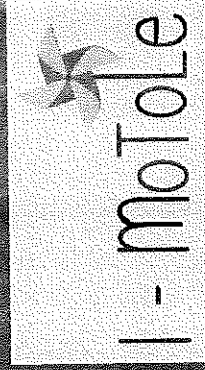
Educators will understand the need to apply new success strategies which are scientifically proven by the education community (CREA)

Educators will understand the objectives of each success strategy and how each one works in order to be able to be able to apply each one effectively in their organisations

Module Description

The training is structured into three sessions with a brief introduction and subsequent evaluation. The introduction is devoted to providing the scientific and pedagogical bases which underpin the success strategies. A video is provided of the experiences of adult learners in CEIP-SES-AA La Paz, Albacete. The three ensuing parts of the training are devoted to instructing educators on the organisation and functioning and evaluation of each particular success strategy in turn. The objectives and functioning of each are described and an activity is proposed for the educators for them to understand first hand the value of each and how they work.

Session	Topics Covered
	Introduction: Scientific and Pedagogical Bases underpinning Success Strategies
1.	Success Strategy: Dialogical Reading Circles
2.	Success Strategy: Assemblies
3.	Activities to improve Group Cohesion
	Wrap-Up & Evaluation



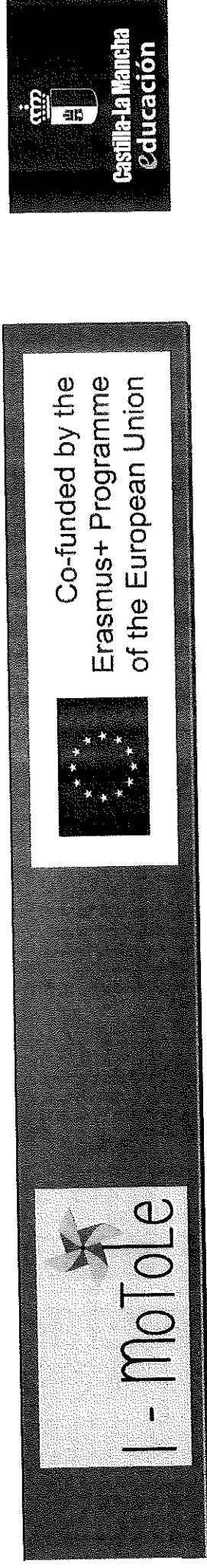
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Introduction

Scientific and Pedagogical Bases underpinning Success Strategies

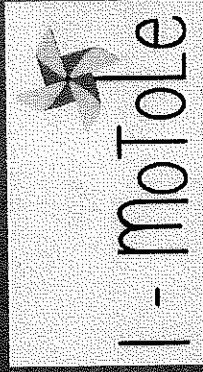




Findings from IO1 from I-MoToLe Team:

Educators must be urged to use teaching methods in which the students are actively involved

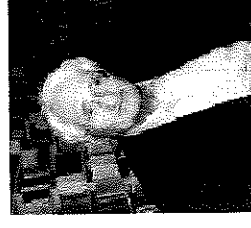
It is clear that success is greatest when a group dynamic is fostered. The concept of social animation contains both goals, method, process and effect. The purpose is to enable communication between people, liberate creativity, develop initiative, increase choice and stimulate new group formation.



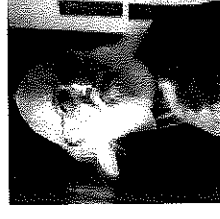
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Jürgen Habermas (Theory of Communicative Competence): Everyone possesses communicative skills to communicate and interact with the world around us.

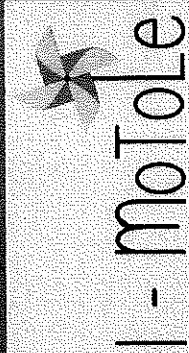


Paulo Freire (Dialogical Learning)
“Dialogue should not only be limited to that between student and teacher. Dialogue should include all members of the community”



Lev Vygotsky (Meaningful Learning)
By giving our students practice in talking with others, we give them frames for thinking on their own.”





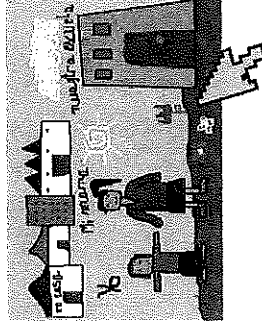
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Castilla-La Mancha
Educación

Comunidades de Aprendizaje” Learning Communities: The result of research by CREA (Community of Research for Excellence of AII). This is a project with proven experience in bringing about a cultural, social and educational transformation in schools and their catchment area. It is based on dialogical learning and the participation of the whole community.

The cornerstones of Dialogical Learning are:

- Dialogue as equals
- Creation of Meaning
- Instrumental Dimension
- Cultural Intelligence
- Transformation
- Solidarity
- Equality of difference

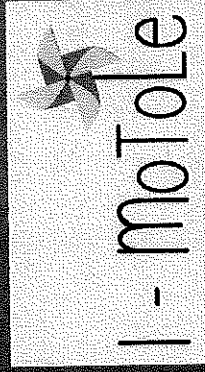


Aprendizaje dialógico en la Sociedad de la Información



Adriana Aubert
Alonso Flacha
Carmen García
Ramón Flacha
Sandra Racionero

CREA
COMMUNITY OF
RESEARCH ON
EXCELLENCE
FOR ALL



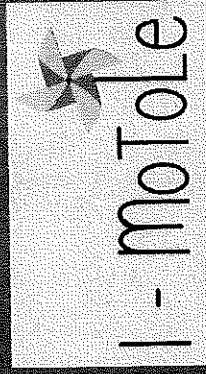
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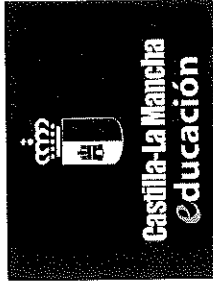
Success Strategies

- Assemblies
- Dialogical Reading Circles
- Interactive Groups
- Active Tutoring
- Mixed Comissions

In adult edeucation, bearing in mind the findings of Intellectual Output 1 by the I-MoToLe team and according to the experience of adult educators in CEIP-SES-AA “La Paz” Albacete (Comunidad de Aprendizaje) the most successful strategies which can be applied are Dialogical Reading Cirlces and Assemblies. These will be the focus of this training session.



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Session 2

Success Strategy: Dialogical Reading Circles

PAULO FREIRE: "The Banking Concept of Education" CHAPTER 2 OF *PEDAGOGY OF THE OPPRESSED*

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating Subject (the teacher) and patient listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration -- contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen; the capital of Para is Belem." The student records, memorizes, and repeats these phrases without perceiving what four times four really means, or realizing the true significance of "capital" in the affirmation "the capital of Para is Belem," that is, what Belem means for Para and what Para means for Brazil.

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated account. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teachers. The more completely she fills the receptacles, the better teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher's existence -- but unlike the slave, they never discover that they educate the teacher.

The *raison d'être* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

- a. the teacher teaches and the students are taught;
- b. the teacher knows everything and the students know nothing;
- c. the teacher thinks and the students are thought about;
- d. the teacher talks and the students listen -- meekly;
- e. the teacher disciplines and the students are disciplined;
- f. the teacher chooses and enforces his choice, and the students comply;
- g. the teacher acts and the students have the illusion of acting through the action of the teacher;
- h. the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- i. the teacher confuses the authority of knowledge with his or her own professional authority, which she and he set in opposition to the freedom of the students;
- j. the teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capability of banking education to minimize or annul the student's creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates the critical faculties and is not content with a partial view of reality, but always seeks out the ties which link one point to another and one problem to another.

Indeed, the interests of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them" (1), for the more the oppressed can be led to adapt to that situation, the more easily they can be dominated. To achieve this, the oppressors use the banking concept of education in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of "welfare recipients." They are treated as individual cases, as marginal persons who deviate from the general configuration of a "good, organized and just" society. The oppressed are regarded as the pathology of the healthy society which must therefore adjust these "incompetent and lazy" folk to its own patterns by changing their mentality. These marginals need to be "integrated," "incorporated" into the healthy society that they have "forsaken."

...The banking approach to adult education, for example, will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Roger gave green grass to the rabbit. The "humanism" of the banking approach masks the effort to turn women and men into automatons -- the very negation of their ontological vocation to be more fully human.

...The more completely the majority adapt to the purposes which the dominant minority prescribe for them (thereby depriving them of the right to their own purposes), the more easily the minority can continue to prescribe. The theory and practice of banking education serve this end quite efficiently. Verbalistic lessons, reading requirements (3), the methods for evaluating "knowledge," the distance between the teacher and the taught, the criteria for promotion: everything in this ready-to-wear approach serves to obviate thinking.

...Because banking education begins with a false understanding of men and women as objects, it cannot promote the development of what Fromm calls "biophilia," but instead produces its opposite: "necrophily."

While life is characterized by growth in a structured functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically, as if all living persons were things. . . . Memory, rather than experience; having, rather than being, is what counts. The necrophilous person can relate to an object -- a flower or a person -- only if he possesses it; hence a threat to his possession is a threat to himself, if he loses possession he loses contact with the world. . . . He loves control, and in the act of controlling he kills life (4).

Oppression --overwhelming control -- is necrophilic; it is nourished by love of death, not life. The banking concept of education, which serves the interests of oppression, is also necrophilic. Based on a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects. It attempts to control thinking and action, leads women and men to adjust to the world, and inhibits their creative power...

[On the other hand]

...The problem-posing method does not dichotomize the activity of teacher-student: she is not "cognitive" at one point and "narrative" at another. She is always "cognitive," whether preparing a project or engaging in dialogue with the students. She does not regard objects as her private property, but as the object of reflection by herself and her students. In this way, the problem-posing educator constantly re-forms her reflections in the reflection of the students. The students -- no longer docile listeners -- are now critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and re-considers her earlier considerations as the students express their own. The role of the problem-posing educator is to create, together with the students, the conditions under which knowledge at the level of the doxa is superseded by true knowledge at the level of the logos. Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the submersion of consciousness; the latter strives for the emergence of consciousness and critical intervention in reality.

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed.

Education as the practice of freedom -- as opposed to education as the practice of domination -- denies that man is abstract, isolated, independent and unattached to the world; it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it...

...Once again, the two educational concepts and practices under analysis come into conflict. Banking education (for obvious reasons) attempts, by mythologizing reality, to conceal certain facts which explain the way human beings exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings only when engaged in inquiry and creative transformation. In sum: banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men and women as historical beings; problem-posing theory and practice take the people's historicity as their starting point...

...A deepened consciousness of their situation leads people to apprehend that situation as an historical reality susceptible of transformation. Resignation gives way to the drive for transformation and inquiry, over which men feel themselves to be in control. If people, as historical beings necessarily engaged with other people in a movement of inquiry, did not control that movement, it would be (and is) a violation of their humanity. Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects...

...Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question: Why? While only a revolutionary society can carry out this education in systematic terms, the revolutionary leaders need not take full power before they can employ the method. In the revolutionary process, the leaders cannot utilize the banking method as an interim measure, justified on grounds of expediency, with intention of later behaving in a genuinely revolutionary fashion. They must be revolutionary -- that is to say, dialogical -- from the outset.

[Footnote #1: Simone de Beauvoir. *La Pensee de Droite*, Aujord'hui (Paris); ST, *El Pensamiento politico de la Derecha* (Buenos Aires, 1963), p. 34.]...

(Ironically, in light of the next note, we skipped the section with footnote #2.)

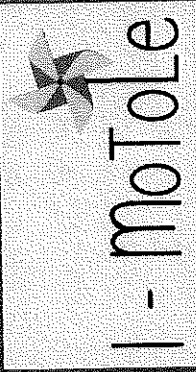
[Footnote #3: For example, some professors specify in their reading lists that a book should be read from pages 10 to 15 -- and do this to 'help' their students!] ...

[Footnote #4: Fromm, op. cit. p. 41.]

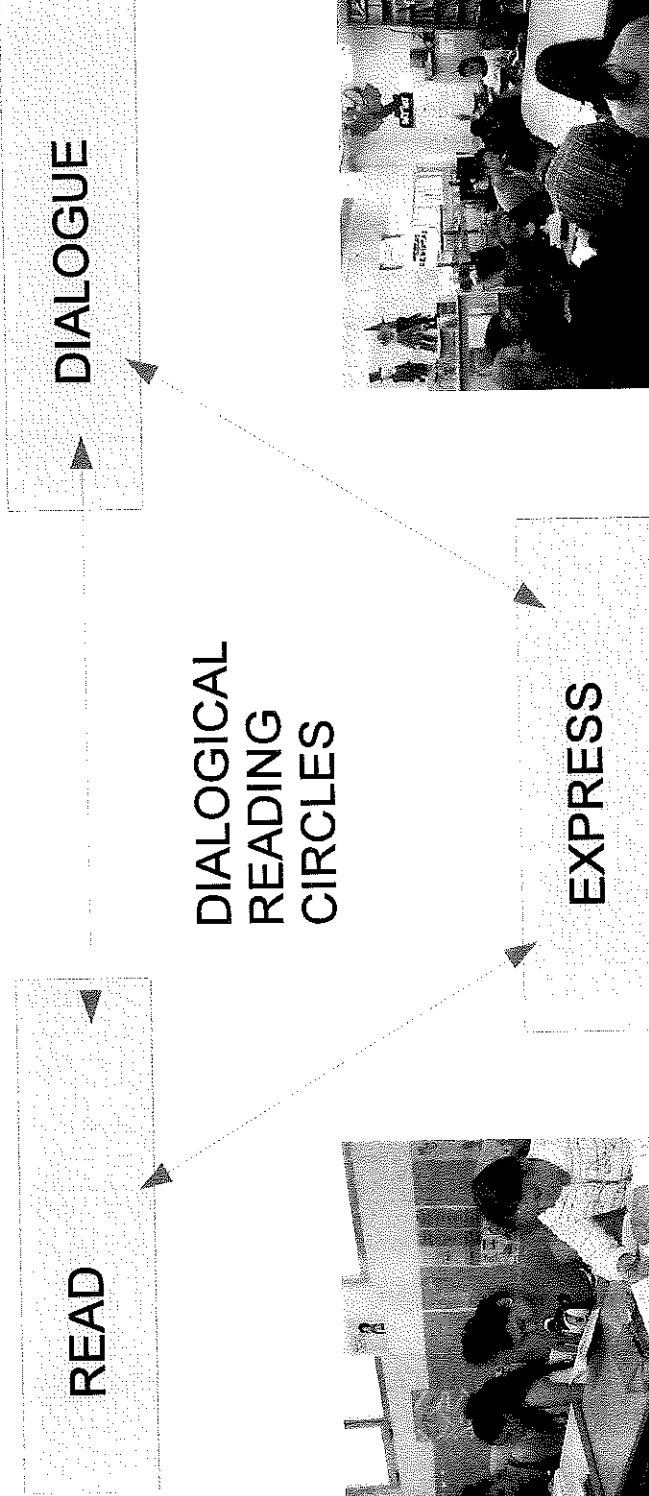
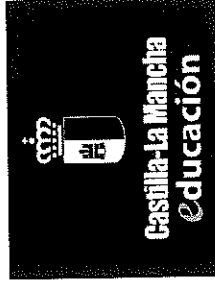
Friere, Paulo. Chapter 2. *Pedagogy of the Oppressed*. New York: Continuum Books, 1993.

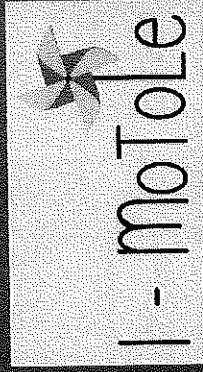


Sharing experiences between different people makes affective values the basis of learning, making the teaching-learning process an EXERCISE IN LIFE rather than an academic exercise



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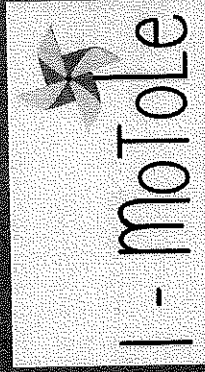


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OBJECTIVES

- to read and create meaning from reading
- to improve reading competence
- to improve vocabulary and oral expression, creativity and artistic competence.
- to educate in critical reading and reading for reflection
- to improve group experiences and identity
- to improve participation, integration, solidarity and self-esteem
- to promote positive values and respect for others' opinions

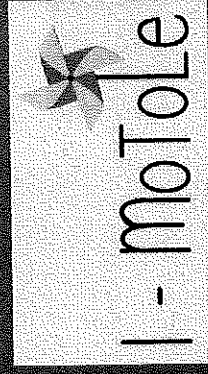


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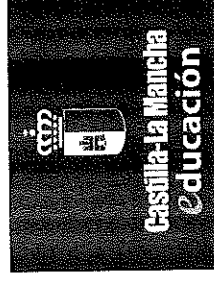


Process:

- A classic of universal literature or specialist text is chosen by educator or the group in advance.
- The quantity of reading is decided on in advance of each session by the group.
- Readers are advised to highlight any parts of the text that capture their attention for any particular reason
- A moderator is chosen (not necessarily the educator) who will try to involve as many people as possible.
- The session starts with sharing general impressions on what has been read.
- After this any participant asks for their turn and states the aspects of the text that drew their attention for any particular reason.
- All opinions are valid (Dialogical learning)
- During the session anyone should feel free to relate what has been read to their own personal experience.

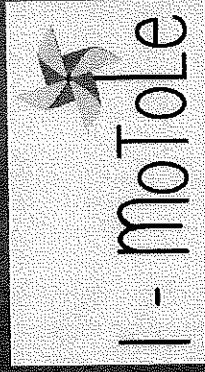


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THE POSSIBILITIES ARE ENDLESS

Using classic literature due to its universal quality and universal themes
Using professional articles within a specific discipline
Art appreciation circles
Music appreciation circles



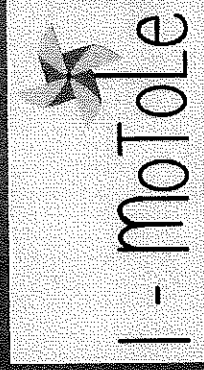
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Session 3

Success Strategy: Assemblies



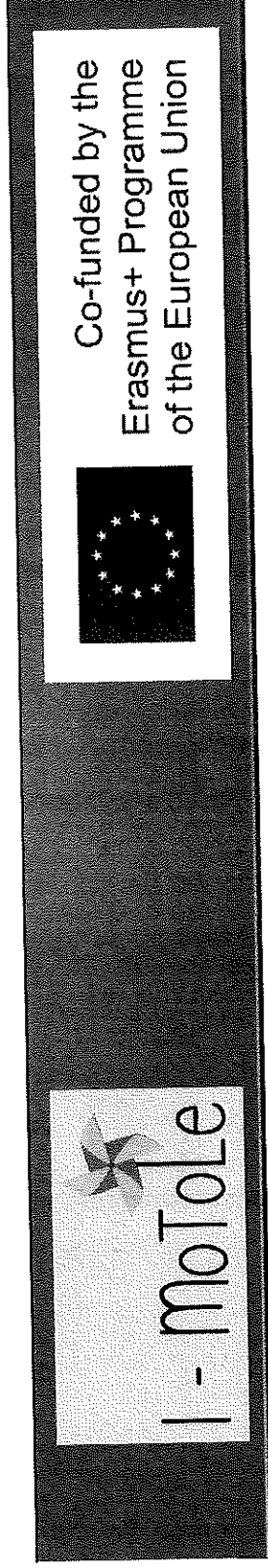


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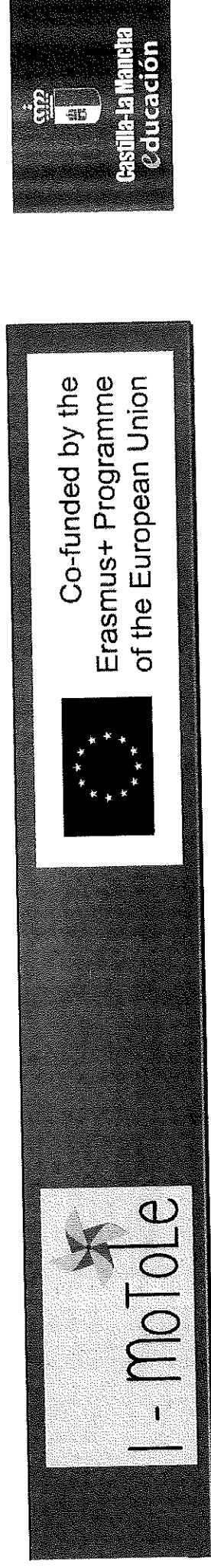
Process:

- the day/session starts with a period of reflection with a dialogue between equals (although an assembly can be used whenever necessary)
- the educator should be emotionally in touch with the group, providing the context for the discussion and allowing the contribution of all on an equal level. Channeling emotions and expressing feelings is paramount.
- The group reflects on and share experiences which can be of varying nature:
 - curricular experiences (teaching-learning process)
 - experiences to do with group harmony (group norms)
 - reflection on current affairs
- - discussion of issues related to prejudice, racism and sexism (equal rights)



OBJECTIVES

- to improve emotional involvement in learning
- to promote participation in the learning-process
- to promote dialogue between equals
- to reach agreements and norms in a group of equals
- to promote self-control
- to promote communicative competence
- to promote group experiences and identity































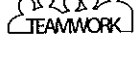


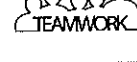




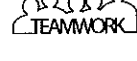



OTHER ASSEMBLIES:

Whole centre assemblies for all people involved in the education process valuing the contribution of all.
Assemblies for representatives (each group sends a representative to discuss issues related to the whole centre)

20 MOTIVATIONAL DYNAMICS TO WORK WITH ADULTS

CEPA Los Llanos
Albacete, Spain

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KEY



Getting to know each other



Group motivation



Reflect on...



Group cohesion



Individual motivation



Working as a team

1. Survey of motivations

➤ Objectives:

Starting to know each other.

Getting to know the partners' motivations that make up a group.

➤ Required time:

Thirty minutes approximately (depending on the size of the group).

➤ Group size:

Any group, the ideal one is the one with more than ten people.

➤ Place:

A classroom.

➤ Materials needed:

Paper and a pen for each person.

➤ Steps to follow:

1. Contextualize the activity introducing that whenever we begin a new activity, we do it for a reason. Then, ask the members of the group which has been the motivation that has made them to be there.

2. On an individual basis, the members of the group will answer to a series of questions, such as, for example: "why did I come to this activity?, how do I feel today?, what do I expect from today?, what am I willing to contribute in today?"

3. Everybody shares his/her concerns with the rest of the group, and what (s)he has responded to the questions that the facilitator of the group raised at first.

➤ Discussion:

It is important that the person who directs the activity knows how to manage adequately the comments of the different members of the group.

➤ Other comments:

You can add any object, in order to respect everyone's turn to speak, i.e. the only person who can talk is the one who has such object in his/her hand.

2. Volunteers to form a group

➤ Objectives:

Showing the importance of motivation in a group.

Thinking about different ways to awaken the participants' interest in a particular task.

➤ Required time:

Fifteen minutes approximately.

➤ Group size:

It is indifferent.

➤ Place:

A spacious and comfortable space.

➤ Materials needed:

None in particular.

➤ Steps to follow:

1. Ask volunteers to carry out an activity without giving any explanation.
2. When the number of volunteers required is reached (this number will vary depending on the number of members of the group), ask the rest why they did not volunteer.
3. Ask people who offered voluntary why they did it.
4. Reflect on the concerns and fears that people may experience in a given situation in group.
5. In addition, it is important to think about what strategies can be used to motivate people to volunteer to carry out an activity.

➤ Discussion:

It is normal that without knowing what activity they will perform and without any motivation by the facilitator, volunteers do not arise. Therefore, you should educate the group about which tools you can use to create a participatory climate.

3. What does the group provide me?

➤ Objectives:

Reflecting on adults' strong and weak points on the work being done in that group.

Encouraging motivating memories.

➤ Required time:

Thirty minutes approximately.

➤ Group size:

It can be done in any group, even on an individual basis.

➤ Place:

Place of work.

➤ Materials needed:

Paper and pens.

➤ Steps to follow:

1. Write down ten good things that the institution and working within the same team provide you.

2. Then, at the back, write five things you miss from the work being done in group.

➤ Discussion:

If it is done in group, not individually, try to find time so that each one can share his/her opinion and see what points the team has to work harder to maintain the members' high motivation.

4. Personal limitations

➤ Objectives:

Reconsidering the weak points of each one.

Checking that all have limitations and, actually, they are not so severe.

Thinking strategies and tools that can be used to improve those limitations.

➤ Required time:

Forty-five minutes approximately.

➤ Group size:

It is indifferent. The more people, the more time.

➤ Place:

A classroom that allows the group members to sit in a circle.

➤ Materials needed:

Paper and pens.

➤ Steps to follow:

1. Ask each person to write on a paper three limitations or weaknesses that (s)he thinks that (s)he has. They will not write their names in those papers.

2. After a few minutes, collect all the papers.

3. Distribute these papers randomly so that each person has received one.

4. In order, each person reads the weaknesses appearing in the paper as if they were themselves. They even may exaggerate them.

5. At the same time, (s)he reads them, (s)he should say what strategies can be used to correct them or how one could improve them.

➤ Discussion:

With this dynamic, new perspectives on problems that affect us personally will be offered. In addition, everybody will realize that we all have defects.

5. Highlights of life

➤ Objectives:

Thinking of personal motivations.

➤ Required time:

Twenty minutes approximately.

➤ Group size:

It can be adapted to small and large groups.

➤ Place:

Spacious space that allows the group members to sit in a circle.

➤ Materials needed:

None.

➤ Steps to follow:

1. Ask everyone to think what thirty seconds of his/her life they would want to live again in the hypothetical case that they had that space of lifetime left.

2. Reflect on the group. If the thought is intimate and (s)he doesn't want to share it with the rest of the group, the person should not feel obliged to share it with the others.

3. Guide the reflection with the following questions: "what does your choice say about you as a person?, what are the talents or passions you are neglecting?, if there are other people involved in that special moment, do you think they would also want to relive that moment?"

➤ Discussion:

The facilitator's task in this dynamic is to encourage people to fight for their dreams and making them think if they are acting the right way according to what they really want in their lives.

6. How do I see my colleagues?

➤ Objectives:

Fostering the motivation at individual level and the cohesion of the group.

➤ Required time:

1 hour approximately.

➤ Group size:

It is indifferent. The more people, more time.

➤ Place:

A classroom that allows the group members to sit in a circle.

➤ Materials needed:

Envelopes, paper (two different colours) and pens.

➤ Steps to follow:

1. Give one envelope with the name of each member of the group on it. They should be delivered at random, nobody could receive an envelope with his/her own name.

2. The idea is that the different members of the group write in a paper a positive and a negative aspect of that person, for instance, a good thing in a green paper and a bad one on a yellow paper.

3. Seated in a circle, deliver one envelope to each person.

4. Take turns opening each envelope and reading aloud the notes they have received.

5. Share with the other colleagues how you felt.

➤ Discussion:

It is important that the facilitator will lead the interaction among peers. They should have the opportunity to express themselves telling his/her partners why (s)he made that comment on the paper.

➤ Other comments:

It is recommended that the negative comments are accompanied by how they could improve that aspect as well, and it should not be understood as a criticism.

7. Creation of a logo

➤ Objectives:

Promoting group cohesion.

Creating a trademark of the group.

Increasing motivation at group level.

➤ Required time:

Half an hour approximately.

➤ Group size:

It can be used with small and large groups, dividing learners into several subgroups.

➤ Place:

Spacious space in which everyone can feel comfortable working.

➤ Materials needed:

A large cardboard and coloured pencils (crayons, markers, paint cans, etc).

➤ Steps to follow:

1. Offer a cardboard to each group and explain that they have fifteen or twenty minutes to create a logo that identifies them as a group.
2. After that time, ask the group members if they are satisfied with the work done, if they have been heard by peers, etc.

➤ Other comments:

The end result can be placed in a visible place in the classroom to have it present. In addition, you can start using it as their logo within the institution.

8. Fruit salad

➤ Objectives:

Meeting the group members.

Promoting group cohesion.

Increasing motivation at group level.

➤ Required time:

Half an hour approximately.

➤ Group size:

It is indifferent.

➤ Place:

A classroom in which everyone can feel comfortable sitting in a circle.

➤ Materials needed:

None.

➤ Steps to follow:

1. The facilitator is in the center of a circle formed by the learners (they are sitting down).

2. The coordinator points to a person and says "pineapple!". (S)he must answer with his/her colleague's name who is on his/her right.

3. If the trainer says "orange!", the student should say the person's name who is on his/her left.

4. If the student makes a mistake or takes more than three seconds to respond, (s)he moves to the center and the coordinator takes up his/her seat.

5. When the person who is in the center says "fruit salad!", everybody changes their seats.

6. The one who is in the center must take advantage of that mess to sit down where (s)he can see an empty seat. At the end, there will be a person without a chair who will be the one in the center next time.

9. Motivational quotes

➤ Objectives:

Reflecting on personal motivations.

➤ Required time:

Twenty minutes approximately.

➤ Group size:

It can be adapted to small and large groups.

➤ Place:

Spacious space that allows that the group members move freely.

➤ Materials needed:

Cards with previously-written fragments of phrases said by famous people that stimulate personal motivation, i.e., each sentence is written on two cards, one of them with its start and its ending part in another.

➤ Steps to follow:

1. The facilitator distributes the cards among the adults and they are asked to find the person who has the other part of their sentence. In this way, couples are formed by exchanging the information they have in their cards.

2. In pairs, they reflect on the meaning of their quote.

3. Then we speak all together as a whole group. The coordinator will guide the reflection with additional questions about their feelings about them.

➤ Discussion:

The facilitator's task in this dynamic is encouraging people to fight for their dreams and to think how to overcome fears or obstacles that may arise to prevent dropping out.

Immediately after, there are some examples of phrases that can be used depending on the situation and the number of learners in the group.

<i>Only I can change my life.</i>	<i>No one can do it for me. (Carol Burnett)</i>
<i>Life is 10% what happens to you...</i>	<i>and 90% how you react to it. (Charles R. Swindoll)</i>
<i>With the new day comes...</i>	<i>new strength and new thoughts. (Eleanor Roosevelt)</i>
<i>It always seems impossible...</i>	<i>until is done. (Nelson Mandela)</i>
<i>It does not matter how slowly you go...</i>	<i>as long as you do not stop. (Confucius)</i>
<i>If you can dream it...</i>	<i>you can do it. (Walt Disney)</i>
<i>You are never too old to...</i>	<i>set another goal or to dream a new dream. (Les Brown)</i>
<i>Perseverance is failing nineteen times...</i>	<i>and succeeding the twentieth. (Julie Andrews)</i>

<i>Arriving at one goal is...</i>	<i>the starting point to another. (John Dewey)</i>
<i>There's a way to do it better...</i>	<i>- find it. (Thomas A. Edison)</i>
<i>Don't watch the clock...</i>	<i>do what it does. Keep going. (Sam Levenson)</i>
<i>Keep your eyes on the stars...</i>	<i>and your feet on the ground. (Theodore Roosevelt)</i>
<i>Why should you continue going after your dreams?</i>	<i>Because seeing the look on the faces of the people who said you couldn't... will be priceless. (Kevin Ngo)</i>
<i>There is only one thing that makes a dream impossible to achieve...</i>	<i>the fear of failure. (Paulo Coelho)</i>
<i>I attribute my success to this:</i>	<i>I never gave or took any excuse. (Florence Nightingale)</i>
<i>I am not a product of my circumstances.</i>	<i>I am a product of my decisions. (Stephen Covey)</i>

10. My secret friend

➤ Objectives:

Creating a climate of friendship and integration within the group.

➤ Required time:

Throughout the course (no more than fifteen minutes).

➤ Group size:

Any group.

➤ Place:

Classroom where the workshop takes place.

➤ Materials needed:

Small papers.

➤ Steps to follow:

1. The first or second day of the course, ask participants to write their names, jobs and a personal hobby on a small paper. Once all participants have finished, put the papers into a bag and mix them. Then, each person takes a piece of paper haphazardly, without showing it to anyone. That person is going to be his/her "secret friend".

2. Explain that during the time that we are going to work together, we must communicate with our secret friend in a way that (s)he does not know who we are. The sense of this communication is to cheer him/her up in a friendly and fraternal way, recognizing his/her contributions, giving constructive criticism, etc.

This implies that we are going to communicate with our secret friend every week at least once (or what we decide), by sending him/her a letter or a gift (what the imagination of each person suggests him/her).

To give the messages to the secret friends, they can send it with another partner of the workshop, put it in a specific place where we know that (s)he is going to find it or we can create a letterbox to put them there. No one should reveal who is his/her secret friend.

3. Last day of the workshop, secret friends will be discovered. Randomly, each partner says who believes it is his/her secret friend, and we will then see if it was correct or not.

11. Money isn't everything

➤ Objectives:

Showing that motivation is internal, but, external incentives can initiate action in humans.

➤ Required time:

20 minutes.

➤ Group size:

Small or large group.

➤ Place:

A sufficiently large room that allows participants to be seated and lift chairs.

➤ Materials needed:

Banknotes (or coins) hidden and pasted with adhesive tape under some chairs.

➤ Steps to follow:

1. The trainer stresses that motivation refers to something internal, not external, which gives the reason to do a thing. To illustrate this, ask the group: "please, raise your right hand". Wait a moment, give thanks to the group and ask them: "why did you do that?" The answer will be: "because you told us." "Because you said 'please' etc.

2. After three or four answers, tell them: "Very well. Now, can you all lift your chairs with your left hand?" It is likely that no one does so. Continue: "if I had told you that there are scattered banknotes under your chairs, could that motivate you for lifting them?" Still, almost no one will move; then say: "Let me say that there are really a few banknotes under some chairs." (Usually two or three learners will stand up and soon the rest will continue likewise).

3. Ask them some questions for their reflection: "why did I need more reasons to motivate you the second time? Did money motivate you? (Emphasize that money does not often act as a motivator). How much money would you ask for undressing? What is the only real way to motivate?" (Accept any relevant answer, but insist that the only way to get a person to do something is to make him/her wish it. There is no other way!).

4. Guide a process in which the group analyzes how they can apply what they have learned in their own personal lives.

12. Gifts

➤ Objectives:

Membership motivation.

Learning to "give" and "receive".

Encouraging reflection and the acceptance of others.

Appreciating the degree of acceptance of feedback.

➤ Required time:

Thirty minutes.

➤ Group size:

Unlimited.

➤ Place:

Normal classroom.

➤ Materials needed:

Cards and pencils.

➤ Steps to follow:

1. Tell participants that those who wish to give a symbolic gift to another person in the group, may be an idea, a power, ability or desire, write it on a card.

2. Ask participants to stand up and form a circle.

3. Inform them that "if someone would like to thank for the received gift, you can do so, but without any verbal expression".

4. The person receiving the gift will read the card and will reflect on what it says and will not make any comment.

5. Discuss the experience by asking questions like: "How did you feel? What have you noticed? How did you value that gift? What utility do you think does it give to you? Would you have liked to receive a different present? Which one? Why?"

6. Guide a process in which the group analyzes how they can apply what they have learned in their daily life, family or friends.

13. My favourite number

➤ Objectives:

Presentation and breaking the ice.

Identifying unaware personality aspects.

Grouping the participants according to their preferences.

➤ Required time:

30 minutes.

➤ Group size:

Unlimited.

➤ Place:

Normal classroom equipped in such a way that participants can work comfortably in subgroups.

➤ Materials needed:

A copy of the model cards (on next pages) for each subgroup.

➤ Steps to follow:

1. Tell the group that "the common use of numbers occurs in the field of mathematics, but in our common and everyday language we also use numbers to express different things, for example: today I am 40%".

2. Ask participants to think what his/her favourite number between one and nine is. Then, each participant says his/her favourite number and the reasons to prefer that number.

3. Form subgroups according to the number of preference and deliver to each subgroup the model card with the characteristics of the selected number. Ask them to discuss the following questions: "does your personality match with what the card says?, in which key aspects does it match?"

4. Then, as a whole group, a representative of each subgroup gives the answers to those questions.

5. A process is guided so that the group discusses how they can apply what they learned to their personal lives.

WORKSHEETS

People who like number 1 are:

- A) inborn leaders, ambitious people.
- B) active, dominant and aggressive.
- C) They pay more attention to what they do than in interpersonal relationships.
- D) This number represents leaders and winners, but also to the authoritarian.
- E) When they get angry, they are merciless and stubborn.
- F) self-centered, they always put everything related to his/her person and interests first.

People who like number 2 are:

- A) variables.
- B) sometimes a bit liars.
- C) ultra-sensitive and depressive.
- D) passive and inclined to art.
- E) They have inventive, but they are little determined when it comes to carrying out their plans.
- F) charming and intuitive.
- G) more interested in the thought than in the action.
- H) They lack of self-confidence.
- I) They get along with people who like number 1.

People who like number 3 are:

- A) disciplined, energetic and talented in what they intend to succeed.
- B) They do not complicate with little things.
- C) They like controlling everything.
- D) proud and independent, they give the impression of being superficial, but inside they hide a considerable dose of spirituality.
- E) They get on well with numbers 3, 6 and 9.

WORKSHEETS

People who prefer number **4** are:

- A) very firm, practical and they have a high resistance.
- B) They see things from the opposite side what makes them to be rebels and little materialistic.
- C) They find difficult to make friends, they even may feel alone and isolated.
- D) Their best friends are numbers 1, 2, 7 and 8.

People who like number **5** are:

- A) lively, sensual, pleasure lovers.
- B) with fast and impulsive reactions.
- C) ultrasensitive, they may even suffer from nerves. They easily recover from failures.
- D) friendly and they do not have problems to interact with other people.
- E) It's easy for them to make money.

People who prefer number **6** tend to be:

- A) balanced and peaceful.
- B) home-loving and they like family life.
- C) They are people who can be trusted.
- D) romantic rather than sexy.
- E) They feel a great love for beauty and they tend to be attractive.
- F) stubborn and courageous.

WORKSHEETS

People who prefer number **7** are:

- A) original thinkers.
- B) strongly inclined to spiritual things and not so much to material things.
- C) They tend to exercise a mysterious influence over other people, although they also show a tendency to introversion.
- D) They like travelling.
- E) related to water.

People who like number **8** are:

- A) People of deep and intense feelings.
- B) They tend to be misunderstood by others.
- C) with a somewhat strange and difficult personality.
- D) They have a strong willpower, but they tend to be cold.
- E) are associated with sadness and with mundane success.

People who prefer number **9** are:

- A) brave and active.
- B) They possess a great decision making ability.
- C) The highest qualities of courage and brotherly are in their heart.
- D) When facing challenges they tend to get away with it.
- E) prone to incidents and injuries.

14. Group communication workshop

➤ Objectives:

Analyzing the communication group (motivation) and different forms of rejection or acceptance, making a prior individual reflection.

➤ Required time:

Twenty minutes.

➤ Group size:

Unlimited.

➤ Place:

Classroom.

➤ Materials needed:

A copy of the questions for all participants or a power point with them to be projected in the classroom (computer + projector).

➤ Steps to follow:

1. The moderator delivers or projects questions and each participant must think of his/her personal answers.

-When I join a group, I feel...
-When the group starts working, I...
-When other people meet me for the first time, they...
-When I am in a new group, I only feel good if...
-When people keep silent, I...
-When one person speaks a lot, I...
-In a group I am afraid of...
-When someone attacks me, I...

-I feel wounded more easily when...
-Those who know me well think that I...
-I feel alone in a group when...
-I only trust those people who...
-People like me when...
-My great personal strength is...
-I am...
-I'm sad when...
-I feel anxious when...

2. Then, they answer and exchange information orally, all together, sharing their previous experiences in other groups.

15. Sociodrama: classes of groups

➤ Objectives:

Appreciating the sense of collaboration and working as a team.

➤ Required time:

Thirty minutes.

➤ Group size:

Unlimited.

➤ Place:

Classroom.

➤ Materials needed:

A card with the features of each subgroup.

➤ Steps to follow:

1. The facilitator explains that all human groups have different attitudes that should be studied to prevent the damage that a bad group can make them.
2. The whole group is divided into four sub-groups and they are given a card randomly with one of the following groups and features:

- A) *Closed group*: a group where they don't let anyone participate.

B) *Cyanide group*: all of them have an attitude of destructive feedback.

C) *Ordinary group*: they are united without any interest in common because each person acts as an individual, selfishly.

D) *Built-in group*: they can find collaboration and friendship between its members.

3. Each subgroup invents a sketch in which its defining features are displayed and they represent it in front of others so that they try to figure out which group they are.

4. Finally, discuss advantages and disadvantages each group has, which one they would like to be and why.

16. I know who knows what you do not know

➤ Objectives:

Giving clear and brief information about a topic.

Recognizing the importance of helping each other.

Teamwork.

➤ Required time:

Forty-five minutes.

➤ Group size:

Twenty people or more.

➤ Place:

Classroom.

➤ Materials needed:

Pens and paper.

➤ Steps to follow:

1. After choosing the topic (worked previously in class), ask adults to write questions about what they don't know about it (one question per person).
2. Form sub-groups with four people.
3. The moderator reads every question aloud and the subgroup who knows its answer, asks for it.
4. Leave some time for subgroups to study the questions and prepare their answers (they must be clear and brief).
5. Then, each subgroup gives their answers and the necessary clarifications.
6. When doubts have already been resolved, the facilitator opens a debate about what has led them to choose these questions, how they worked in their sub-group (if there has been a leader, they distributed the work or have worked collaboratively), if they believe that form of study is more efficient than studying individually and why.

17. People who we know

➤ Objectives:

Showing that knowledge is superficial.

Improving group relationships.

➤ Required time:

Thirty minutes.

➤ Group size:

Unlimited.

➤ Place:

Classroom.

➤ Materials needed:

None.

➤ Steps to follow:

1. The coordinator tells the group that as they already know each other (this dynamic must be made halfway through the course, when learners have already met each other), they are going to come into action working with what they presumably know of others.

2. Six subgroups are formed.

3. A subgroup is in the middle of the class and a person will tell something (a hobby, his/her favourite colour, animal, subject...) about the partner who is on his/her right and so on.

4. Once the presentation is finished, do the same until all the subgroups have been in front of the class group.

5. Finally, the coordinator will ask a series of questions based on the information that each subgroup has said: if they were superficial or deep data, if there were groups that knew themselves better and why, what they would have liked his/her colleagues had told about them and what they should have omitted and why.

18. Winner / loser

➤ Objectives:

Reformulating negative situations in learning experiences.

Trying to cope with the difficulties that can appear always seeing the positive side.

➤ Required time:

Fifteen minutes.

➤ Group size:

Unlimited.

➤ Place:

Classroom.

➤ Materials needed:

None.

➤ Steps to follow:

1. Learners are divided into pairs.

2. A student tells a negative thing of his/her life to his/her partner. It can be a personal memory or one related to their jobs or studies, but it has to be true.

3. Then, the same person will have to talk about the same experience, but focusing only on the positive aspects.

4. After that, his/her partner will help him/her to explore the positive side of the negative experience, trying to make him/her see aspects in which the other person had not realized.

5. Finally, pairs change roles.

6. The coordinator may ask if they had thought that, even though it is the same situation, reacting positively or negatively to it is their own choice and that any setback contributes an equal benefit if one knows how to look for it.

19. Treasure hunt

➤ Objectives:

Promoting team spirit.

Breaking the already established subgroups by encouraging work between people from other teams, departments or social circles.

➤ Required time:

More than an hour.

➤ Group size:

Unlimited.

➤ Place:

The classroom and the surrounding streets.

➤ Materials needed:

Pen, paper and a prize for learners (a sweet or trinket, for example).

➤ Steps to follow:

1. The coordinator divides the participants into small teams and gives them a list of ridiculous tasks for each team to do as a group. Among the tasks you can include taking a photo with a stranger, buying a coffee in a place that is out of class, etc.

2. They are given a fixed time limit in which they must complete all the tasks.

3. The winner is the team who completes most of the tasks in the shortest time. (If you want, you can create your own scoring system according to the difficulty of the tasks).

4. When they finish, ask how each group has worked, if they felt comfortable with their not "well known" partners, what they would have liked to change or improve in their group...

20. Truths and lies

➤ Objectives:

Breaking the ice, especially in new groups.

Preventing the formation of prejudices among peers.

Offering the most introverted people the same opportunities to share some data about themselves.

➤ Required time:

Fifteen minutes.

➤ Group size:

Five or more people.

➤ Place:

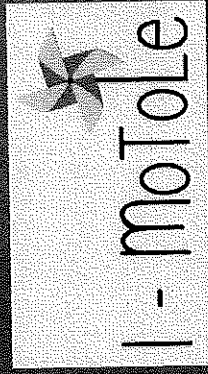
Classroom.

➤ Materials needed:

None.

➤ Steps to follow:

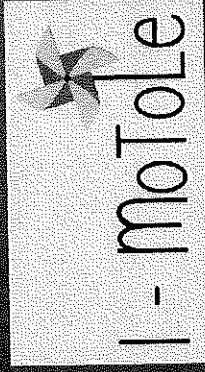
1. The coordinator asks everyone to sit in a circle looking towards the center.
2. Each person thinks of two real facts about them and a false one. The false one must be realistic, not extravagant. Eg. I love travelling, I won the Christmas lottery once and I have six children.
3. Move round the circle and ask each person to say the two real and false data in a random order, without revealing the false one.
4. When someone has shared their facts, others will have to guess which ones are true, the false one and why they believe it.
5. If no one wants to be the first one speaking, the coordinator could by saying something personal about himself/herself so that learners have the necessary confidence to say what they have thought afterwards.



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Wrap Up & Evaluation

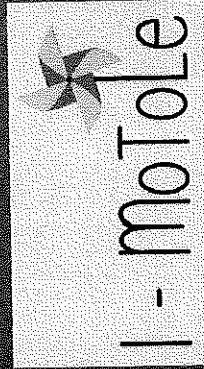


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REVIEW THE ESSENTIAL ASPECTS OF THE PRESENTATION:

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utm_campaign=share&utm_medium=copy](http://prezi.com/_qvsvbtp5jmw/?utm_campaign=share&utm_medium=copy)



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State whether you agree with the following statements on a scale from 1 (completely agree) to 5 (completely disagree)

COURSE CONTENTS AND DELIVERY

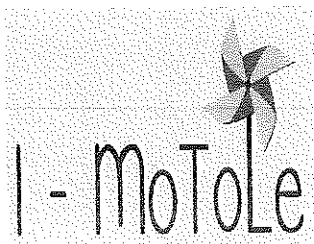
- | | | | | | |
|--|---|---|---|---|---|
| → My expectations for the course were met | 1 | 2 | 3 | 4 | 5 |
| → The training has provided strategies I can use to improve group cohesion | 1 | 2 | 3 | 4 | 5 |
| → I feel well equipped to deliver the strategies provided in this training | 1 | 2 | 3 | 4 | 5 |
| → I can transfer the knowledge provided on this course to my colleagues | 1 | 2 | 3 | 4 | 5 |
| → I found the training interesting | 1 | 2 | 3 | 4 | 5 |
| → I feel the training can improve the intrinsic motivation of my learners | 1 | 2 | 3 | 4 | 5 |

FACILITIES AND ORGANISATION

- | | | | | | |
|---|---|---|---|---|---|
| → The facilities were suitable for the course | 1 | 2 | 3 | 4 | 5 |
| • The length of the course was suitable to deliver the contents | 1 | 2 | 3 | 4 | 5 |
| → The training was well organised | 1 | 2 | 3 | 4 | 5 |

EXTRA COMMENTS Please explain the aspects that you liked or disliked most to help us improve future training

THANK YOU FOR YOUR FEEDBACK



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EVALUATION FORM

COURSE CONTENTS AND DELIVERY

My expectations for the course were met	1	2	3	4	5
The training has provided strategies I can use to improve group cohesion	1	2	3	4	5
I feel well equipped to deliver the strategies provided in this training	1	2	3	4	5
I can transfer the knowledge provided on this course to my colleagues	1	2	3	4	5
I found the training interesting	1	2	3	4	5
I feel the training can improve the intrinsic motivation of my learners	1	2	3	4	5

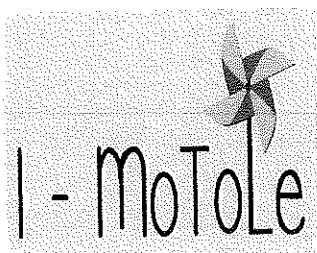
FACILITIES AND ORGANISATION

The facilities were suitable for the course	1	2	3	4	5
The length of the course was suitable to deliver the contents	1	2	3	4	5
The training was well organised	1	2	3	4	5

EXTRA COMMENTS

Please explain the aspects that you liked or disliked most to help us improve future training

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REGISTRATION LIST

IO1 PILOTING_ Success Strategies Training Activity

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