

Training Manual



The training manual has been prepared as an intellectual output of Erasmus+ adult education project “From I to We – Enhancing Social Relations by Creativity” (2021-1-EE01-KA220-ADU-000029579).

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Project description

Needs analysis:

During times of Covid-19 since March 2020 in Baltic and Nordic countries, human relationships have shifted to a period, in which face-to-face meetings and encounters have been restricted and partly even forbidden.

This strengthens individuality and isolation. Human activities, learning and development emerges and happens in activities and relationships, which are essential for resilience and individual well-being. Human beings need new skills and competences to learn and develop in the new situation, which will probably become the new normal. And professionals, who support individuals and groups in this learning process, need both theoretical concepts and practical tools to complement their professional competences. Now when the pandemic is slowly ending we still need knowledge how to combine online and face-to-face teaching/learning situation. Trainers and educators need to experience creativity, which is reflected, conceptualized and experimented in practice, to adopt and assimilate the competence of supporting learning of creativity in social relations. In this training module this kind of experience is co-created in situ, reflected and conceptualized in a joint process, and practiced in social relations in everyday life and work. Traditionally training and learning creative action methods are used in contact seminars and trainings. During the time of restricted interaction, we - trainers of these methods, skills and competencies - are forced to find new media for teaching and learning, and to develop and modify teaching methods and support of learning process to both fit in new media and forms, and to fully utilize and even exploit possibilities these offer. The idea is to find media, forms and applications which enable all aspects of creative action methods used in both online and face-to-face learning.

Target groups: The training module is targeted to adult educators.

Elements of innovation:

1. The training module is a new product, which doesn't yet exist in the target field.
2. Creative action methods connected to meta-cognitive skills of relating to others is a new topic and it opens a new perspective using creativity in social learning.

Training has 4 elements:

1. 3 seminars (2+2+1 days) in a period of 2 months: 5 days, total 40 learning hours
2. Self-study and learning reflections during training process: 3 days, total 24 hours
3. Practice between seminars consists of
 - a. reflecting and consciously exploring new ways of action in social situations in private life (5 hours)
 - b. practicing and reflecting learned contents and methods in professional practice (15 hours)
4. Learning is supported on e-learning platform, which suitability for methods, and contact and online seminars, is tested during the project.

- Module I** (2 days) online or face-to-face
Module II (2 days) online or face-to-face
Module III (1 day) online or face-to-face

Working hours: **8 training hours** (45 minutes hours)

Expected impact:

1. professionals learn to work more competently and confidently in new or demanding interaction situations with their customers and students, and thus creating new perspectives and ways of acting adequately “here and now”,
2. the training will develop their reflective, meta-cognitive skills of relating to others,
3. professionals have skills and methods to train and support development of the mega-cognitive competence in their students and customers, and thus strengthen their resilience in social situations,
4. strengthening competencies to relate to others diminishes probability of isolation and opens more options for inclusion,
5. organisations of professionals are able to organise more effectively trainings to a) support professionals in their work, and b) help students and clients to cope more successfully in their present situation and social network,
6. a learning/teaching that has a holistic approach using several senses has a more sustainable impact.

Pilot trainings

(2+2+1 days)

1. Psychodrama trainers (members of partner psychodrama institutes): international hybrid module with about 100 participants from 5 participating countries

Module I is online 3-4.09.2022 Urban Norlander and Eduardo Verdu
(co-leaders)

Module II is face-to-face

- Estonia 6.-7.10.2022 Endel Hango and Pille Isat
- Latvia 15.-16.10.2022 Jolanta Baltina and Aiga Üdre
- Finland 22.-23.10.2022 Reijo Kauppila (online)
- Sweden 22.-23.10.2022 Urban Norlander and Eduardo Verdu
- Norway 24.-25.09.2022 Eduardo Verdu and Endel Hango

Module III is online 5.11.2022 Endel Hango (co-leaders)

2. Adult educators of Raseborgs kulturinstitut (trainers Reijo Kauppila and Urban Norlander)

Module I is face-to-face 8.-9.9.2022
Module II is online 6.-7.10.2022
Module III is face-to-face 17.11.2022

3. Educators of teachers in Tallinn University (trainers Pille Isat and Jolanta Baltina)

Module I is face-to-face 30.09-1.10.2022
Module II is online 28-29.10.2022
Module III is face-to-face 23.11.2022

4. Educators of teachers of Tartu University (trainers Endel Hango and Reijo Kauppila)

Module I is face-to-face 24.-25.8.2022
Module II is online 4.-5.10.2022
Module III is face-to-face 28.10.2022

Training concept

FROM I TO WE, enhancing social relations by creativity Erasmus+ project

We humans are born in relations, grow, learn and develop in relations, get sick and healed in relations, live our lives in relations and die in relations. We are social beings.

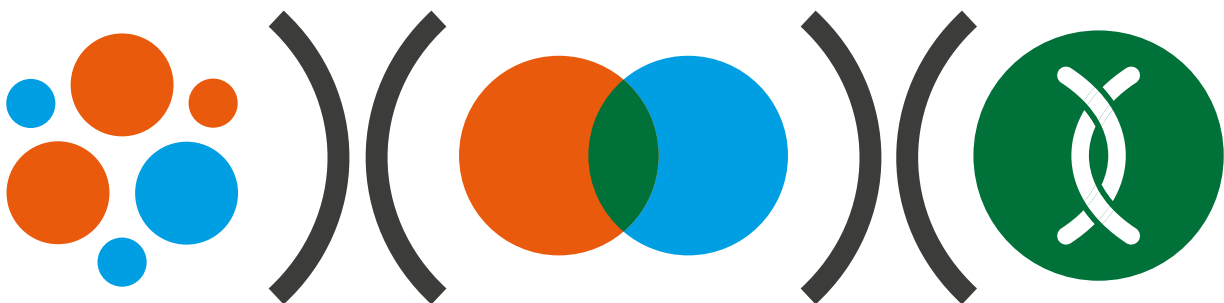
In this project, we co-create a training for adult educators to enrich their professional competences in leading and using learning groups as resources of learning. For this we use Morenian creative action methods, which are based on psycho- and sociodrama and sociometry.

The principle idea is that the learning of individuals can be significantly enriched, strengthened and reinforced in social relations, when the relationships in the group are safe, open and diverse enough. Peers in a learning group can become co-learning agents. Teachers can be resources, mentors and facilitators of learning for both individuals and the whole group.

Learning refers to doing something in a different way or something new in an appropriate way. This requires that the relations between group members are such that the insecurity and not-knowing state of mind are accepted and supported by the whole group. This enables the shared readiness for co-creation, forming something new together.

Adult learning is based on experiences. Some experiences are past, or happen in the future. Some experiences are here-and-now. Impactful teaching and learning can activate all experiences to happen here-and-now as learning material, because then we can use not only cognitive part of the experience, but also movement, emotions, and social relations for strengthening and diversifying learning.

In I2W-training programme, we create a holistic learning and teaching model. We combine the theory and methods of psychodrama and sociometry, which emphasise social relations, and holistic experience in learning, to experiential learning of adults, especially Kolbian model for adult learning. Thus individual learning is expanded to the level of the whole group by group formation and group leading.



The impacts of I2W-training programme has been researched, and it is impactful! One of the major concerns of participants in the pilot trainings was, how to use the activating methods in such a way, that they support positive learning. Our holistic learning and teaching model makes all kinds of experiences alive here-and-now. This concern of adult educators is justified. You need to know from which perspectives and how strongly to activate experiences for optimal level of learning in groups.

Impactful methods for onsite and online working are presented in this manual. By following the instructions and understanding the theory, the risks of using experiences as learning resources are minimised.

For further information about the training, please, contact the psychodrama training institutes in Baltic and Nordic countries, which participated in the co-creation of the I2W-programme.

DAY 1

Learning outcome

Knowledge:

- understands the philosophy and principles of sociometry and learning
- knows essentials of learning environment
- knows importance of both individual and group goals for learning

Skills:

- can activate and support inner-group relations which activate and support tele and encounter
- can produce essentials for learning environments
- can use 2-3 specific actions and tools adequately for experiential learning and group formation
- can support goal setting for learning both for individuals and the group
- can support responsibility for learning both for individuals and the group

Attitudes:

- is interested in goal setting
- has positive attitude for supporting learning on the group level

PROGRAM

BUILDING THE LEARNING GROUP – philosophy and practice

- A. Introduction
- B. Contract
- C. Getting to know each other and building the group
- D. Philosophy and principles of sociometry: tele and encounter
- E. Adult learning and creative action methods
- F. Learning environments
- G. Goal setting

A: INTRODUCTION

15 min

Welcome, introduction of trainers and the project, goals of the project, project structure

B: CONTRACT

15 min

Goal of the training, vows of confidentiality, presence (including schedule and devices), responsibility (including homework)

Online:

- Cameras are on all the time
- Mute microphones unless you speak or you're sure there is no background noise

C: GETTING TO KNOW EACH OTHER AND BUILDING THE GROUP

60 min

Option I

Exercise:

1. Introduction circle – name + where are you from?
2. Sociometric choice – whom in this group do you know the longest?
3. Pairs: introduce yourself (from a different role)
4. Pairs: introduce yourself (from the role of an object)
5. Groups of 4: Why are you here? Find something you have in common

Option II

Exercise:

1. Divide the large group into groups of 5 (each from a different institute) and present yourself.
2. Come back to large group and form new groups with same instruction but this time choose an object that can tell something about you.
3. Come back to large group and form new groups and this time present yourself as somebody you are not (e.g. a colleague).
4. Come back to large group and form new groups with the questions: Why are you here? Find something you have in common and make a sculpture you can present in the large group.
5. Come back to large group and present the statues. The other groups can comment on what they see.

COFFEE BRAKE

D: PHILOSOPHY AND PRINCIPLES OF SOCIOMETRY: TELE AND ENCOUNTER

60 min

Exercise:

1. Spectrogram: How much do you use action methods today as a group leader
2. Step in sociometry: what do you need to feel safe?
3. Sociometric choices not revealed to the group.
(Or maybe safe enough criteria: length of the hair; and reveal it)

Lecture on philosophy and principles of sociometry (theory)

- Action theory
- Role theory
- Spontaneity-creativity theory
- Sociometry
- Developmental theory

KOLB

Exercise in pairs: I see/hear, then i think and that makes me sense/feel

This exercise is about presence in the here and now. We try to put ourselves in the others situation and we try to understand how i am affected when encountering others. (This is something that is basic for empathy) We need to take care of ourselves. Our presence is their best medicine.

This exercise is about getting to know about that we experience everything in our surroundings, we create meaning of it (have thoughts about it) and that it affects us. At the same time, we do not have control over the others process. Therefore, you are not supposed to answer and follow up the others “wrong” interpretation», just receive it and regulate yourself before you share.

Go in pairs and sit in front of each other. Choose who will be A and B. Keep eye contact. A start by saying what they see/hear, thinks and how it makes them feel or sense. B just receives what A is saying without interpreting nor answering. Then B goes on with what they see/hear, thinks and what that makes they feel or sense.

Sharing in groups of 6 people and come back to large group and let’s hear from the groups a few reflections.

Lecture on tele and encounter (theory)

LUNCH

E: ADULT LEARNING AND CREATIVE ACTION METHODS

90 min

Lecture on learning with creative action methods in a group (theory) with action

COFFEE BREAK

F: LEARNING ENVIRONMENTS

45 min

Exercise:

- Breathe and remember a meaningful learning experience
- Groups of 5: share it + present a scene or sculpture

Lecture on the theory of learning environments (theory)

Share your thoughts in pairs

1. What in the context affects your learning in this pilot training?
2. What kind of learning environments do you have “at home” and how can you affect it?
3. Think of your critical situations as teacher / group leader

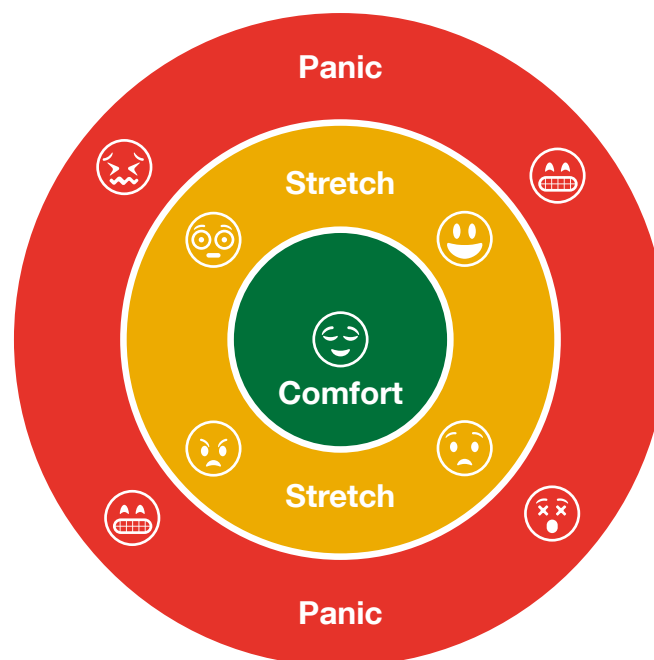
G: GOAL SETTING

45 min

Be aware of that this exercise can be done earlier or later depending on the group process and its adequacy.

Exercise: personal goal setting

Make two lists one of Hopes and one of risks/fears Use the floor if you meet IRL or a white board. If you meet online use Miro or whiteboard in zoom. Divide the objects on the list and place them into comfort zone, stretch and panic (This is a variant of the windows of tolerance. Or rather could be related to it) (It can also be related to **Vygotskij** zone of proximal development)



Reflect on what you have created in groups of 2- 4 persons

MATERIALS

Philosophy and principles of sociometry

Throughout the manual we will talk of and refer to the group. Moreno's understanding of the group is one of the most important elements in what the methodology in this manual is built upon. Morenos idea is that we become co-creators and learning agents for each other through the idea of the surplus value of the individual members coming together and forming the group. The mathematics changes here from the scientific understanding, $1+1=2$, to Morenos understanding; $1+1=3$. This means; Person A and person B comes with their individual skills and abilities of understanding the teachings. These skills and abilities will to some extent always differ from person to person. The surplus value, the "3", is when we merge our skills and abilities and get a new and bigger understanding than only A's and B's beside each other. In a spontaneous group, through coming together and learn to see the different members perspectives, we can co-create and broaden our perception, understanding and abilities to put learning into action. A group is always the sum of all participants + one. One being the surplus value of the coming together.

The following contents are referred from Giacomucci, S. (2021). Social work, Sociometry, and Psychodrama in Counselling, Coaching and Education (https://link.springer.com/chapter/10.1007/978-981-33-6342-7_4)

Philosophical Underpinnings of Moreno's Work

While some modern psychotherapists are aware of the contributions of technique from J. L. Moreno (see Fig. 4.1), most are unaware that psychodrama is a comprehensive system of theory, philosophy, and technique.

My philosophy has been misunderstood. It has been disregarded in many religious and scientific circles. This has not hindered me from continuing to develop techniques whereby my vision of what the world could be is established in fact. It is curious that these techniques—sociometry, psychodrama, group therapy – created to implement an underlying philosophy of life have been almost universally accepted while the underlying philosophy has been relegated to the dark corners of library shelves or entirely pushed aside. (Moreno, 2019, p. 175)

Some suggest psychodrama is one of the most complex psychotherapy systems (von Ameln & Becker-Ebel, 2020). Psychodrama is built upon multiple theories including action theory , role theory , and spontaneity–creativity theory . While psychodrama does come equipped with its own theoretical basis, because it is highly process-driven involving numerous clinical techniques, it can be adapted to contain the theoretical content of any other theoretical system.

Psychodramatists have integrated psychodrama with many other modalities or theoretical systems including: cognitive behavioural therapy (Hammond, 2007; Treadwell, Dartnell, Travaglini, Staats, & Deviney, 2016; Treadwell, 2020), Freudian psychoanalysis (Brown, 2007; Cortes, 2016), Jungian psychology (Gasseau & Scategni, 2007), object relations theory (Holmes, 2015), positive psychology (Tomasulo, 2011), 12-step and addiction frameworks (Dayton, 2005; Giacomucci, 2017, 2020a; Giacomucci, Gera, Briggs, & Bass, 2018; Miller, 2007), trauma therapy (Dayton, 2005, 2015; Giacomucci & Marquit, 2020; Hudgins, 2017; Hudgins & Toscani, 2013; Kellermann & Hudgins, 2000), attachment theory (Baim, 2007),

drama therapy (Casson, 2007; Landy, 2017), family systems therapy (Anderson & Carnabucci, 2011; Chimera, 2007; Gershoni, 2003), EMDR therapy (Bradshaw- Tauvon, 2007), music therapy (Moreno, 1999), and art therapy (Peterson, 2003). In the same way, foundational social work theories can be integrated with psychodrama practice. Bitel (2000) writes, “Social group work is an arena for boundless creativity. In viewing the group work setting as a stage for the creation of countless stories, dramas, struggles, and resolutions, the social group worker becomes an artist in her own medium” (p. 79). This section outlines the core of Morenean philosophy which is essential understanding prior to engaging with his methods of sociometry and psychodrama. Moreno had mixed feelings about his methods being adapted into the mainstream culture, while his philosophy was neglected. Zerka Moreno writes in 1969:

Substitute theories are false and misleading as they abrogate or abort the complete execution of the methods. Moreno's position was therefore "take my ideas, my concepts, but do not separate them from their parent, the philosophy; do not split my children in half, like a Solomonic judgment, love them in toto, support and respect the entire structure upon which they rest." (p. 5)

Human Nature, Cosmic Man, and the Godhead

Moreno's philosophy is essentially an existentialist understanding of human nature and human's place within the cosmos. Moreno was strongly influenced by Einstein's inclusion of God consciousness into his mathematical and scientific understandings of the world. Morenean philosophy argues that humans are not only biological, psychological, and social creatures, but also cosmic creatures. Moreno's conceptualizations of forces that influence humans go beyond psychodynamics and sociodynamics to include cosmodynamics (von Ameln & Becker-Ebel, 2020). He declared “every man is a genius”—there are only geniuses (Moreno, 2019, p. 12). Moreno's newly published Autobiography of a Genius title may sound egotistic and grandiose; however, his intent is to elevate everyone to experiencing themselves and everyone around them as a genius.

In declaring the essential nature of the genius , Jacob Levy Moreno declares that you are a genius – that all humans are genius. He calls upon all human beings to recognize their creative genius and co-create a better world. This call to action comes at a pivotal time in the history of our world: will we survive? (Schreiber, Kelley, & Giacomucci, 2019, pp. 9–10)

Moreno's attempts to empower human's sense of self did not start with the exclamation that everyone is a genius . He began with the even bolder statement the Godhead is within each person. His early work prior to immigrating to the United States as essentially spiritually and existentially oriented. He was deeply influenced by world religions, saints, Jesus, the Buddha, his family's Jewish heritage, and his mother's spirituality. His idea of a healer was closely related to Jesus, a traveling mystic who goes to meet the people where they are, rather than a doctor psychoanalyzing a patient on a couch. In *Who Shall Survive?* he writes:

I did not think that a great healer and therapist would look and act the way Wagner or Freud did. I visualized the healer as a spontaneous-creative protagonist in the midst of the group. My concept of the physician as a healer, and that of theirs were very far apart. To my mind, persons like Jesus, Buddha, Socrates, and Ghandi were doctors and healers; for Freud they were probably patients. (1953, p. xxvii)

In studying the evolution of the concept of God, he provided a new evolution of understanding the Godhead. He highlights that the Old Testament concept of God was a distant and invisible deity (“He-God”), and that the New Testament God was human, loving and present (“Thou-God”). He declared the only natural evolution of the God idea to be an understanding of humans as God (“I-God”) (Moreno, 1921, 2019). His early work culminated with a 1921 publication titled *The Words of the Father*, which outlined his spiritual views. Moreno attempted to put these views into action by treating everyone as if they were God and possessed the same divinity and capacity for creativity. While some may be deterred by his spiritual views, essentially, he elevated the dignity and worth of each human being to the forefront of his philosophical system and approach to societal problems.

In addition to seeing every human as God, Moreno also wrote of a Godhead, the ultimate creator. He writes that his fascination with God began in his childhood – leading to what he described as his first psychodrama at age 4 when he and his friends began to enact a heavenly scene with Moreno in the role of God. Later as a young adult, Moreno could be found encouraging other children in the parks of Vienna to role-play as God through impromptu play and drama. Moreno repeatedly suggests to his readers that his sociometric and psychodramatic systems cannot be fully understood without first understanding his spiritual views. “I had envisioned the Godhead as the Protagonist of the Universe and made the first sociogram, the sociogram of the Godhead.” (Moreno, 2019, p. 174).

I tried the sociometric system first on the cosmos. God was a super sociometrist. The genesis of sociometry was the metric universe of God’s creation, the science of “theometry”. What I know of sociometry I learned first from my speculations and experiments on a religious and axiological plane. (Moreno, 2019, p. 28)

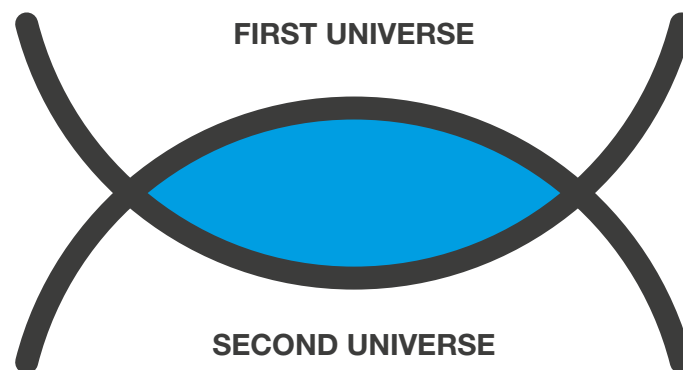
In these quotes from his autobiography, we can see the influence of his spirituality on the development of his thinking about sociometry and society. He goes on to say that in addition to sociometry, “the genesis of psychodrama was closely related to the genesis of the Godhead” (Moreno, 2019, p. 25). The impact of his philosophy of human nature and the universe is inseparable from the methods of sociometry and psychodrama. Zerka Moreno, in her memoir *To Dream Again*, echoes J. L.’s philosophical view when stating, “our instruments are basically spiritual and existential, pointing to and supporting the value of the human spirit” (2012, p. 515). She goes on to indicate that “we are more than biological, economical, sociological, or psychological creatures, that we are first of all cosmic beings” (2012, p. 40). And “instead of looking at mankind as a fallen being, everyone is a potential genius and like the Supreme Being, co-responsible for all of mankind” (Moreno, 2012, p. 295).

The conceptualization of all people as Gods or geniuses requires a stance that all people are co-responsible and capable of contributing to the enhancement of the world. Moreno thought of humans as auxiliary egos for God and his work in the cosmos – “there is so much misery and suffering in the world, even God seems unable to heal it all alone, so we must share responsibility.” (Moreno, 1989, p. 6) Moreno, in the final section of his autobiography describes the cosmic man as:

A man who is warmed up to himself - to act in accordance with his own moods or designs, unwilling to act by any other law beside his inner voice. He is an individual who is close to all beings, not really apart from them but with them and within them, involved with all men, animals and plants. He believes himself to be a part of the universe and not a member of a family or clan. Everyone is a brother or partner to him, - he does not make any distinction between rich or poor, black or white, man or woman. Everyone is his friend and he wants to help everybody. (2019, p. 339)

The Encounter Symbol and Autonomous Healing Centre

Moreno described the presence of a first universe “which contains all beings and in which all events are sacred” (Moreno, 2019, p. 27) as opposed to the second universe of form, space, and time. It is at the encounter of these two universes that the human being exists (see Fig. 4.2). His philosophy suggests that there is “primordial nature which is immortal and returns afresh with every generation,” (Moreno, 2019, p. 27) that the spirit or soul of an infant emerges from the first universe into the second universe through the birth experience. He describes the first few years of an infant’s life as existing within the matrix of identity where no sense of self is realized and the infant is one with all (Moreno, 1953). Through the course of socialization and psychosocial development, humans become more integrated within the second universe while experiencing glimpses of the first universe or cosmic reality. Moreno envisioned the surplus reality of psychodrama as an avenue for accessing and living within the first universe and that upon death one returns to this first universe (Moreno, 2012).



The encounter model

In Morenean philosophy, this component of human nature is called the autonomous healing centre. The Morenos described the activation of one’s autonomous healing centre as a process that happens quietly within the body, deep within the self, and that it is initiated through action not mere words (Moreno, 2012). Zerka later states explicitly that the intention of all forms of therapy should be to help the client tap into their autonomous healing centre and find their own path (2012).

Just as each individual is seen as containing an autonomous healing centre, the Godhead within, Moreno

also believed every group, community, and even society itself to have an autonomous healing centre within and the capacity to heal itself if accessed. All of Moreno's group methods and instruments are mutual aid processes focused on cultivating the power of group members healing and helping each other—or in other words, the group accessing its autonomous healing centre which exists within the interpersonal sociometry and collective consciousness of the group (Giacomucci, 2019).

How would our work look if we treated each human as God with the capacity to heal themselves and each group as already possessing everything it needs to self-heal?

The role demand and expectation that this belief puts on others empower them to access their spontaneity and creativity to heal themselves and resolve their own problems. This is essentially the role of the social worker and the role of the psychodramatist.

Spontaneity-Creativity Theory

J. L. Moreno's spontaneity-creativity theory is the theory of change within Morenean philosophy and psychodrama as a therapeutic approach. Prior to his medical training, Moreno studied theology and philosophy with the intent of developing a religion (see the Religion of Encounter in Nolte, 2014) and was described by many as a mystic. In defining his concept of the Godhead, he described its most defining quality as the function as creator – its creativity. Thus, he believed that the ability to create something new – art, music, an idea, a new response, a child – was inherently godlike (Moreno, 1921, 2019). At the same time, Moreno suggested that as a culture we overemphasized the products of creation without giving attention to the process of the creative act itself. He believed both spontaneity and creativity to be foremost spiritual qualities and emphasized the 'godlikeness' of all humans (Moreno, 2019). He writes that "spontaneity is the constant companion of creativity. It is the existential factor 'intervening' for creative processes to be released" (1956, p. 103). For Moreno, the twin principles of spontaneity-creativity are the ultimate force underpinning all human progress and all human activity (Nolte, 2014). He defined spontaneity as the ability to "respond with some degree of adequacy to a new situation or with some degree of novelty to an old situation" (Moreno, 1964, p xii).

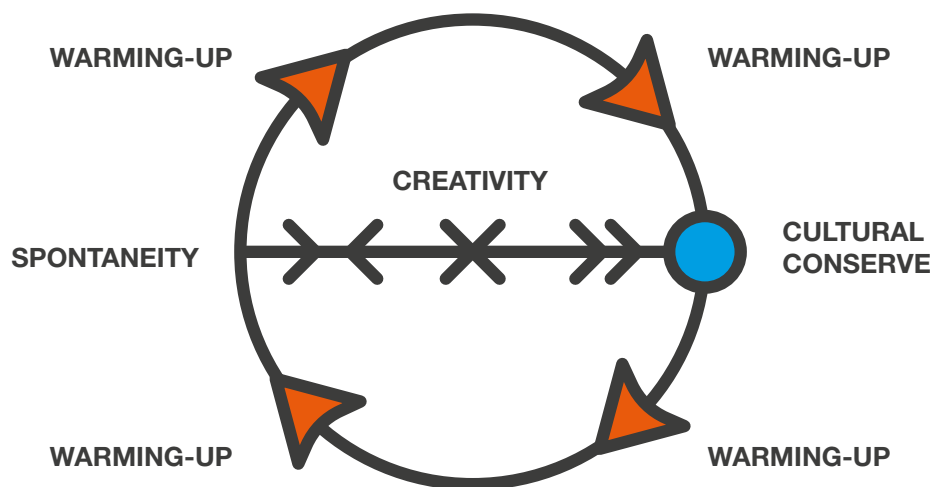
He also identified "forms of pathological spontaneity that distort perceptions, dissociate the enactment of roles, and interfere with their integration on the various 4.4 Spontaneity–Creativity Theory 61 levels of living" (Moreno, 1964, p. xii); one might think of pathological spontaneity as a novel response without adequacy (Dayton, 2005). He believed that emotional or psychological problems were either related to a lack of healthy spontaneity or some type of pathological spontaneity. Furthermore, he observed that anxiety and spontaneity are inversely proportional in that as one increases, the other decreases – "Anxiety sets in because there is spontaneity missing, not because 'there is anxiety', and spontaneity dwindles because anxiety rises" (1953, p. 337). This observation was later confirmed through quantitative research on panic disorder and spontaneity (Tarashoeva, Marinova-Djambazova, & Kojuharov, 2017).

Interestingly, Daniel Siegel's definition of health and wellness seems to reflect Moreno's spontaneity theory decades later. Siegel suggests that all mental illness and social dysfunction are a result of too much chaos or too much rigidity—and that a state of health exists at the balance between these two extremes (Siegel, 2010). In Morenean philosophy, chaos is a function of pathological spontaneity, and rigidity is a function of the lack of spontaneity. Moreno argues that spontaneity is essentially an indicator of health and the ability to respond with competence.

J. L. Moreno described the warming up process as essential for the generation of spontaneity – “spontaneity is generated in action whenever an organism is found in the process of warming-up” (1956, p. 110). While spontaneity is associated with the readiness of the creative act, creativity is associated with the act itself. The created product, after the moment it is produced, is no longer spontaneous; this is referred to as a cultural conserve. J. L. Moreno developed a visual chart, the Canon of Creativity (1953) to visualize the creative process and depict his theory of spontaneity-creativity (see Fig. 4.3). It is through this process that all intrapsychic, interpersonal, and social change takes place.

The Moment, the Situation, and the Here-and-Now

Moreno emphasized the here-and-now and the sacredness of the moment. Action, spontaneity, and creativity are only accessible in the here-and-now. The present moment has a different type of quality and is the bridge between the past and the future. Moreno’s philosophy considers the past as “memory-in-the-moment of past experiences” and the future as “here and now anticipation-in-the-moment of what might be eventually experienced” (Nolte, 2020, p. 131). The present is a transition between past and future. When spontaneity and creativity are accessed in the present, new dynamic meaning is created which transforms the present into a moment (Moreno & Moreno, 1969). In psychodrama, the protagonist puts a scene into action in the here-and-now as if it was currently happening. The protagonist’s subjective truth is honoured and enacted on the psychodrama stage. Zerka Moreno notes that the concretization of an old event in the here-and-now of psychodrama allows one to find a new truth from an old event (1994).



Canon of creativity, depicting the warming up process and the relationship between spontaneity, creativity, and the cultural conserve

Moreno’s existential philosophy positions each moment and each situation as an opportunity for change through spontaneity and creative action. In this way, each human is an initiator, a creator, and an active agent in the world rather than a victim of predeterminism. Psychodrama provides one with the opportunity to revisit moments of the past and enact another possibility; or to fast forward time in the here-and-now to experience a moment yet to come. Psychodrama allows one to become unchained from their reality and experience the freedom of creating a new drama through surplus reality (Moreno, 1946).

At first sight it looks as if the psychodramatic function and the reality function would exclude one another. This is in fact only an outward appearance, the stage is not a stage in a theatrical sense, it is a social platform, the actors are not actors but actual people and they do not “act” but present their own selves. (Moreno, 1943, p. 333)

Human beings are fundamentally meaning makers—psychodrama is used to explore, deconstruct, and construct meaning through the creative process in action (Oudijk, 2007). Moreno operated from a postmodern framework as evidenced by psychodrama’s emphasis on the perspective of the protagonist (Blatner, 2000). In enacting a psychodrama scene, the protagonist portrays the scene, the roles, and the action from their perspective—Moreno even held to this principle when working with psychotic and schizophrenic patients providing them with a space to literally act out their fantasies and realities. He emphasized the importance of meeting the client where they were at and in the here-and-now.

Action Theory

J.L. Moreno believed that we were all improvising actors in the play of life that each human was an auxiliary ego for one another (Moreno, 2013). He integrated aspects of theatre to create psychodrama, believing that “what was learned in action, must be unlearned in action” (Dayton, 2005, p. xxvii). The very term psychodrama means “Psyche in action” (Carnabucci, 2014). He believed in the power of action to create change and challenged Freud’s “talking cure”. In encountering Freud at the University of Vienna, J. L. Moreno exclaimed:

Dr. Freud, I start where you leave off. You meet people in the artificial setting of your office. I meet them on the street and in their homes, in their natural surroundings. You analyzed their dreams; I try to give them courage to dream again. (J. L. Moreno, Z. T. Moreno, & J. D. Moreno, 1964, pp. 16–17).

Psychodrama is one of the first body-oriented forms of psychotherapy, moving beyond just words and narrative (Carnabucci & Ciotola, 2013). J. L. Moreno’s action theory rests on the idea that talking alone severely limits the client–therapists’ ability to explore an issue or produce change. “However important verbal behaviour is, the act is prior to the word and ‘includes’ it” (Moreno, 1955, p. 17). Zerka Moreno later states that “even when interpretation is given, action is primary. There can be no interpretation without previous action” (1965, p. 77).

Neuroscience research has demonstrated that we are “beings of action and the stories of our lives are literally written on our neural systems” (Dayton, 2005, p. 55). It has been declared by the neuroscientists that experience changes the brain and has the corrective potential to reverse the impact of previous adverse experiences (Cozolino, 2014; Siegel, 2012). The surplus reality of psychodrama offers possibilities for corrective emotional experiences that would have been otherwise impossible (Giacomucci, 2018c; Giacomucci & Stone, 2019).

Action theory is complimentary with experiential learning theories which have become embedded within social work education. Experiential education proposes an embodied learning experience where the teaching content is interfaced with in action rather than simply talked about. Moreno was inspired by John Dewey, the father of experiential education, and even proposed his own Spontaneity Theory of Learning (1949) which emphasized spontaneity training in education rather than memorizing facts or information.

Moreno's action-based education ideas reflect those of Freire (2013), as well as Kolb & Kolb who describe the approach as "an integrative approach to learning that balances feeling, thinking, acting and reflecting" (Kolb & Kolb, 2005, p. 200). Socialwork education describes its signature pedagogy as the field placement experience which is essentially an experiential learning structure emphasizing role training (Giacomucci, 2019).

Role Theory

Moreno's theory of personality is based on role theory (Telias, 2018). The term role does not originate from sociology, psychology, or psychiatry, but instead comes from the theatre. In ancient Greek and Roman drama productions, an actor's character or lines would often be written on "rolls" and memorized. J. L. Moreno claims that role theory transcended the limitations of psychoanalysis and behaviourism with a systematic exploration of social phenomenon, thus serving as a major bridge between psychiatry and the social sciences (1961). The concept of the role integrates cognitive, affective, and behavioural states for simple categorization (Buchanan, 1984) while demystifying psychiatric labels and connecting them with the client's experience of self (Hudgins, 2002).

J. L. Moreno viewed each human being as a role-player (Fox, 1987). He states that the self, or the personality, is composed of all the roles that one plays in their life – "roles do not emerge from the self, but the self emerges from roles" (1953, p. 76). He outlines three categories of roles – somatic, psychodramatic, and social roles. Somatic roles develop first, in the preverbal stages of life, and represent physical or bodily aspects of the self – including eater, breather, sleeper, crawler, etc. Later, psychodramatic and social roles develop – but all three types of roles are intimately connected. Psychodramatic roles, or roles played out in the psyche, represent the internal dimensions of the self – the thinker, feeler, fantasizer, dreamer, etc. And, finally social roles, which are embedded within a cultural context, are the roles that we hold in relationship to others and society, such as father, sister, teacher, and student. (Moreno, 1934). Moreno writes that the collection of all of one's somatic or physiological roles equals their somatic or physiological self. Similarly, the cluster of all of one's psychodramatic roles and social roles represent their psychodramatic self and social self. These three clusters of roles allow an individual to fully experience their body, psyche, and society (Moreno, 1972).

Operational and contact links must gradually develop between the social, the psychological, the physiological role clusters in order that we can identify and experience after their unification, that which we call the "me" or the "I"... Body, psyche, and society are then the intermediary parts of the entire self. (Moreno, 1972, p. III–IV)

In this way, Moreno's role theory is inherently a biopsychosocial-spiritual conceptualization of self which fits nicely within the social work philosophy framing an individual within a larger social context. Furthermore, he outlines three stages of role-development, beginning with role taking or role training. In this phase, an individual is learning a new role and the process of stepping into the role including working through any ambivalence about the role and connecting with role models. Once a culturally conserved role is learned, it is role-played. During the role-playing stage of development, an individual starts to naturally bring parts of themselves to the role. The final stage of development is that of role creation, which describes the process of transforming the once learned role into a new, unique role (Dayton, 2005).

This process of role creation or role transformation often bring one back to the role-taking stage as they learn to hold the newly created role. Role theory proposes that an individual with a wide role repertoire, or the ability to adequately transition to diverse roles based on the situational context (spontaneity) will demonstrate healthy personality and social functioning (Fox, 1987). Role theory provides a non-pathologizing alternative to traditional theories of personality and psychopathology. For example, J. L. Moreno conceptualized regression as a type of role-playing:

In a paranoiac behaviour, the repertory of roles is reduced to distorted acting in a single role. The deviate is unable to carry out a role in situ. He either overplays or underplays the part; inadequate perception is combined with distorted enactment. Histrionic neurosis of actors is due to the intervention of role fragments "alien" to the role personality of the actor. (1961, p. 521)

This passage points to his understanding of roles as being in ascendance or descendance based on how much, or how little, one has developed the role and how accessible the role is to the ego. "The ego must have roles in which to operate" (Hale, 1981, p. 8).

As role-players, we do not exist in social isolation—instead, each of our roles develops and exists in relationship with others. Roles are linked to counter-roles demonstrating the phenomenon of role reciprocity. "There are no parents without children, no teachers without students, no therapists without clients, no slaves without masters, etc. In other words, we are all inter-actors with one another" (Moreno, 2013, p. 38). Role reciprocity emphasizes the person-in-environment perspective by conceptualizing roles, or aspects of self, as inherently in relation to others.

Developmental Theory

Moreno's philosophy includes its own unique developmental theory and stages of development which reflect and guide the interventions used in a psychodrama enactment. The developmental theory is intricately linked to Morenean philosophy of human nature and the cosmic man—this link is explicit in article 27 of the Quintessential Zerka titled The Eight Stages of Cosmic Being in Terms of Capacity and Need to Double and Role Reverse (2006). As noted previously, Moreno suggested that an infant is given birth into this world from the first universe and exists in a state of undifferentiated identity. In the first few weeks after birth, infants live within the matrix of identity during which they experience themselves as one with not only their mothers, but all objects and their surroundings (1952). Through appropriate doubling, mirroring, and role reversal, the child develops a sense of self and a sense of others.

Doubling is the first stage of J. L. Moreno's psychodramatic development theory. Zerka Moreno (2006) indicates that doubling is essential to healthy attachment in that the caregivers put words to what is unspoken and unlabelled for the non-verbal infant (as cited in Hudgins & Toscani, 2013). In this developmental stage, doubling creates a holding environment for the infant (or client) to feel seen and understood from the inside out (Dayton, 2005). This stage of development is characterized by the significance of attachment between infant and caregiver(s) and sets the framework for the infant's ability to self-regulate in the future (Cozolino, 2014). Dayton outlines the importance of attachment from J. L. Moreno's developmental theory in the following passage:

If the parent is an attuned 'double' for the child's experience, the child feels a sense of place and belonging. If, on the other hand, she leaves the infant to a world without doubling, the child may feel that he is incomprehensible to others and a sort of fissure may occur within the self due to feeling misunderstood or out of sync with his external representations of self since, from a child's point of view, parents and some siblings are part of his own self. (2005, p. 161)

In this first developmental stage, doubling is essential for the healthy formation of identity. If the mother's attempts to double and meet the needs of the infant are inaccurate, the infant will surely let her know through non-verbal communication. In a similar way, the protagonist will correct inaccurate doubling statements from other group members—thus strengthening their ego identity. The double intervention, or role, in a psychodrama helps with the exploration of the inner reality of the protagonist and serves as a bridge between the director and protagonist (Hudgins & Toscani, 2013; Moreno, 2006). Developmentally speaking, the mirror stage is when the child begins to recognize himself as a separate individual (Moreno, 1952). This stage, which starts around nine months of age, includes the infant's capacity for "joint attention" and "secondary intersubjectivity" (Dayton, 2005). The infant is now able to shift attention between person and object by aligning their visual attention with their caregiver's, thus beginning to develop awareness of a shared, but separate experience (Hobson, 1989; Trevarthen, 1998). This is, as Dayton states: "the dawning of an awareness of self as differentiated from the world outside the self" (2005, p. 163).

Moreno's developmental theory outlines role reversal as the third phase. One does not have the ability to reverse roles until they have first established a basic sense of self. An infant in a previous stage of development, before about the age of two or three, will not have this capacity, though most adults do (Moreno, et al., 1955). J. L., Zerka, and Jonathan Moreno published an article about the use of role reversal to aid in raising a child and emphasizing its therapeutic potential. Role reversal resembles the process of separation and individualization outlined by Mahler, Pine, and Bergman (1975). This stage of development represents a true sense of separateness and the ability to empathize with others. It is a state of intersubjectivity, being in relationship with dual awareness of one's self and the other within a dynamic relationship (Dayton, 2005). "In role reversal the sense of self is intact enough so that we can temporarily leave it, stand in the shoes of another, and return safely home" (Dayton, 2005, p. 439).

Through psychologically role reversing with others, the child develops a greater responsibility for their actions, for their self, and enhances their capacity for empathy with others in the social world. As the child progresses into adulthood, the parent continues to double and role reverse with them to achieve separation and independence. The adult child then becomes an auxiliary for the aging parent who is declining in health and preparing to re-enter the cosmos (Moreno, 2006). Now, the caregiver roles have reversed, and the adult child is doubling and role reversing the parent as they live out their final years in the second universe and fully transition back into the first universe.

Tele and encounter

Moreno's Interpersonal Theory and the Encounter

*A meeting of two: eye to eye, face to face
And when you are near
I will tear your eyes out
and place them instead of mine
and you will tear my eyes out
and place them instead of yours
then I will look at you with your eyes
and you will look at me with mine.
(Moreno, 1914).*

This quote from Moreno's 1914 poem, *An Invitation to an Encounter*, conveys the basis of his interpersonal theory, his psychodramatic theory, and his existential philosophy. He writes that the concept of "encounter" (Begegnung) does not translate well from German into English. That, in English, it loses its depth and becomes sterile, a vague interpersonal relationship. His intended meaning is of a much more meaningful encounter.

*It means that two or more persons meet, but not only to face one another, but to live and experience each other, as actors each in his own right, not like a "professional" meeting (a case-worker or a physician or a participant observer and their subjects), but a meeting of two people. In a meeting the two persons are there in space, with all their strengths and all their weaknesses, two human actors seething with spontaneity..."
(Moreno, 1943, p. 310).*

Moreno describes this poem as the simplest definition of interpersonal relations (1955). He writes that only through authentic meeting of others do natural groupings and actual societies emerge (1946). Through a genuine encounter, both individuals are changed and impacted by the other. Nolte describes an encounter as "two active individuals who live and experienced each other" (2014, p. 19). Each participant in the encounter comes to a deeper realization of self through total reciprocity with the other while intuitively reversing roles in full spontaneity and autonomy in the here-and-now (Moreno, 1960). He goes on to write that "encounter is also the real basis of the therapeutic process" (1960, p. 16). It is through this lens that Moreno's sociometric and psychodramatic theories developed.

Moreno's interpersonal theory and Martin Buber's I and Thou concept (Buber, 1923), published 9 years later, have much in common. Interestingly, Moreno and Martin Buber worked together on the editorial team of a literary journal called *Daimon* in Vienna and clearly had a significant influence on each other's thinking (Moreno, 2019). Moreno's work influenced many others, and because he published his work anonymously for nine years, his name has become distant from many of his creations. Regardless, few would argue against the statement that "Moreno was a pioneer in the exploration of human connection" (Hale, 2009, p. 356).

Tele

“We could observe that some individuals have for each other a certain sensitivity as if they were chained together by a common soul. When they warm-up to a state, they ‘click’” (J.L. Moreno, 1924, p. 57). This quote from J.L. Moreno’s *Das Stegreiftheater* (Theatre of Spontaneity) describes the concept of tele nearly a decade before later naming the term through his sociometric research. The term tele is derived from the Greek word meaning “far” or “at a distance” (Moreno, 1934). J.L. Moreno states that “every wholesome human relationship depends on the presence of tele”; he defines tele as “insight into,” “appreciation of,” and “feeling for” the “actual make up” of the other person. (1959, p. 37). It is “the socio-gravitational factor, which operates between individuals, drawing them to form more positive or negative pair relations... than on chance” (J.L. Moreno, 1947, p. 84). Tele may be conceptualized as two-way empathy (J.L. Moreno, 1953). The progress of therapy and the development of any group depend on tele as a foundation to its advancement (Moreno, 2000). “Tele conveys the message that people are participants in an interpersonal phenomenon whereby they contact and communicate and resonate with one another at a distance and that they send emotional messages projected across space” (Kellermann, 1992, as cited in Dayton, 2005, p. 53). Dayton (2005) suggests that the tele phenomenon operates through what neuroscientists describe as “affectively charged, facially mediated right brain-to-brain communications, at levels beneath awareness” (Lazarus and McCleary, 1951). Similarly, Yaniv (2014) presents a neuropsychology conceptualization of tele as being related to the orbitofrontal cortex’s function of tracking emotional valence.

Tele is not transference or countertransference (J.L. Moreno attempted to dismantle the “patient-therapist” power dynamic by referring to countertransference as transference). Transference is a one-way process – a distortion of tele, but tele is a two-way accurate knowing of one another. Both transference and tele are often present in relationships, and the goal over time is to replace transference with tele (J.L. Moreno, 1959). “By definition, transference tends to produce dissociation of interpersonal relations. In contrast, tele strengthens association and promotes continuity, security, stability, reciprocity, and cohesiveness of groups” (Moreno, 1983, p. 164). J.L. Moreno distinguishes tele from transference in the following passage:

Transference, like tele, has a cognitive as well as a conative aspect. It takes tele to choose the right therapist and group partner; it takes transference to misjudge the therapist to choose group partners who produce unstable relationships in a given activity. (1959, p. 12).

He argued that transference is a fantasy (surplus reality) based on the past experience, while tele is based on feelings into the actuality of another. Transference is based on one’s inner psychodynamic experience; tele describes the sociodynamics between two individuals (1959).

The presence of tele within psychodrama groups is often highlighted when a protagonist chooses another group member (often not knowing their history) to play a specific role—only later to find out that the role directly coincided with that group member’s personal work (Nolte, 2014). Tele is at the basis of an individual’s ability to fully role reverse with another person (von Ameln & Becker-Ebel, 2020). Tele exists within all groups, and all sociometric, psychodramatic, and group psychotherapy sessions. It is most evident in group sociometry through the development of reciprocal choices or when one’s perception toward another matches that person’s experience of self (Hale, 1981).

Learning with creative action methods in a group

Adult learning is based on personal experiences, and social relations.

Personal relations can be based on

- different life events
- competences and skills
- education
- careers on professional fields
- and remarkable and important episodes, which have an impact – conscious or unconscious – on the individual

And of course, adult's identity, personality, and temper + nature and nurture have an effect on how individual is learning.

Creative action methods are based on psycho- and sociodrama and sociometry. Psycho- and sociodrama use personal and collective experiences as material in exploration of opportunities in a creative process.

Sociometry is the science of relationships in groups and communities– how these are explored, recognized, and can be developed and strengthened. The general goal of both is to strengthen creativity, and to open new ways and paths for the potential which is in every individual and group.

There is a strong connection between adult learning and development by psycho- and sociodrama, which is based on sociometry. Both use experience as the starting point for learning, and the principle process is alike.

Experiential learning by Kolb

One of the most used theories of practice in adult learning is experiential learning by David Kolb (1984). It regards adult learning as a process, which contains four phases: Concrete experience, Reflective observation, Abstract conceptualization, and Active experimentation.

Adult learning is based on experiences – past or present. In concrete experience-phase, the experiences relevant to the learning goal are activated, discussed and potentially experienced. Reflective observation refers to exploring the experience consciously from the “reflective position”. The outcomes of reflection are generalized by abstract conceptualization. The fourth step is active experimentation, in which the new version of action or behaviour, which is created during the first three phases, is tested in action and practice. This in turn creates a new experience, which can be new content for the learning cycle.

Creative process in psychodrama

The principle process in psychodrama has four phases, too: Warm-up, Action, Sharing, and Processing and integration. This forms the basis for the creative process.

In the warm-up, participants are warmed-up – tuned – for the “here and now” in its many dimensions: physical, mental, psychological, spiritual dimensions in individuals, group relations, themes and contents etc. Quite often warm-up includes physical activities to warm-up the body, brain and social relations.

Experiences, which are activated in this warm-up, are the starting point for the whole process. During the action-phase, already existing experiences are made alive in the group by re-creating them using methods based on drama. In making this, a new, shared experience is formed. In sharing, participants share and tell

what happened in themselves in action phase, and how was it for them to participate. In processing and integration, the experiences activated, created and shared are consciously connected to previous experiences, contexts and lives of participants.

Spontaneity-creativity is one of the core concepts in Morenian theory and philosophy. The cycle of creativity describes the connection between spontaneity and creativity – spontaneity is the catalyzer for creativity. Together these can create a new experience, which is totally new or a new version of already existing experience. Moreno has defined spontaneity as “a new way of action in a familiar situation, or an adequate way of action in a new situation”. Spontaneity is activated during the warm-up-phase in the creative process, and the new version is created during the action-phase.

Learning in and with psychodrama

Both Kolbian experiential learning and psychodrama use experiences as the foundation for adult learning. The experiential learning process and the creative process in psychodrama can be combined in a way, which highlights the specifics of psychodrama – action, creativeness and new experiences for learning.

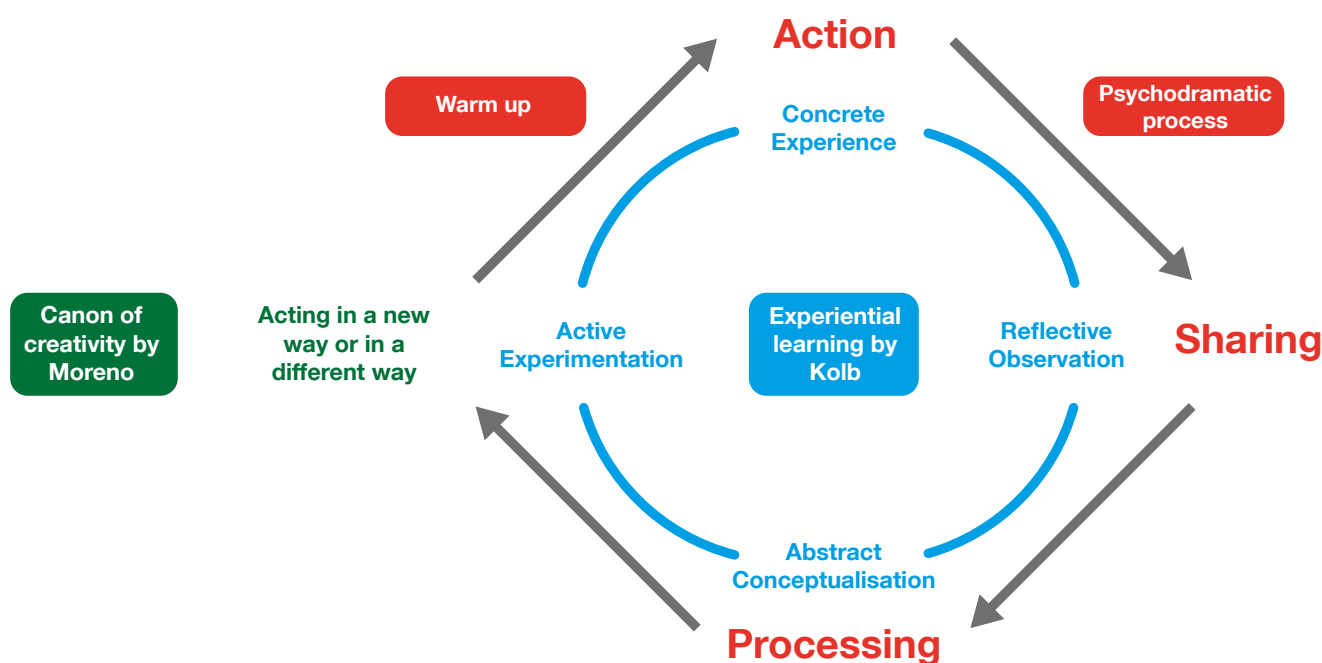


Figure 1 Psychodramatic process and experiential learning cycle. (Kauppila 2022).

The main four phases of both processes can be combined in a way which is presented in the Figure 1 Experiential learning and learning in psychodrama. The specifics of psychodrama using creative action methods compared to usual discussion of experiences are two-fold: 1) enlivening experiences on the holistic level, 2) co-created and shared experiences by the group of learners (Kauppila 2022).

Creative action methods enliven experiences holistically, and create new versions of them, instead of reproducing the experiences, which might happen in usual sharing by discussion. By using creative action methods, one can activate and utilize whole learning group in co-creation of a shared experience, which offers a ground for shared learning in social relations.

Reference:

Kauppila, R. (2022). Learning in psychodrama. Manuscript in preparation.

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Adult learning and creative action methods

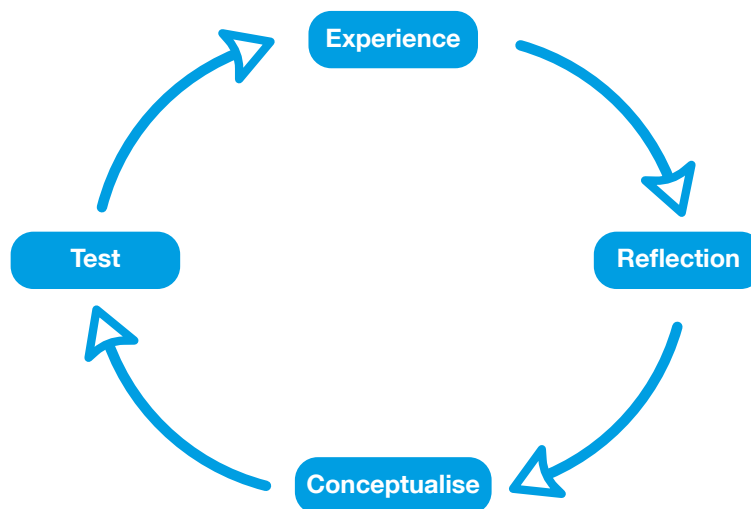
The Experiential Learning Cycle:

Kolb's experiential learning style theory is typically represented by a four-stage learning cycle in which the learner 'touches all the bases':

1. Concrete Experience- (a new experience of situation is encountered, or a reinterpretation of existing experience).
2. Reflective Observation (of the new experience. Of particular importance are any inconsistencies between experience and understanding).
3. Abstract Conceptualization (Reflection gives rise to a new idea, or a modification of an existing abstract concept).
4. Active Experimentation (the learner applies them to the world around them to see what results).

Effective learning is seen when a person progresses through a cycle of four stages:

1. Of having a concrete experience followed by
2. Observation of and reflection on that experience which leads to
3. The formation of abstract concepts (analysis) and generalizations (conclusions) which are then
4. Used to test hypothesis in future situations, resulting in new experiences



Kolb views learning as an integrated process with each stage being mutually supportive of and feeding into the next. It is possible to enter the cycle at any stage and follow it through its logical sequence. However, effective learning only occurs when a learner is able to execute all four stages of the model. Therefore, no one stage of the cycle is an effective as a learning procedure on its own.

Educational Implications:

Both Kolb's learning stages and cycle could be used by teachers to critically evaluate the learning provision typically available to students, and to develop more appropriate learning opportunities. Educators should ensure that activities are designed and carried out in ways that offer each learner the chance to engage in the manner that suits them best. Also, individuals can be helped to learn more effectively by the identification of their lesser preferred learning styles and the strengthening of these through the application of the experiential learning cycle. Ideally, activities and material should be developed in ways that draw on abilities from each stage of the experiential learning cycle and take the students through the whole process in sequence.

Stage	Description	Activities to Help
Concrete Experience	Kolb's cycle starts with a concrete experience. In other words it begins with doing something in which the individual, team or organization are assigned a task. Key to learning therefore is active involvement. In Kolb's model one cannot learn by simply watching or reading about it, to learn effectively the individual, team or organization must actually do.	Ice breakers & energizers, team games, problem solving discussion, practical exercises, e.g. making a presentation debates.
Reflective Observation	The second stage in the cycle is that of reflective observation. This means taking time-out from "doing" and stepping back from the task and reviewing what has been done and experienced. At this stage lots of questions are asked and communication channels are opened to others members of the team. Vocabulary is very important and is needed to verbalize and discuss with others.	Ask for observation write a short report on what took place give feedback to other participants quiet thinking time tea & coffee breaks completing learning logs or diaries
Abstract Conceptualization	Abstract Conceptualization is the process of making sense of what has happened and involves interpreting the events and understanding the relationships between them. At this stage the learner makes comparisons between what they have done, reflect upon and what they already know. They may draw upon theory from textbooks for framing and explaining events, models they are familiar with, ideas from colleagues, previous observations, or any other knowledge that they have developed.	Present models give theories give facts
Active Experimentation	The final stage of the learning cycle is when the learner considers how they are going to put what they have learnt into practice. Planning enables taking the new understanding and translates it into predictions as to what will happen next or what actions should be taken to refine or revise the way a task is to be handled. For learning to be useful most people need to place it in a context that is relevant to them. If one cannot see how the learning is useful to one's life then it is likely to be forgotten very quickly	Give learners time to plan use case studies use role play ask learners to use real problems.

Teaching activities that support different aspects of the learning cycle:

Concrete Experience	Reflective Observation	Abstract Conceptualization	Active Experimentation
Laboratories Problem sets Trigger films Observations Simulations/games Text reading	Brainstorming Thought questions Rhetorical questions	Analogies Model building	Laboratory Case study Simulations

The description of Kolb's learning cycle is from:

<https://medium.com/@johnharrydsouza/david-kolb-s-cycle-of-learning-2777d150d09e>

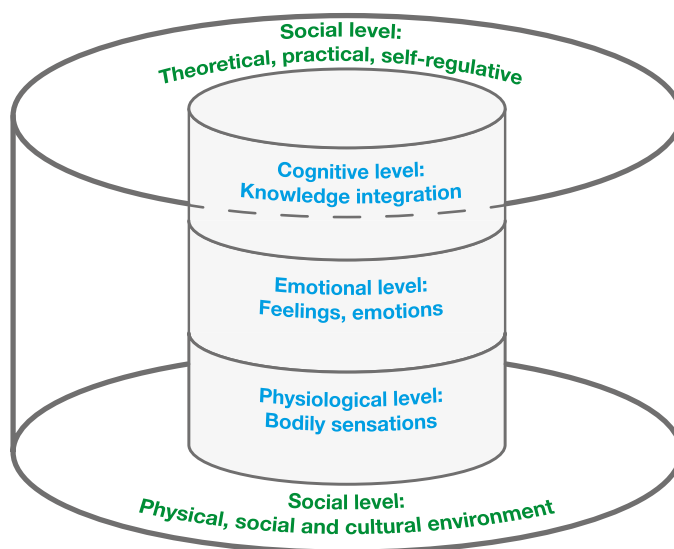
Learning Environments

Traditionally, learning environments refer to the physical, social, and psychological settings in which learning takes place. These environments can vary widely depending on the context, whether it's a formal classroom setting, online learning, workplace training, or informal learning in a community or home setting.

We humans are not only physical, social and psychological beings, but we also have emotions and physiological sensations. We will modify the model of integrative pedagogy (Täks, 2015, originally by Tynjälä) to describe the learning environment which includes all the levels of human interaction and perspectives of acquiring knowledge and skills.

This model includes cognitive level, which is for knowledge integration. There are four types of knowledge: theoretical, practical, self-regulative and socio-cultural knowledge. There is the emotional level of learning. Morenian creative action methods activate and utilises emotions and feelings for learning, especially when learning happens and is supported in social relations. Human beings are interacting with others by sensory perceptions, which include bodily sensations. Psychodrama and sociometry activate participants on physiological level, and thus impactful learning makes use of bodily sensations, too.

This holistic model for pedagogy and learning includes all these levels and perspectives, and below is the model as a picture:



Holistic learning model in psychodrama (modified from Täks, 2015).

In From I to We-programme, we emphasise social level of learning by creating and activating the potentials of group relations for learning, and use both our emotional and physiological levels for effective and impactful learning.

Reference

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Täks, M. (2015). Engineering students' experiences of entrepreneurship education : a qualitative approach.

DAY 2

Learning outcome

Knowledge:

- knows the process of group development
- understands the principles of experiential learning
- knows both resistance and hinders for learning
- understands differences and similarities of contact and online learning
- understands diversity and its impact on relationships for group learning and learning in groups
- knows teacher's role

Skills:

- can apply essentials of group development in the learning process of individuals and groups
- has 2-3 tools for supporting group development
- can cope with / explore resistance and hinders for learning
- can help learners (individuals and groups) in coping with resistance and hinders for learning
- can explore in a positive way diversity in the group
- can identify various perspectives for diversity
- has 2-3 tools for exploring diversity
- can identify one's own role in respect to training groups, goals and contents

Attitudes:

- regards learning as process which happens in relations
- is interested to try and develop online and contact training and learning
- is eager to cope with diversity topics in learning groups

PROGRAM

BUILDING THE LEARNING GROUP

- A. Check in
- B. Group development
- C. Building relationships for group learning and learning in group
- D. Experiential and self-directed learning
- E. Teacher's role
- F. Face-to-face vs online

A: CHECK IN

90 min

Check-in circle standing up
Focusing exercise: yes, no, may-be

Exercise:

The History Map is a useful tool to use in a wrap-up workshop to accomplish closure. It invites members to create a shared “map” of their journey and reflect on it together and the same exercise is suggested to be used at the beginning of each module.

The main purpose of this activity is to reflect on a shared experience. Individuals will gain an idea of what the group has been through together. Use this exercise at the end of a project, program, or as a debrief as a way to draw-out learnings, celebrate highlights, and create closure. This method can be run both face-to-face and online.

The History map, if you use it in the start of a course or a project, can also be a useful tool to investigate the different history of each participant and gain a more common understanding of the expectations that exists in the group and the reasons for being there and attending. The theme will then be what has happened that has led you to be here right now.

STEP 1:

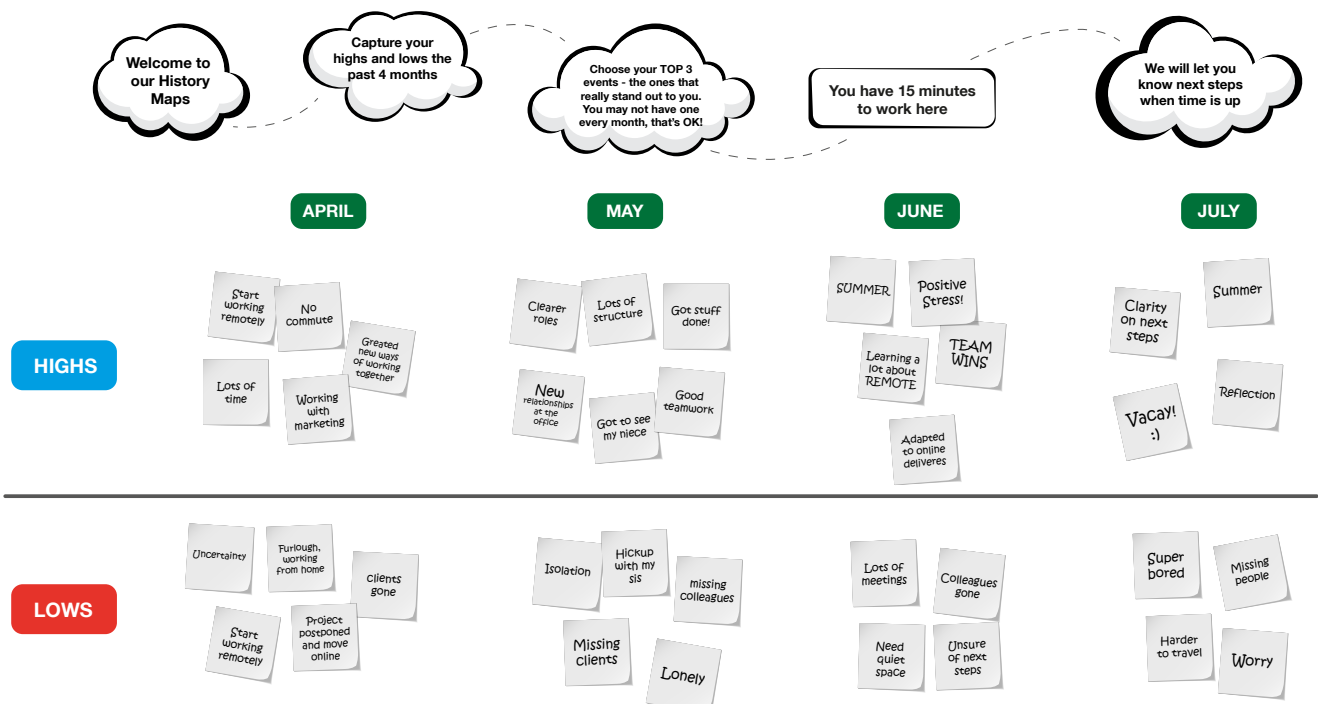
Face-to-face Instruction

Roll out a long piece of paper (could be even 5-10 meters) on the floor or on a wall.
Draw a timeline representing the period of a project or team experience. Include months and a couple of key events such as highlights and lowlights. If the project is very long - consider including the last 3-6 months.

Online Instruction

Virtual Whiteboard sample

Create a timeline on your virtual whiteboard (Miro or Mural) and draw from the instructions above.



Facilitator notes

See the sample attached for an idea of how your virtual whiteboard might look over Miro or Mural.

STEP 2:

Have participants capture their experiences. They could include their highlights, lowlights, learnings, challenges, successes, and anything else that was important to them.

Give enough time for people (15-30 min) to capture their top experiences and place them on the timeline. Write only one subject on each sticky note and also put your name on it.

Online Instruction

Facilitator: Pre-create virtual sticky notes, emojis, etc. for people to capture their experiences and place onto the virtual whiteboard.

Consider putting on (mellow) music while the participants work.

Facilitator notes

An alternative choice for a face-to-face session: If you have time, a creative alternative is to do this step is to use images from magazines or give them a choice to draw symbols. Spread out a large pile of old magazines, scissors, tape, and markers. Participants do “the same”, but using magazine cut-outs or drawing rather than use sticky notes.

STEP 3:

After the map has been created, ask participants to share their top (1-3) Highs and Lows.

The number of Highs/Lows they share is up to the facilitator. It depends on the group size and the time you have.

Facilitator notes

Consider timing each person’s sharing to keep on track with time. Decide how long they each get. Nominate a time-keeper if you choose.

STEP 4:

Optional Final Step

Have the participants reflect individually, in silence, on the experiences they have just shared and heard and chose the most important moment for them.

Give about **2-3 minutes** for this step.

Then, one-by-one, participants place a sticky note or a candle (a tea light) on the moment that has been the most important to them and have them **briefly** describe why.

Continue until all participants have placed a candle and shared.

Online instruction: Participants use **a virtual candle or sticky note.**

Facilitator notes

Think about following this exercise with a Vision workshop like Action Plan Workshop: The Arrow

Source: <https://toolbox.hyperisland.com/history-map>

Refer to levels of reflection + reflective processing

Possible focuses for reflection (developed on the basis on Hans Bennink):

- Content
- Process / procedure
- Group and relations
- Self
- Meta

Explain homework reflection tasks

COFFEE BREAK

B: GROUP DEVELOPMENT

30 min

Lecture on Wheelan/Tuckman (theory)

Exercise

Visualisation of the different stages of people meeting (statues)

- Dependency and Inclusion – Forming
- Counter dependency and Fight – Storming
- Trust and Structure – Norming
- Work and Productivity – Performing
- Termination – Adjourning

Option I

Group work:

1. What are the needs of the people in different stages?
2. What are the (most important) needs the leader should act upon?

Option II

Creating statues or vignettes of the stages

Using Chairs or as statues. Statue theatre make a statue of each phase in small groups and show each other.

Or pick a card that shows this and reflect on them

COFFEE BREAK

Exercise

Spectrograms:

The purpose is to investigate what I myself think about a question that contains an opposing pair of positions and start an investigative dialogue in the group of my own and others' positions. Draw a line on the floor and place the opposite pair one at one end and one at the other end of the line.

Ask the participants to show their position by placing themselves on the line as they perceive it right now. Make it clear to the group that this is how they perceive it at this very moment. It might change.

1. I like to work alone vs I like to work in groups
2. I prefer to be safe vs I prefer challenges
3. I'm comfortable in new groups vs I hate coming to a new group

Instruction:

1. Let the people chose a point on the line
2. Let them talk to their neighbour who has about the same preferences
3. Let them talk to someone who has chosen completely different (with other preferences)

Exercise

Step-in sociometry about groups and being in a group

1. Place everyone standing in a circle.
2. The leader starts by making a few statements (i.e. the statements above) and takes a step into the circle
3. Everyone that agree also steps into the circle and also says something about why (if they want to) If it's a large group just let a few say something about their reasons.
4. Now everyone, one at the time, can make a statement about what its like to be in a group.

Exercise

This exercise is about making choices that builds relationships so when you do it choose relevant criteria that support it use positive reinforcement.

- Choose someone who you (for some reason) think is like you and talk to him/her about your reason for your choice. Choose someone who you don't think is like you and talk about why
- Divide into random groups of four to five persons. Find something you have in common and find a way to show that. It can for example be a short role play or a statue. Show it to the others and make them guess. Important: It's not a guessing contest. Let people show and take your time to reflect.

The exercises above is very nicely explained on youtube videos made by Scott Giacomucci

Spectrogramme: <https://youtu.be/UEjYzIT-b0Y>

Step-in socometry: <https://youtu.be/UEjYzIT-b0Y>

And here is one more that is very suitable for this purpose

The opinion map or the floor check: <https://youtu.be/UEjYzIT-b0Y>

Exercise:

The group from hell. Make a roleplay (or a statue). Hereunder is a list of possible factors that creates the group from hell.

- Prejudices about both content and lecturers
- Conflicts in the group that steal attention and feed insecurity
- Members do not dare to speak out for fear of being ridiculed
- Different levels of knowledge
- Different cultural backgrounds that provide different pre-understanding
- Complicated vocabulary and language
- Emotional engagement outside the group
- Overly unusual methods

Exercise:

The buddha trick

1. Instruct the individual to think of a “stone buddha” for 1 minute keeping their mind as focused as possible during this time. If at any time, they lose their focus they are to lift a finger alerting both themselves and you that they have lost their focus.
2. Now discuss what this exercise was like, what they observed and how much energy it took to keep their mind focused.
3. Next, the individual is instructed to keep “stone buddhas” out of their mind for a full minute. Again, they are to lift a finger every time “stone buddha” comes into the mind. When the minute is over, they are given time to reflect on the difficulty of this exercise and the amount of energy it takes to keep the mind focused.
4. Now they are asked to notice if “stone buddhas” come to mind at an even greater rate than prior to thought suppression. This is called the rebound effect and is noted in a number of research studies. The studies show that the object of suppression surfaces more often and more vigorously than prior to suppression.
5. Explain this phenomenon to the group so they understand the importance of reflection and resolution as opposed to the tendency to want to suppress our negative thoughts, feelings, memories or fears. And the risk of sweeping unsolved conflicts under the carpet.

Other exercises that can be done:

- What enhance people to learn (the opposites of hinders). Make the longest list you have ever made about all the hinders for learning you can think of. Gather into groups of three compare and write the opposites of the hinders.
- Trainer from hell – trainer from heaven – interview exercise employment interview
- Work in pairs or small groups. Have someone to take the role of the trainer from hell and conduct an interview. Have him/her to describe themselves and how they work.
- Let the trainers from hell get out of their role. Together create the trainer from heaven
- Teachers/leaders I've looked up to – choose one and take the role of that person. Have someone to interview you. Get out of the role and choose a situation when you would like to have him/her as support or would like to be him/her. Set up a scene of that situation.

Lecture on self-directed learning (theory)

The comparison between Self-directed learning and Wheelan/Tuckman is only to be considered a reflection. It is not true in all situations, but it is worth reflecting on.

	Learner	Teacher
Stage 1	Dependent	Authority, Coach
Examples: Coaching with immediate feedback. Drill. Informational lecture. Overcoming deficiencies and resistance.		
Stage 2	Interested	Motivator, Guide
Examples: Inspiring lecture plus guided discussion. Goal setting and learning strategies.		
Stage 3	Involved	Facilitator
Examples: Discussion facilitated by the teacher who participates as equal. Seminar. Group projects.		
Stage 4	Self-Directed	Consultant, Delegator
Examples: Internship, dissertation, individual work or self-directed study group.		

The dimensions: motivation; self-control; self-monitoring; self-confidence.




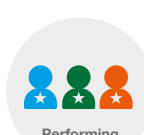
LUNCH

Quick reflection

F: TEACHER'S ROLE

45 min

Lecture on the connection between group development and teacher's role

	Learner	Teacher	Wheelan/Tuckman
Stage 1	Dependent	Authority, Coach	 Forming  Storming  Norming  Performing
Examples: Coaching with immediate feedback. Drill. Informational lecture. Overcoming deficiencies and resistance.			
Stage 2	Interested	Motivator, Guide	
Examples: Inspiring lecture plus guided discussion. Goal setting and learning strategies.			
Stage 3	Involved	Facilitator	
Examples: Discussion facilitated by the teacher who participates as equal. Seminar. Group projects.			
Stage 4	Self-Directed	Consultant, Delegator	
Examples: Internship, dissertation, individual work or self-directed study group.			

Exercise:

Create a statue/short vignette of the different stages in a group and a leader in relation to the group. You can also use chairs. Put chairs on the floor a statue of chairs for each stage and give voice to the chairs by doubling.

D: FACE-TO-FACE vs ONLINE

45 min

Face-to-face

- Learning process
- Group process
- Personal development process

Online

- Technical producer

COFFEE BREAK

REFLECTIONS OF MODULE I:

45 min

- What triggers panic? What helps come out of comfort zone? (Reflect in groups of 3-4 Take notes. 20 min)
- Reflection about the process (Reflect in groups of 3-4 Take notes. 20 min)
 - Surprises (What has surprised you)
 - Learning outcome (What did you learn?)
 - Satisfaction (What has made you satisfied?)
 - Challenges (What kind of challenges have you got?)
 - Discoveries (What have you discovered?)

HOMEWORK

a) Within 24 h of the module write:

- a. What do you plan to practice / use from what you learned this time? (e.g. start with sth new? stop with sth? continue with sth?)
- b. What was the best / most important thing during this module?
- c. What was not so good / what should be changed?

b) Latest 24 h before the next module write:

- a. Use something from the I session + reflect on it in written form (e.g. what did you use? what helped? what didn't work? If you didn't use, how come? Any lessons?)

MATERIALS

Group Development

Bruce Tuckman was an American professor of psychology and based on his earlier research and own experience Tuckman constructed a theory that is called "Tuckman's stages of group development". It consists of four linear stages in group development: forming, storming, norming and performing and he also later added adjourning which is the stage where the group dissolves.

Out of Tuckman's and others research Susan Wheelan created the Integrated Model of Group Development (IMGD). IMGD is very similar to Tuckman's model.

The 5 stages are:

1. Forming (Dependency and Inclusion)
In this stage the group is coming together and getting to know each other and is very depending on the leader. There is a low degree of trust.
2. Storming
People are feeling more secure and opens up and reveal themselves and their values. Conflicts arise and are inevitable. There will also be conflicts about roles in the group. The leader is still very important but his/her role will be challenged. Conflict management will be a task for the leader. Remember the Buddha trick below. Conflicts and conflict management is a part of the maturation of the group.
3. Norming
The group is starting to build up the trust and the roles are more formal and informal defined. Focus is more and more on the goals and tasks of the group. The role of the leader is less directive. More like the role of a supervisor.
4. Performing
5. The performance of the group is now at its peak. Conflicts are rarer and if any arise they are more focused at the tasks and about how to do things.
6. Adjourning
This stage is about the termination of the group. When the project or the course is done, or the working place is about to be reorganised. People are different in relation to termination and it takes some work to make a good ending: celebrate what has been and give room for saying goodbye.

This presentation is copied from the webpage:

<https://www.hyperisland.com/blog/creating-effective-teams-the-detailed-curation>

There's an abundance of research out there to show that most teams develop along similar a similar pattern. Though each team is unique, there are recognizable stages of development, each with specific characteristics. Being aware of these common patterns of team development is a useful first step. The most comprehensive model of team development is called the Integrated Model of Group Development (IMDG). It was developed by Susan Wheelan and it builds on the work of many other researchers.

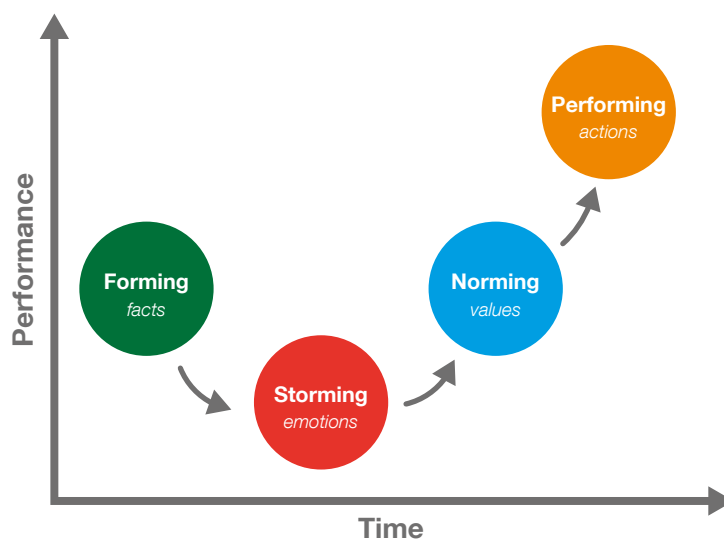
The model sees team development in four key stages:

First, Dependency and Inclusion, where a team gets together and begins working together. Because relationships are new and very little trust or structure are established, members are dependent on the formal leader and largely focused on feeling safe and included. This stage is also sometimes called forming.

Second, Counterdependency and Fight, where team members feel secure enough to express themselves openly, disagree with each other and even challenge the leader. Friction is an inevitable part of this process, but it's a necessary step to establish the trust and openness to move forward. It's sometime called storming.

Third, Trust and Structure, where the team has worked through the friction and normalized differences of perspective, personality, etc. By now, members feel a high degree of trust and commitment to the team. Structure and roles develop and the team needs less directive leadership to get work done. This stage is sometimes called norming.

Fourth, Work and Productivity, where the team has established a high level of trust and structure, resolved outstanding friction and can shift nearly all of its energy to productive work. Here, the team has become highly self-leading and benefits more from a coaching style of leadership than a highly directive one. It's sometimes called performing.



Finally, **Termination** isn't exactly a development stage itself, but is still an important step in a team process. Deliberately ending a team, helps ensure that learning is extracted and that members feel a sense of closure. Sometimes called adjourning.

The stages will look different for different teams. They won't necessarily happen in an obvious linear way. Many teams will get stuck and sometimes regress, before moving forward. But the general pattern is very common across teams and if you begin to look for it, you will probably see many signs of it.

Next, let's dig deeper and unpack each stage a bit further. I'll highlight some worth-your-time reading material as well as a few useful workshop methods to apply in different stages.

Forming

This first stage is characterized by a strong need for safety and inclusion and the group is dependent on the leader. Members seek to get to know each other, they are polite, they follow rules, take few risks, and seek inclusion in the group. Conflicts are pretty rare in this stage.

To support a team to develop at this stage, creating a climate openness, where members feel secure to show themselves, is important. Tim Leberecht explores this idea from the leader's perspective in his piece, [Leaders Win Trust When They Show a Bit of Humanity](#). He writes:

“We might think we want our leaders to be machines or heroes. But it's impossible to trust a person who is always rational, serious, and in control...have the courage to present yourself as a more complex being”

This is also the stage where the culture of the team begins to form. Spending some time discussing team culture helps create a foundation. In this article, Rhys Newman and Luke Johnson lay out their own essential guidelines for healthy happy group culture, including simple things like saying good morning and goodnight every day, cooking together, and rotating leadership.

Check it out: [No Dickheads! A Guide To Building Happy, Healthy, and Creative Teams](#)

A Tool: Is a team you're part of in this stage? The method Personal Presentations is a simple and powerful way for a new team to begin building trust and openness by sharing stories. Find it in the Hyper Island Toolbox. Got trust and openness covered? Maybe your team is in the next stage: storming.

Storming

The second stage is characterized by friction and conflict. It can take many forms, but it's basically inevitable. As members feel more secure and trusting, they open up. And it reveals differences of personality, perspective, values, etc. Often, a first sign is questioning of the leader. Meanwhile tension emerges around interpretation of tasks and objectives. Put one way, each member is somehow working out out:

How much can I influence others here? How much will I allow myself to be influenced by others?

The liberating insight here is that conflict is an inevitable (and productive) part of every group's development curve. Whether it's fiery and overt or muted and diplomatic... we all go through it. And it's often the stage where most lack good tools.

The key to making it through this stage is accepting and handling the conflict rather than trying to suppress it. In this short piece, [Mark de Rond](#) writes about three ways to become more comfortable with conflict.

He writes:

“Be careful not to confuse what things feel like with what they really are like. What feels dysfunctional may, for all practical purposes, be perfectly effective.”

On a personal level, this stage can be a stretch, inviting lots of emotion and reaction. One effective tactic is to be extra mindful of your feelings, thoughts and behaviours. A simple model called Event + Reaction = Outcome is a simple way to be more mindful of how your reactions influence your daily life. Also check out [5 Hard Questions to Ask Yourself During a Conflict](#) by Julie Zhuo.

A Tool: Is your team storming? One of the most useful things to do in this stage is communicate. Sounds simple, but it really works. This [Team Reflection](#) method is a good guide for structured team conversations — to create some open space to let the friction play out and eventually move on.

Norming

The third stage emerges as the friction of stage two settles and team members establish a sense of commitment and trust that includes differences. This stage is characterized more focus on work, mature negotiation around roles, structure, methods, etc., a surge of team spirit, and less need for directive leadership. Conflicts still happen, but now they're dealt with more easily, given the trust and norms that exist. In a way, this stage is energized by the thrill of getting through the storming stage. There is a great deal of focus on team unity, team identity, even a "we're the best!" attitude. Teams in this stage get way more work done than they did in the previous two stages.

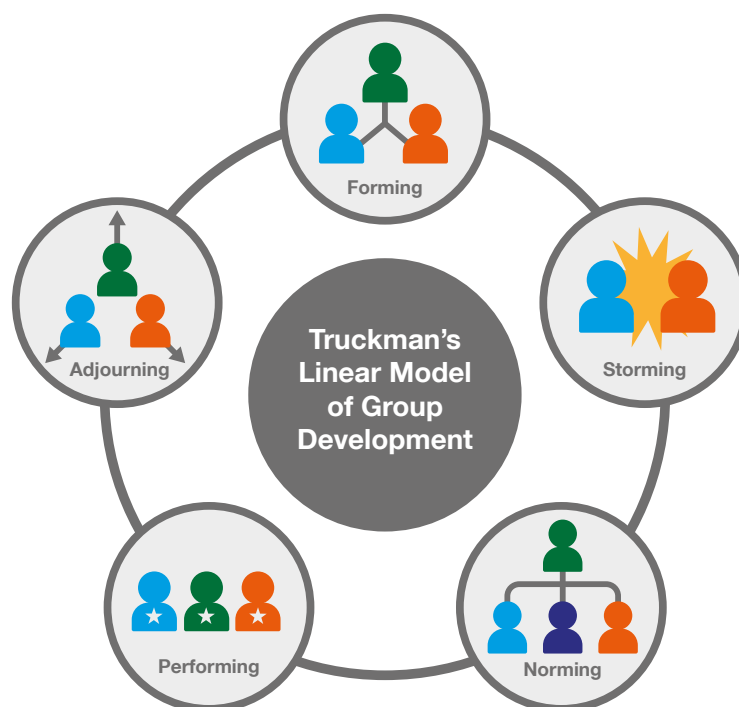
Here, teams are accelerated by continuing to strengthen structure and trust. Re-visiting and discussing the team culture; optimizing working routines and learning more about each other.

One of the best ways to stimulate development at this stage is through feedback. Feedbacks acts like a mirror: for individuals, to see their own behaviour and how it affects others, positively and negatively. And, for the team, to better understand how effective structures, routines and roles are and how they can be improved. But practicing feedback can be challenging. This piece — [Making Feedback Happen](#) by Nate Kettles — gives a simple, practical guide to giving feedback and makes the perfect case for why it matters. Read it. Try it.

"The idea of receiving structured performance feedback from a peer, the person you sit next to who is not your boss, is somewhat foreign to most of us. But when you get past the perceived awkwardness, it can become something that allows you and your business to thrive."

For another set of great insights and examples-in-practice of building trust and structure, check out Better together; the practice of successful creative collaboration by Stefan Klocek.

A Tool: The Toolbox has a range of tools for practising feedback in teams. If you've tried out the approach outlined in the article above and are looking for something a bit different, try Back-turned Feedback. In this method one person sits with their back to the rest of the team; then the team talks about how they appreciate that person as if he/she wasn't in the room. Sound awkward? It can be at first. Is it powerful? Every time.



Performing

You made it! The fourth stage is where a team really flies. Even if the group has been able to get work done during the previous stages, some of the energy has always been diverted to other things (getting to know each other, resolving conflict, reinforcing structure, etc.) Now, the team can invest all (or at least most) of its energies into the work. Teams at this stage are more creative and happier. They are comfortable with conflicts and handle them with ease. They are more flexible thanks to the high degree of trust established. Communication is direct and open.

Teams at this stage need very little directive leadership. They highly self-managing and are best supported by a coaching style of leadership that encourages the team and helps members overcome barriers autonomously. Some fascinating research has been done into the ‘secrets’ of high performing teams.

In [The New Science of Building Great Teams](#), MIT professor Alex Pentland describes the results of an extensive study. Its basic conclusion is that patterns of communication are the predictor of effective teams. The most successful teams have a few factors in common. Among them: Members talk and listen in roughly equal measure; Members connect directly with one another — not just with the team leader; they carry on back-channel or side conversations within the team; and they periodically break, go exploring outside the team, and bring information back.

[Another study](#) found that the ability to read people’s emotions and the number of women were additional success criteria.

A Tool: Even the most effective teams still need to spend time on their communication and team culture. The method [Active Listening](#) is a great way to work actively with peer coaching. Using this tool, members can support each other to explore important questions and work through work challenges.

Adjourning

It’s not exactly a “stage” like the other ones, but the end of a team is an important moment in its lifecycle. As with other kinds of endings in life, the termination of a team can come with feelings of loss and sadness. It’s important to create time and space for wrap-up and closure.

Taking time to ‘close’ a team serves to create a feeling of closure. It also gives space to evaluate the work of the team and learn from the shared experience. When wrapping-up a team project, take time to evaluate, reflect, give feedback and celebrate..

There will never be a perfect formula for creating great teams. As much as we might wish for an easy how-to guide, ultimately it is messy, complex, human stuff.

But even though there’s no golden answer for team building, there’s much we can learn about how teams usually develop and many great tools for helping them along. Teamwork research, insights and tools should be in the spotlight more. The more we become students of teamwork, the happier, healthier, and more productive we will be.

Self-directed learning

Self-directed learning and group relations

Self-directed learning is a process in which a learner assumes responsibility to control one's learning objectives and means in order to meet one's personal goals or the perceived demands of the individual context (Morris, 2019). In this definition, the learner is described as the main resource of learning. The options and impact of learning can be increased by adding social relations – i.e. other learners – to support this process of self-directed learning.

The Morenian creative action methods, which are used in this project, are based on theory and methodology of psycho- and sociodrama and sociometry. There are two principal goals of psychodrama and sociometry (Moreno, 1946, 1953):

1. To increase and strengthen autonomy of individuals and groups
2. To change social relations such that the potential of individuals can come true in the best possible way.

Both goals are connected to self-directed learning. Autonomy of individuals means that choices made by individuals are based on inner needs and hopes of individuals. Individuals can consciously activate and join relations, which help them to fulfil their needs. For this to happen as extensively as possible, the individual needs to be able to consciously choose and activate social roles, which are relevant in the very situations and context. This kind of role awareness refers to the ability to understand one's role within a specific context or situation and to act accordingly in relations to one's needs and hopes.

Social relations in a group increase or inhibit one's possibilities to choose those roles which support their learning needs in the best possible ways. Sociometric exercises activate and create relationships between group members, which diversifies and increases levels of relating to each other in a group. When this happens, it is more feasible that there are such social relations in the group, that the potential of each learner comes true.

By these sociometric exercises the group members are learning to know each other from different perspectives, which are connected to a) participants in general, and b) to the learning goals of the whole group and c) to the learning process.

Self-directed learning is a competence, which can be learned and studied in groups and groups relations.

Reference:

Moreno, J.L. (1946). *Psychodrama First Volume*. New York: Beacon House.

Moreno, J.L. (1953) *Who Shall Survive? Foundations of sociometry, group psychotherapy and sociodrama*. New York: Beacon House.

Morris, T.H. (2019) Self-directed learning: a fundamental competence in a rapidly changing world, *International Review of Education*, 65 (4), pp. 633-653.

The following text is retrieved from:

<https://www.edutopia.org/discussion/how-put-self-directed-learning-work-your-classroom>

How to Put Self-Directed Learning to Work in Your Classroom (learning environment)

By Lisa Petro

April 14, 2017 Updated April 11, 2017

Self-directed learning is not the latest trend in education. It has been around since the beginnings of cognitive development (Aristotle and Socrates) and is a natural pathway to deep understanding and efficacy. By being mindful of the ways self-directed learning can appear in the classroom and leveraging it as an integral part of how we learn, we can create a more meaningful learning experience for students that will last beyond the regurgitation of memorized content. Self-directed learning is something we live.

What is Self-Directed Learning?

Some of the first modern formal theories of self-directed learning came from the progressive education movement and John Dewey, who believed experience was the cornerstone of education. By integrating both past and present experiences based on personal interpretations and subject matter, students would most effectively learn. And as a result, the educator's role is to be a guide, supporting students in exploring the world around them, formulating investigative questions, and testing hypotheses.

Today, there are a variety of educational systems that incorporate self-directed learning as pedagogy and are based on the idea that all humans can and should be responsible for their own cognitive development. Notable models are Democratic Free Schools and programs, such as the Institute for Democratic Education (IDEA) and the Sudbury School, which focuses on educational freedom, democratic governance and personal responsibility.

Self-directed learning can be as diverse as simply discovering new information and thinking critically about it, actively participating and contributing to a learning community, or designing your own learning path and selecting resources, guides and information.

How Can I Use It?

No matter how you choose to integrate self-directed learning into your learning community, there are several methods teachers and parents can use to increase ownership and responsibility in learners, and support them in creating their own learning path:

Thinking Critically

The most valuable resource for engaging in self-directed learning is the ability to be aware of self and the world around us, and to inquire deeply about both. Though many interpretations exist about what critical thinking is and does, Robert Ennis defined it as "Reasonable, reflective thinking that is focused on deciding what to believe or do" (Ennis, 1996, p.166). Educators typically use critical thinking in the classroom as the 5 W's and the H (What, Why, Who, When, Where, Why and How).

However, being a critical thinker who is responsible for one's own learning is so much more than asking questions. These are all deeper facets of thinking critically:

- Awareness of self-interests and responses
- Considering the credibility of content
- Being open to new sources of information and perspectives
- Continuing to build on the combination of feelings, information and new discoveries

How can I use this in the classroom?

One great way to foster tools for learning, versus telling students how to learn, is through activities that promote Design Thinking. Offer opportunities in the classroom where students can write their own critical questions about content. You can begin by asking them, “What do you think you need to know about this information, event, perspective etc?” or “What questions can be asked to uncover new information and perspectives about this topic?”.

Locating Resources

When students express an interest in a particular subject, skill or event, it can be difficult for them to know where to start learning. As students progress and their learning evolves, new questions emerge and new resources are needed. Types of resources can be guides or mentors who have expertise in a particular field, information and media, access to learning programs, or processes and steps to unlock cognitive scaffolding.

The experience of locating resources and discovering new information and opportunities is contagious. The more students feel the pride of figuring it out on their own, the more they will feel empowered to keep learning, and will repeat the pattern of discovery when applied to other interests and subjects.

How can I use this in the classroom?

For example, if a student expresses interest in languages, a school curriculum will orient the student to a language course; but to really experience the language and reach fluency, a course is not enough.

Students need additional information to immerse themselves in the process that will go beyond comprehension and analysis. A well of resources can be available to them provided they know how and where to locate them. Great free online programs exist like Duolingo, travel opportunities like AFS, or a peer group in their community who speaks the desired language.

Language is only one area of interest. Other valuable platforms for self-directed learning opportunities are embedded in the Open Education movement. Open Education Resource Commons (OER) is a hive of literature, scholarly work, instructional materials and open courses via reputable institutions.

All OER resources are free and do not require permission to use. This is incredibly valuable for students who do not have the benefit of privilege and access.

Vetting Information

“Fake news,” sensationalized by media itself, is not necessarily a new occurrence, but is metastasizing at an obscene rate with the Internet of Things. Knowing how to think critically and locate sources of information is imperative for effective self-directed learning, but can lead students down convoluted paths if they also do not know how to investigate sources. To support the public in addressing this need, sites like Facebook have begun reviewing sources of news on social media. Other sites like Snopes acts as an online fact checker to uncover fake news. Although these measures may be beneficial, self-directed learners should not rely on larger sources to do the work for them. Institutions like Georgetown University provides students with methods for determining credibility (See below) for their sources. Remember, even fake news is sourced in someone’s opinion and contributes to someone’s reality.

How can I use this in the classroom?

One great way to explore the source and impact of various perspectives is by not simply settling on the information provided. Self-directed learners should create ways to experience information and consider the impact of basing ideas and perspectives on it. What can this look like in the classroom? Creating activities that support students in weighing outcomes, taking into account the possible results Acknowledging

a variety of perspectives using Mind Mapping or Infographics Comparing and contrasting maps between students supports them in noticing differences Using reflective techniques such as journaling and dialogue help to explore the emotional implications and effects on social situations and the collective environment

Modelling Experiences

Once a self-directed learner is in the zone of thinking critically, locating resources that support their growth and development, and exploring those sources for validity and impact, it is imperative they are able to model their learning in new experiences. As in Bloom’s Taxonomy, deeper learning includes our ability to create new possibilities, which in turn provide us with new information.

How can I use this in the classroom?

Find ways to emulate and “pilot” the decisions made through critical exercises. Allow for test and hypothesis based on experiential and problem-based learning. Consider the following paths of inquiry:

- In what way can students explore their conclusions in a safe and responsible way?
- How can students scaffold their own learning experiences as a method for trying new ways of interaction and discovery?
- How can we support students through the process of experimentation and help them manage moments when they disregard others, show bias, or participate in discrimination?
- In what ways, can we as educators allow students the space to try new theories and identities without making them feel stigmatized, reduced to labels, or wrong for their judgements and opinions?

A strong learning community is one that is built by self-directed learners who contribute powerfully to supporting, elevating, and empowering each other. In order to create this level of inclusion and innovation, all learners (students and teachers alike) need to know how to learn and how to collaborate effectively by taking ownership of their own contributions. Self-directed learning will always exist without our trying to force it into the curriculum, but a curriculum that illuminates and seeks intention through self-directed learning will take our communities to the transformative level.

<http://www.library.georgetown.edu/tutorials/research-guides/evaluating-internet-content>

	Learner	Teacher
Stage 1	Dependent	Authority, Coach
Examples: Coaching with immediate feedback. Drill. Informational lecture. Overcoming deficiencies and resistance.		
Stage 2	Interested	Motivator, Guide
Examples: Inspiring lecture plus guided discussion. Goal setting and learning strategies.		
Stage 3	Involved	Facilitator
Examples: Discussion facilitated by the teacher who participates as equal. Seminar. Group projects.		
Stage 4	Self-Directed	Consultant, Delegator
Examples: Internship, dissertation, individual work or self-directed study group.		

The dimensions: motivation; self-control; self-monitoring; self-confidence.

The Self-Directed Learning Model, G. Grow. from Barbara Stokes; Four Stages Of A Self-Directed Learning Model

DAY 3

Learning outcome

Knowledge:

- understands principles of using creative action methods and sociometry
- understands process of learning based on action methods and sociometry
- understands the contents of teacher's role on the learner stage 3

Skills:

- can support learning by using action methods and sociometry
- can use 2-3 creative action methods adequately both for individuals and groups
- can use 2-3 sociometric tasks for creating learning relations in a group
- can identify the role of the teacher and the learner at the stage 3

Attitudes:

- is process oriented
- has readiness for using creative action methods
- has readiness for using sociometric tasks

PROGRAM

ACTION METHODS AND SOCIOMETRYC TASKS FOR LEARNING GROUPS

- A. Check-in, reflection, and warm-up
- B. Creative action methods
- C. Basic Morenian action methods
- D. Sociometric tasks
- E. Creating action methods

A: CHECK IN, REFLECTION AND WARM-UP

60 min

Introduction:

- Contract renewal + technical agreements
- Themes this time

Check-in (online): where are you and what's the weather like there (outside and inside)?

Option II:

Two questions:

1. How was it to get to where you are today
2. What's your challenge in creating a creative group climate? Or may be "What are the benefits of creating a creative group climate?"

Exercise: **The History Map** (from Module I)

Reflection: how did homework warm you or froze you?

Warm-up game:

"One level higher (up) or lower (down) or the same level": The first participant or leader throws the ball to another participant and says a noun such as "tree" and selected level. The other participant answer, for example the "furniture" and throws the ball to the next participant to determine which level he should answer.

- A. "tree" and level up. (Throw the ball, or if online then name the participant)
- B. "furniture" and on same level - throws the ball to another player.

The game continues until all participants have been involved at least once.

Reflection

- what you experienced on day 2 and how it relates to today's topic - divide the group into small groups, where they discuss and return to the large group to show a summary of the action.
- his experience in sociometry - If day 3 is in person, here could be created spectrograms, if in online, then share in small groups and give a summary in a large group.

Online option:

Physical exercise: exit the screen left and enter it right

B: CREATIVE ACTION METHODS

30 min

Lecture on creative action method and its role in the group

Share in small groups, what they remember about the canon of creativity. Shows it in action.

Linking with the Canon of Creativity (from Module I)

How can you use creativity to design and guide the learning process? Write 3 sentences and then share in the small group and then share in big group.

COFFEE BREAK

C: BASIC MORENIAN ACTION METHODS

90 min

Double

Lecture on the Double

- Behind the back double
- Double with sound – one participant shows something and another double it with sound then changes roles.
- Double with movement - one participant shows something and another double it in the same way; then changes roles.

Online option:

In pairs double each other

- One shows + the other mirrors it back
- The other reflects with a sentence or word
- The first one corrects if necessary
- Then the other way
 - Body pose -still
 - A makes a pose.
 - B mimics the pose and tells what feelings and thoughts that came up.
 - A Tells his/her feelings/thoughts that was behind the original pose.
 - Same procedure the other way around
 - Double with sound
 - A makes a sound.
 - B mimics the sound and tells what feelings and thoughts that came up.
 - A Tells his/her feelings/thoughts that was behind the original sound.
 - Same procedure the other way around
 - Double with movement
 - A makes a movement.
 - B mimics the movement and tells what feelings and thoughts that came up.
 - A Tells his/her feelings/thoughts that was behind the original movement.
 - Same procedure the other way around
- Reflect if you have time

Mirror

Lecture on the Mirror

- me as a symbol – take a symbol, give the same qualities and then look to the symbol like you
- talking structure – choose 5 members from the group:
 1. Your emotions
 2. Your mind
 3. Your body
 4. Your soul.

Make a sculpture out of these four parts so that at least one edge/part of each part touches the others. When all the parts are satisfied, then put in the fifth member - yourself. So that again all the parts encounter each other, and I will be satisfied. When the task is finished, change roles with the 5th participant, feel the sculpture. Reverse the role and look at yourself in the mirror.

- giving voice to sculpture as my super-teacher or as the trainer from hell

Online option:

- Choose 5 symbols in pairs:
 1. Your-self
 2. Your emotions
 3. Your mind
 4. Your body
 5. Your soul
- Put them up on the table in front of you and position them in relationship to each other, make a sculpture.
- Present it to the other and then the other way around
- Reflect if you have time

Role Reversal

Lecture on Role Reversal

- Take the role of your student and present the lecturer: how he / she has developed or changed during this autumn
- Reflect if you have time

LUNCH

D: SOCIOMETRIC TASKS

30 min

Lecture on Sociometry (see also Module I)

- Choose five symbols and place them on an A4 sheet.
 1. Symbol – Your students
 2. Symbol – Creativity
 3. Symbol – You as a teacher
 4. Symbol – You as a learner
 5. Symbol – difficult situations in the training process

In pairs, discuss the distance and relationship between these five symbols. (This can also be done in floor action)

Online option:

Sociometric exercise in <https://flinga.fi/>

- How much responsibility is appropriate for me as a learner (locogram)

E: CREATING ACTION METHODS

60 min

Reminding self-directed learner (module I) stage 3 (involved learner, teacher is facilitator).
Ask participants to remember examples and share cases of stage 3 learner groups.

Divide into small groups and invite participants to create simple action methods (a game / task) for these cases and examples they have shared.

1. One group about mirroring
2. Second about doubling
3. Third about role reversal and
4. Another group about sociometric tasks

(IF in person - we can offer some support materials - scarves, balls, etc).
Then return to the large group and each subgroup leads its own game / task.

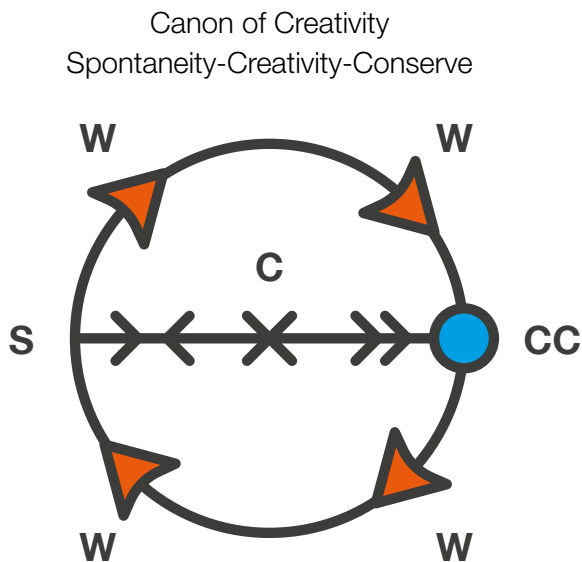
COFFEE BREAK

Create your own feature card and then a feature card for the trainer who coordinates the training process.
Then compare and look for resources to help develop the qualities you need.
How am I to use in my teaching?

End of the day, sharing about the day

MATERIALS

Creative action methods



J.L. Moreno developed a way to work with people to encourage and involve them in shaping their lives and involve them in the learning process: creative action methods. This approach encourages people to tap into their innate spontaneity by choosing more consciously how they appear in the world and what actions they take. How the actions they perform can affect others and vice versa. It is especially important to note that creative activity methods are an integral method of group lessons, because in action (working) a person is more successfully able to learn new behaviour patterns, react to their emotions or gain revelations, especially if this happens through interaction with other group members, observing the safe environment of the group.

“Spontaneity and creativity are thus categories of a different order; creativity belongs to the categories of substance – it is the arch substance – spontaneity to the category of catalyzer – it is the arch catalyzer” (1953c,p.40)

THE DOUBLE

The double technique consists of the use of an auxiliary ego in the specialized role of playing the part of the inner self of the protagonist. The double auxiliary ego expresses the protagonist's thoughts or feelings. It is used when the protagonist is stuck, confused, unable to express any emotions and it prevents moving forward. The protagonist is joined by an auxiliary, either a trained co - therapist or a group member, whose role is to function as a support in presenting the protagonist's position or feelings.

The double technique has several purposes:

1. to stimulate interaction by facilitating the portrayal of the protagonist's psychological experience to its fullest range. Allowing the protagonist to also experience repressed emotions and express repressed words.
2. to provide support for the protagonist, which helps him to take more risks and enter the interaction more completely. Sometimes the feeling that “I'm not alone in this situation” is very helpful.
3. to be a vehicle for giving more effective suggestions and interpretations to the protagonist.

Doubles should first work toward establishing an empathic bond with the protagonist. In general, they stand to the side of and at a slight angle to the protagonist so that they can replicate the nonverbal communications and present a kind of “united front.” (Leveton, 1977)

THE MIRROR

The protagonist stands back and watches while the role he portrayed is replayed by an auxiliary. Mirroring is useful in portraying nonverbal resistance communication. The auxiliary ego takes the place of the protagonist on the stage and the protagonist looks at what is happening on the stage from the “mirror” (from the aside). This technique helps to see, become aware of and possibly meet self-resistance in a specific situation, where until now the protagonist has not been able to recognize it or move forward adequately.

The mirror technique in psychodrama has two functions:

1. **existential** – the protagonist observes his behaviour from the aside, portrayed by others. This encourages the protagonist to think objectively. From this position, the protagonist can give advice to himself, express thoughts and feelings about himself, his actions in this situation, respect and understand it in general. The protagonist can provide support to his “inner child”. When mirroring, the director must be careful not to make the main character an object of ridicule.
2. **systemic** – by mirroring, the protagonist can respect his resistance and defences in a very sparing way. In addition, the main person can respect not only himself, but the attitude of other persons on the stage towards him, as well as their mutual relations, distances. For example, the sociometric picture of the family can be clearly seen. In mirroring, dyadic conflicts can be observed in a triadic situation (protagonist in the situation - antagonist - protagonist from the aside). The dyadic (protagonist – antagonist) situation reveals feelings, in the triadic situation the depth of feelings increases, gives mental catharsis. Looking from the aside and observing a dyadic or triadic situation, the protagonist can experience revelations, understanding the nature of the conflict.

ROLE REVERSAL

Role reversal is “the heart of psychodrama”.

“Salt of Psychodrama”. (Zerka Moreno). The protagonist switches roles with significant objects - both living and inanimate. Role reversal has a long history - in fairy tales, myths, dramas, roles change. It is an integral part of children’s play, a kind of social training.

The psychological meaning of changing roles is to look at yourself through someone else’s eyes, or from a different perspective. From a developmental point of view, role reversal represents a process of separation. The protagonist may present any role, including that of an inanimate object, as if it could say what it felt. Thus, a desk at home could talk to its owner about how it has been neglected, or a couch could talk to a couple about its perceptions of the couple’s early courting behaviour. Similarly, pets, figures in dreams, children who were never conceived or born, heavenly judges, and others all can be psychologically real in psychodrama.

The major participants in an interaction change roles. When a protagonist in a psychodrama role reverse, it is a way of transcending the habitual limitations of egocentricity. Role reversal is indicated when it is appropriate for the protagonist to empathize with the other person’s viewpoint. Also, role reversal is used during the setting up of a scene and the warming up of an auxiliary. The protagonist reverses roles and demonstrates how the other person in the scene behaves, thus giving nonverbal cues to the auxiliary so that the scene is played relatively close to the protagonist’s experience. (This is also called changing parts or switching roles)

Role reversal helps to deepen and expand empathic identification with the opponent, and also helps to develop socialization and self-integration.

A. Blatner wrote: “We change roles in our minds all the time. It’s like an ongoing process that helps maintain social ties.”

Several intrapsychic and interpersonal processes are involved in role reversal:

1. **Empathic role acceptance.** Changing roles should use emotional, cognitive and behavioural skills. The process involves memory, imagination, as well as awareness of the feelings and thoughts of the object of role reversal. A successful change of roles “requires spontaneity, warm-up, calf and role clustering” (J.L. Moreno);
2. **Production of action** – it is important not only to feel into the object, but also to act and behave as the other behaved or would behave, how it would interact with other roles;
3. **Role feedback.** In the role reversal, you can get an answer to the question “How do I (the object) perceive you?”, but also - “How do I perceive it, how do you perceive me?”.

Role reversal is a never-ending process - we will never fully understand the other’s feelings, attitudes and motives.

People have different abilities to role reversal. It depends not only on the level of intellectual, imaginative, emotional and interpersonal functioning, but also on the skill of role playing. Some psychodramatists have observed that it is easier for representatives of cultures where theater is popular to role reversal.

The ability to change roles begins to develop from the age of 3, when the child leaves the “ego-centric” period and begins to be aware of “You”, “I - You” relationships. The change of roles develops along with the separation of “I - You” and the awareness of personal identity. People with severe conflict or deficits in this area (narcissistic, paranoid, psychotic, autistic, or severe personality disorder) have difficulty or even are unable to change roles. Balanced personalities with a strong Ego are able to change roles.

SOCIOMETRY

J.L. Moreno wrote that “sociometry is the mathematical study of the psychological characteristics of society.” In Latin, “sociu” means society, “meterum” means measure. So - “society measurement”.

Sociometry is a science that provides an opportunity to study informal relationships between people in a group. Invisible obligations and relationships become visible.

Sociometric research helps group members become aware of the factors and forces that influence them in forming and maintaining relationships with others. Thus, group members get more information, more spontaneity, becoming livelier and more knowledgeable. It is necessary to maintain emotional ties with the people around you. The group gives the individual the opportunity to take on and fulfil the necessary roles in life.

Moreno’s method of measuring the interpersonal relationships in a group can be used also as a warm-up for group interactions. The basic method employs paper and pencil and has each person note his

preferred choice of other group members as partners in various activities. After these are posted in the form of a chart or diagram, the results are shared with the group. It becomes obvious who are the “stars” and who are relative isolates. The various positions become the themes for psychodramatic explorations. There are also a variety of ways of demonstrating sociometric choices without paper or pencil. Protagonists portray their perception of the relationships in their families, work settings, the present group, or some other situation as if it were a diorama or sculpture. Distances (far or close) are shown concretely, and feelings are represented in the way people face and by physical gestures. Virginia Satir uses this technique under the name family sculpture. It also has been called statue building (Seabourne, 1963)

Acting-in Practical applications of psychodramatic methods. Adam Blatner, 1988

Foundations of psychodrama History, theory & practice. Adam Blatner, Alle Blatner, 1988

The philosophy, theory and methods of J.L. Moreno John Nolte, 2014

DAY 4

Learning outcome

Knowledge:

- knows basic games and challenges in group relations and dynamics
- identifies challenges with motivation
- understands how to create process for coping with complex situations
- knows how to support learning between training and learning sessions in an adequate way
- knows how to support future motivation to continue with learning after the course has ended
- knows how to plan home assignments so that they will support learning between training sessions
- understands the roles of learners and teachers on the stage 4

Skills:

- can identify and act properly in relation to different challenging situations in group dynamics and in motivation
- can create tasks and instructions for learning between training sessions
- can plan and implement follow-up activities when they are relevant
- can develop one's own skills as learning consultant
- can support self-directed learning of learners

Attitudes:

- regards the role of teacher as consultant as the primary role
- values self-directed learning as the main principle for adult learning
- regards problems and conflicts as learning opportunities for all

PROGRAM

DIFFICULT SITUATIONS AND CREATING ACTION TASKS FOR LEARNING

- A. Reflection, warm-up
- B. Communication in groups
- C. Barriers to learning
- D. Solving difficult situations in learning groups with action methods
- E. Role of a learner teacher/trainer
- F. Reflections and homework

A. REFLECTION, WARM-UP

90 min

Introduction into the day

- Divide into smaller groups (3-4 people)
- What did I learn and what questions do I have? (12 min)
- Assemble in the large group say something from each group and gather questions (answer them later)

Warm-up for the theme:

1. Short encounters in pairs. Discuss: What are the difficult situations I have met as 1. trainee, 2. as a trainer, adult educator. What I have learned from them.
2. Back in the large group: Give some short reflections
3. 2 sociometric lines:
 1. how much difficult situations I have experienced
 2. how good I am in handling, managing them

few difficulties _____ lot of difficulties

bad in managing _____ good in managing

Online: you can use white-board

4. Reflection: reflect on the sociometric investigation in the big group

COFFEE BREAK

B: COMMUNICATION IN GROUPS

90 min

Exercise:

- In the big group: one-by-one take a bodily position, movement or gesture that expresses how you feel when there is a conflict (of communication) + the group doubles it

Exercise:

- Sociodrama on Paul's case
 - Roles: Pille, Paul, another group member and teacher/lecturer
 - Small groups by different roles: become the role + discuss your perspective
 - Big group interaction + inner monologues from roles
- How was it to do? What did you realise from the roles?

Exercise: role play "Good teacher / bad teacher"

A. Bad teacher

1. Ask everyone to find a partner (online you can divide the group)
2. Take roles – one is a bad teacher, the other is an adult student

3. In 5 minutes you can improvise and act spontaneously according to the roles.
4. Short reflection in the pairs
5. Reflection in the group – emotions, thoughts, learning.
How the behaviour of the teacher affected learning

B. Good teacher

In the same pairs let the same teacher be good. The aim is to end with good emotions!

Variations:

1. The pairs can act in front of the big group on a “stage” if there is enough trust in the group and the group is smaller (max 10 participants)
2. Make new pairs so that the teachers can be students and vice versa. (It is better to experience the same role play with another person)
3. Bad student/good student
4. Statues. Make a statue of the difficult situation, give some sentences to each person (Double). Role reversals in different perspectives of the statue or the play.
You can play it out as animals

C: BARRIERS TO LEARNING

Lecture on communication in groups and learning barriers.

Reflections in groups of 3: What kind of barriers I recognize myself. How I have managed to overcome the barriers

LUNCH

Exercise:

- One-by-one use your body as an instrument to express how you feel as a learner now
- Listen and watch each other and after you're done give it forward to someone else

D: SOLVING DIFFICULT SITUATIONS IN LEARNING GROUPS WITH ACTION METHODS

Exercise:

- In groups of 3
- Each share 1 difficult situation and choose 1 for the group
- Analyse and reflect on it through Canon of Creativity, communication and Learning barriers
- Come up with action methods to solve the situation

COFFEE BREAK

E: ROLE OF A LEARNER AND TEACHER/TRAINER

- Write down features, skills, traits of a teacher who enforces self-directed learning in students
 - Starting individually (4 min)
 - Put 3 most important on big paper in group
 - Have a look at your list + add if necessary
 - Reflection: are there sub-groups?
 - Make a symbol for your-self and place yourself where you feel most at home
 - Move yourself SLOWLY to a place you want to focus next
- Sharing

On stage: 4 chairs for 4 stages of learning (according to the theory).

- Choose 2 volunteers who are in the roles of a teacher and a learner. You tell theory and the volunteers move from one chair to another making a sculpture to illustrate the relationship between different types of learner and teacher. They end in the roles of self-directed learner and a teacher as a consultant.)

Remembering the theory of self-directed learning. Sharing experiences in solving difficult situations as a learner and as a teacher. Good practice.

- How to use complex situations as a mediator for the learning process!

You can do the sharing in a big group or in smaller groups

„Theory” from practice. Group leading tools

Themes to discuss with the group in complex situations:

- Agreements with the group. Good to come back to the agreements, update, confirm or make more if needed. Do we understand the agreements in the same way? Do we need some more, some specified agreements?
- Focus to the purpose of the training. Why are we here? What is the meaning of this training to you? Do we focus on personal or group needs?

4. Empty chair

Ask the participants to take an empty chair and talk to yourself:

- What are you good at
- What do you need to train
- How are you to use in your teaching?

F: REFLECTIONS OF MODULE II

- What triggers panic? What helps come out of comfort zone?
(Reflect in groups of 3-4 Take notes. 20 min)
- Reflection about the process (Reflect in groups of 3-4 Take notes. 20 min)
 - Surprises (What has surprised you)
 - Learning outcome (What did you learn?)
 - Satisfaction (What has made you satisfied?)
 - Challenges (What kind of challenges have you got?)
 - Discoveries (What have you discovered?)

HOMEWORK

- Within 24 h of the module write:
 1. What do you plan to practice / use from what you learned this time? (e.g., start with sth new? stop with sth? continue with sth?)
 2. What was the best / most important thing during this module?
 3. What was not so good / what should be changed?
- Latest 24 h before the next module write:
 1. Use something from the I session + reflect on it in written form (e.g., what did you use? what helped? what didn't work? If you didn't use, how come? Any lessons?)

MATERIALS

Psychological Barriers to Learning

In the psychological sense, the precondition for learning to take place is the readiness to leave the current, safe and comfortable state and move into the new and the unknown, the exposure to which strengthens a person's natural defence - the psychological barriers and the accompanying resistance to change. If the perceived pressure is too strong for the learner, the learner experiences fear, considers the challenge insurmountable, and gives up. But if there was no pressure at all, there would be no need to change. This is the precise case of perceived pressures - the learner's internal, psychological barriers and how the learner feels about his or her environment and himself or herself. They are only partially related to the learning environment and the activities of the educator. Educators may misinterpret the manifestations of a learner's psychological resistance and think those are directed against them, but in most cases they are not. It is mostly an unconscious process, a way of protecting a person's ego and self-image over a lifetime of information that does not match the pre-existing perception of oneself.

C. Van Houten takes a holistic approach to people and learning. He sees that human development is driven by three main motives: the pursuit of learning new things, the pursuit of development, and the pursuit of improvement. Within these endeavours, one encounters obstacles in the world of one's thoughts, feelings, and will. The learner feels unable to overcome them and this creates fears and aversion to learning. Barriers need to be addressed in a comprehensive and holistic way.

The Barrier of Thinking

There are certain rules in the human thought process. Through thinking it is possible to get to know only a certain part of the world, the rest remains hidden and needs to be recognized, noticed, and discovered. A person actively trying to feel the world constantly encounters new questions and riddles that can cause cognitive blockages.

Two seemingly contradictory but, in fact, complementary ways of thinking are divergent and convergent thinking. Divergent thinking is thinking that leads to the emergence of new ideas and unusual solutions, offering more than one solution to a problem. Divergent thinking is most often associated with creativity. Convergent thinking approaches the search for solutions to a problem on the assumption that there is only one right solution or answer. Solving different tasks requires the ability to use both ways of thinking that are actually common to all people, but often an adult learner has developed a preference that is applied without realising it. One of the first steps in dealing with a thought barrier is to learn to notice the one-sidedness or highly preferred way of thinking. As a result of overcoming the thinking barrier, the learner develops respect for the world and other people, while being committed and acknowledging their own values.

The task of the educator is to create opportunities for the learner to become aware of their own thinking habits and to work with the thought barrier. Effective ways to do this are:

- providing opportunities for learners to ask questions and explore the nature of things themselves, rather than being passive recipients of knowledge,

- planning tasks that activate different sensory organs and observation skills so that the learner can reach conclusions and new knowledge,
- providing tasks that require both ways of thinking and learning to use them in parallel.

In order to develop convergent thinking, it is good to think about how we think, how to achieve results step by step, thinking logically. In order to develop divergent thinking, it is necessary to notice one's intuitive perception, to learn to trust this spontaneous, creative way of thinking.

The Barrier of Emotions

The emotional barrier refers to the resistance that manifests itself in our feelings. It is not a reaction to the outside world, but to something within a person. Dealing with one's own emotional barrier gives the learner better self-awareness, freedom, and inner personal maturity. The learner experiences that his or her emotions play a very important role in cognitive processes and learning. Working with an emotional barrier seems to be the most difficult, and emotional barriers are often the least accepted by learners themselves and educators, because it is easier to say, 'I don't understand' than 'I'm afraid' or 'I feel inferior to others'.

In many cases, learners give up learning because of shortcomings in working with the emotional barrier. Noticing and supporting the learner's emotional barrier requires psychological maturity, courage, determination, self-confidence, and empathy from the educator. The educator may also have resistance to the idea that working with emotional barriers is part of the learning process. An educator in this position is on the threshold of his or her own limitations and has to decide whether to take the step and work through the feelings and integrate them into the learning process, encouraging learners to do the same by being a role model.

Working with the emotional barrier leads the learner to a better understanding of self and helps to overcome personal limitations. It is important that the educator has a friendly, empathetic attitude and understands the value of a condemnation-free atmosphere when overcoming the emotional barrier. Only working with this barrier can lead the learner to greater self-awareness. The facilitator can help with the learning barrier by accepting the learner's feelings, providing supportive conversation, small experiences of success and reflection that supports understanding them.

The Barrier of Will

The main feature of the will barrier is anxiety, which exists in a hidden form within a person. It is something between man and the world. The human Self wants to make a difference in the world: to express, to reshape, to execute, and in this it meets the resistance associated with the will. The will barrier manifests itself as a lack of will to learn, a lack of independence, surrender when difficulties arise, and being an outsider who is not happy to commit to anything.

The educator may notice that the students' willingness to learn is too weak, in times of difficulty, they tend to give up quickly, they do not have enough stamina. Against the background of the will barrier is anxiety, fear of life, change, the future. Anxiety slows down activity, leads to automatic action in which the cognitive processes necessary for personal and professional development and adjustment are not sufficiently involved. The most important task of the educator is to awaken the will to learn individually, helping the learner to gain experience of working with the three barriers.

Activities good for awakening the learners' personal will are:

- activities that enable creative self-expression and thereby awaken the learner's spontaneous creativity, giving the learner an experience of a deeper engagement with the activity, and is therefore an experience that is a good model for the learner in the further learning process,
- tasks or learning projects designed in such a way that there is no definite, predetermined result,
- team tasks that require a strong commitment so that working with other learners supports individual will,
- development of comprehensive evaluation and feedback methods.

Conclusion

All three barriers have a strong impact on learning. In a situation where the learner perceives that he or she cannot cope with the challenge, there is a clear need for encouragement to analyse the emerged feelings and make sense of the opposition that has arisen. What is important is the maturity of the educator, a considerate and respectful attitude towards the learner, and a holistic approach that supports dealing with all three barriers.

References

Coenraad, Van H. (1999). *Awakening the Will. Principles and Processes in Adult Learning*. Forest Row, Sussex: Temple Lodge Publishing; 2nd edition.
<https://sites.google.com/view/adultedu/home/learning-materials/article-psychological-barriers-to-learning?authuser=0>

Link to Chemical Reactions: <https://www.youtube.com/watch?v=vYFIHnulr38>

DAY 5

Learning outcome

Knowledge:

- knows the difference between assessment and evaluation
- knows the difference between formative and summative evaluation
- knows principles and practice of participatory evaluation
- knows basic perspectives of assessment and evaluation when using creative action methods and sociometry
- understands the difference between evaluation on individual and group levels
- understands ethical use of creative action methods

Skills:

- can define criteria for assessment and evaluation on one's own field of training and education
- can use at least one tool for participatory evaluation
- can implement assessment and evaluation to the learning and training events and process onsite and online
- can implement the ethical knowledge in one's own practice

Attitudes:

- considers assessment and evaluation as important part for learning and development of adult education
- values ethical conduct in relation to both one-self and students' conduct

PROGRAM

DIFFICULT SITUATIONS AND CREATING ACTION TASKS FOR LEARNING

- A. Check-in, reflection, and warm-up
- B. Assessment and evaluation
- C. Action sociometry for evaluation in learning groups
- D. Ethical issues
- E. Final evaluation

A: CHECK IN, REFLECTION AND WARM-UP

90 min

Welcome, contract renewal (goals, presence, responsibility), program for this module.

Check-in: how are you doing?

Exercise: **The History Map** (from Module I)

Online option:

Breakout rooms: check-in + reflections from last time and from time in between modules (10 min)

Few sentences from each group

Physical warm-up

Online option:

Breakout rooms: how has this group been for me so far? (10 min)

Show it in big group.

COFFEE BREAK

B: ASSESSMENT AND EVALUATION

30 min

Reflection: what did we talk about in the check-in and how did it feel?

- Reflections – what areas did we reflect on? How deep were the reflections?
- Was there analysing? Conceptualization? Synthesising?
- Was there evaluation and/or assessments?

Online option:

What is

- Reflection?
- Analysis?
- Evaluation?
- Assessment?

Breakout rooms for 12 minutes

Discussion in big group

Lecture on evaluation and assessment

- What is? What is the difference?
- What's the process?
- How's it connected with reflection and analysing (in the context of learning in groups)?

C: ACTION SOCIOMETRY FOR EVALUATION IN LEARNING GROUPS

60 min

Demonstration of action sociometry tools

- Spectrograms (floor check, the diamond of opposites, etc.)
- Step-in sociometry
- Role atom or diagram
- Role-play and role training
- Sociogram (hand-on-shoulder, perceptual, etc)
- Peer evaluation (ranking, rating) and feedback

Discussion in pairs: how can you use these tools for evaluation in your work? Learning In his group?

Online option:

Breakout rooms for 30 min

1. What action methods / exercises / actions could be done (in this group) to evaluate learning?
2. Choose 1-2 and carry it out in your small group

In the big group:

1. Come back with the long list of “methods”
2. Some reflections / lessons from your process in the small groups (or/and this training group)

LUNCH

D: ETHICAL ISSUES

90 min

Lecture on ethics

- The question is not about being right or wrong! It is not a court of justice!
- Ethics of using action methods is often about discomfort and challenge – see what we have been doing!
- Asking questions that bring bad things out and creating more division could be on the edge. Context and the goal often set the boundaries!
- Acknowledging the risks is most important! Responsibility of the group leader / adult educator (not therapist) is set by the role! Don't go further than you can handle!

Exercise:

1. Describe a case or bring one from your own practice that has an ethical issue within a learning group.
2. Present the case in a small group and discuss it shortly.
3. Choose one from the small group and bring it to the big group to be explored with action sociometry tools (or do it in the small groups and bring the results into the big group)

Online option:

Breakout rooms:

- Describe a case from your own practice that has an ethical issue within a learning group.
- Present the case in a small group and discuss it shortly.
- Try to phrase or frame the ethical “principles” that get into the conflict.

COFFEE BREAK**E: FINAL EVALUATION**

Exercise: behind the back feedback or feed-forward

Other possibilities:

- Line – how thoughtful/happy/energised/etc am I? (You can use the criteria the group created in the exercise about evaluation, before lunch)
- 3 chairs – what did I come with, what did I learn, what do I take with me?
- What did I learn by my-self, from the group, from the leaders?
- What do you want to leave here? Take with you?
- What are you going to tell a colleague about this program?

Final self-assessment against the initial goal + setting tangible actions for further development

End of the day, sharing about myself

MATERIALS

Evaluation and Assessment

From Webster dictionary:

Reflection

1. an often obscure or indirect criticism
2. a thought, idea, or opinion formed or a remark made as a result of meditation

Analysis

1. a) a detailed examination of anything complex in order to understand its nature or to determine its essential features: a thorough study
b) a statement of such an examination
2. separation of a whole into its component parts
3. a) the identification or separation of ingredients of a substance
b) a statement of the constituents of a mixture

Evaluation

- the act or result of evaluating
- determination of the value, nature, character, or quality of something or someone

Assessment

1. the action or an instance of making a judgment about something
2. the amount assessed

Formative and summative evaluation/assessment

Formative	Summative
In-class discussions	Instructor-created exams
Clicker questions	Standardized tests
Low-stakes group work	Final projects
Weekly quizzes	Final essays
1-minute reflection writing assignments	Final presentations
Homework assignments	Final reports
Surveys	Final Grades

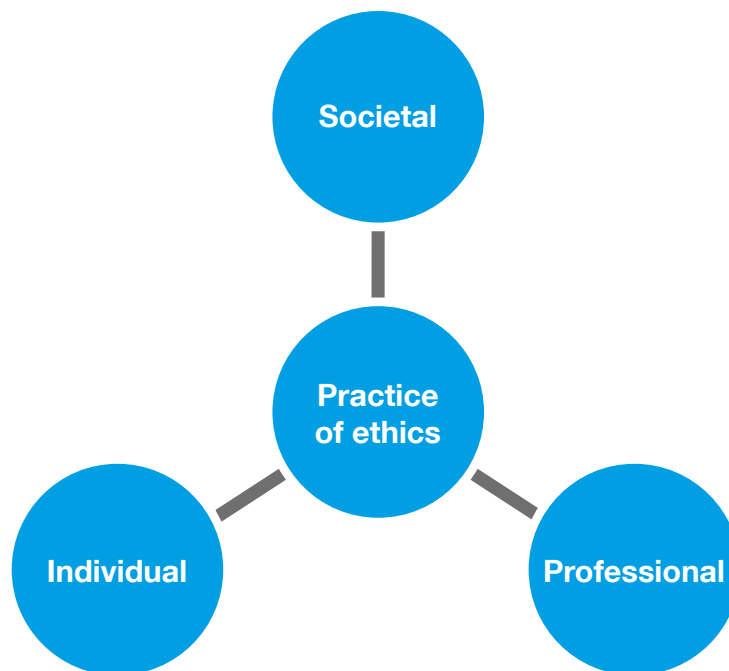
Tools of Action Sociometry for Evaluation

- Spectrograms (floor check, the diamond of opposites, etc.)
- Step-in sociometry
- Role atom or diagram

- Role-play and role training
- Sociogram (hand-on-shoulder, perceptual, etc)
- Peer evaluation (ranking, rating) and feedback

Ethical Concerns

The practice of ethics derives from three principal sources in the organisational environment: societal ethics (The values and standards embodied in a society's laws, customs, practices, norms and values), professional ethics (The values and standards that groups of managers and workers use to decide how to behave appropriately) and the individual ethics (Personal values and standards that result from the influence of family, peers, upbringing and involvement in significant social institutions) of the practitioner.



The need for sensing ethical boundaries for using action methods is primarily reinforced by the fact that the emphasis in interaction is on spontaneity and creativity. Secondly, the learning group with its public sharing and self-disclosure put the principle of confidentiality in serious jeopardy. Furthermore, the action-format, involving more emotional expression, more physical intimacy, and more technical experimentation than other verbal approaches to learning, increase the need for safeguard for both participants and practitioners. Here, the following principles for more in-depth exploration have been chosen as they seem to be relevant for action methods:

1. Responsibility

The group leaders accept responsibility for the consequences of their acts and non-actions.

2. Competence

The group leaders recognize the boundaries of their competence, and they only use techniques for which they are well qualified.

3. Welfare

The group leaders have concern for people's welfare and protect them from harm and injury.

4. Confidentiality

The group leaders respect the confidentiality of information obtained from participants except in those circumstances in which not to do so would result in danger to the person, him- or herself, or to others.

5. Clear roles

The group leaders do not engage in inappropriate relationships with participants.

6. Values

The group leaders do not let themselves be unduly influenced by personal values, such as those pertaining to age, gender, race, ethnicity, religion, sexual orientation, disability or sociometric status.

Specific areas of liability may include: (1) mismanagement of the relationship (e.g. sexual exploitation); (2) breach of confidentiality; (3) non-prevention of harm to learners themselves (e.g. neglecting the duty to warn); and (4) failure to practice appropriate support.

Three model determinants whether a decision is ethical: (1) The utilitarian (2) moral right and (3) justice models. Each model offers a different and complementary way of determining whether a decision or behaviour is ethical and all three models should be used to sort out the ethics of a particular course of action.

(1) The utilitarian model: An ethical decision is a decision that produces the greatest good for the greatest number of people.

(2) The moral right model: An ethical decision that best maintains and protects the fundamental rights and privileges of the people affected by it.

(3) The justice model: An ethical decision that distributes benefits and harms among stakeholders in a fair, equitable or impartial way.

GUIDELINES FOR ONLINE TRAINING

A lot of the exercises that can be done in face-to-face meetings can also be done online. Either by standing up and using the floor or by using an online white board that you are comfortable with. There are several Miro, Mural and Google and Flinga are the most common and Zoom also have a quite advanced whiteboard. If you are using the floor you as a leader/teacher can use a second camera that you share.

Remember

- Keep it as simple as possible.
- Prepare thoroughly and train your skills using the applications you plan to use. Sometimes it's a good idea to rehearse together with some peers.
- Give time for reflections in small groups in breakout rooms.

- Make sure that everyone have their camera turned on if possible. (There have to be very strong reasons for having it turned off.)
- People often overestimates their computer knowledge.
- Organize a pre-training of the online tools a few days ahead and encourage people to join.
- Give participants the following instructions
 - Check your internet connection
 - Check your technical equipment a couple of days ahead
 - Be sure to be alone in the room
 - Have enough space to stand up

Here are some possible suggestions one can send to online participants:

How to get the most from your online participation:

Connecting:

- Please ensure you have downloaded the latest zoom software on your computer and that you have enough basic zoom skills to join the workshops.
- Please connect using a computer or a tablet (not your phone).
- When you join the workshop, please ensure that your Zoom display name and email address match the name on your booking and the email address used to book your ticket. This will ensure your entry to the workshops as entry is facilitated by the Zoom host.
- Access sufficient Wi-Fi speed to use Zoom effectively.
- Turn off notifications and other pop-ups on your computer that may distract you or others during workshops.
- Remain respectful of other people and do not distract other people in the session with unnecessary noise, camera movement, etc.
- Abusive behaviour will not be tolerated. People behaving abusively will be removed from workshops (i.e., removed from the Zoom call).

Confidentiality:

- Please ensure that you are using a private space, free from interruptions and distractions, where you can maintain your own confidentiality and the confidentiality of participants.
- Third-party electronic recording with any device – audio or visual – is strictly prohibited. The only exceptions to this are PowerPoint presentations / lectures to large groups, which may be recorded by the conference organisers.
- Similarly, no photographs or screen shots are permitted at any time, unless with advance permission of everyone in a workshop, and with the option to opt-out provided. Again, this is to preserve confidentiality.
- Where handouts or other material are provided, this material is not for distribution without written permission of the workshop leader.
- We will do our best to ensure that workshops start and finish on time. Latecomers will be admitted only at the discretion of the workshop leader. Please arrive ten minutes early to ensure that your link is working and that it gives you access to the waiting room for the workshop / session.

Research

Results: trainers and learners experiences

The research related to the project provides an overview of the experiences of the training participants and trainers. Experiences were collected through written reflections of learners and interviews with trainers and analyzed using the method of qualitative content analysis.

Learner experiences

In their reflective entries, participants reflected on their learning experience at the training, the acquisition of new knowledge and methods, as well as rethinking their previous experiences. They characterized the pilot training of action methods as a holistic training involving all the senses, emotions and the body. The participants pointed out that the training influenced them to think more deeply about themselves and their daily work practices.

„It definitely made me step out of my comfort zone at some points. I feel it's a way of learning which rolls out slowly – in the beginning I started to wonder whether I'm in the right place at all but then it all started to make sense slowly. I would say, it has been a more intimate way of learning than usual, in deeper contact with myself. “

The action methods training created diverse emotions in participants. In their reflections, the learners described the emotions they experienced during the training. The emotions described were varied: confusion and discomfort as well as satisfaction, gratitude and inspiration were highlighted at the same time. The participants also noticed that feelings changed several times during the day.

„After the first day, I was confused, full of questions, and really tired. At the end of the second day, I felt energized, full of ideas about what to use in my future classes and eager to do the homework. “

It was evident from the participants' reflections that it was easier for the participants to be engaged in the in-site training. At the same time, the participants valued the experience of the online training. It was highlighted that the online modules gave participants good ideas on how to better conduct their own online training. They named the important aspects which must be considered in online training (time planning, small group discussions), they got useful ideas for using various exercises online, and reduced the time spent on lectures in their own online training.

The participants emphasized in their reflections that it was very important for them to make sense of their previous experiences and reinterpret previous experiences during the training. The students pointed out that they have experienced similar exercises in previous trainings, but during this training they better understood the purpose and background of using sociometry exercises. The participants with a background in psychodrama pointed out that they had previously thought of several exercises as exercises belonging to therapy, but now they understood the possibilities of using these exercises in adult training as well.

„Of course, I have always had the learning goals in my mind, but during these two days I started to think much more about how I could apply the same methods more wisely to support the joint learning in a group

The reflections of the participants in the training showed that the introduction of the theory during the training was valued primarily from the aspect that the theory helped to better understand the meaning of the action methods and the purposes of their use. Learning theory was important for the training participants.

„I started to write in my notebook the new knowledge and exercises I wanted to use and my emotions and thoughts about the topic for future use of the theory or practice.“

The theory of adult learning was important both for participants with a psychodrama background and for adult educators. The connections between the theory of adult learning and the principles underlying psychodrama were elaborated more deeply. The theory underlying psychodrama was also conceptualized as an approach to learning.

The participants' reflections revealed that they valued experiencing and learning new action methods. In the reflections, the necessity of both sociometric exercises and reflection exercises was noted. Sociometric lines, spectrogram, meeting in pairs, step-in, I see, I hear, history map, one-minute writing, focal point, angels and devils, mirror, yes-no-maybe were mentioned as useful action methods. [MK1]

The participants honestly stated that they did not always understand the method experiencing it only once during the pilot training and pointed out that they would have needed a more thorough explanation on how to transfer the action method to their everyday practice (to a different learning context or from therapy to training). The participants considered it valuable when one action method was used several times - this allowed a better understanding of the essence of the method. The participants appreciated when opportunities for practice were created – when they themselves had the opportunity to practice the method as a trainer with their fellow learners.

The participants would have liked a clearer highlighting of the risks associated with the use of action methods in the educational setting - so that in the future, as an educator, they themselves would be aware of what needs to be taken into account when using action methods in practice.

The participants of the pilot trainings described that they made changes in their trainings based on what they learned at the pilot trainings, for example, more attention was paid to creating a group and creating diverse relationships in the group (longer warm-up), they used action methods learned at the training (sociometry, reflection exercises). They also described that the inspiration came from online training, how to better use the online environment in their own training (discussions in small groups and Miro's/Flinga's capabilities were implemented).

“I have not been working with groups since the last module. But I have been reflecting personally about how to work on resistance in a more direct manner than I am used to.”

“I used the history line to co-plan a project plan and the timeline with Flinga. The exercise worked well and helped us to identify the deadlines for subprojects and varied parts of the project.”

It was experienced that doing the exercises takes more time than originally planned.

“To my surprise this needed a lot of time, but luckily I could be flexible with time, so there was no time pressure, and it worked out well. “

Regarding the use of methods, it was highlighted that they experienced the usefulness of action methods used in creating relations in groups and in terms of greater involvement of learners.

“But the more important shift has happened in recognising and realizing the importance of relationships, I think. And how much more attention we/I need to put into building fruitful relationships for learning. “

Trainers experiences

The trainers reflected on their experiences by answering oral semi-structured interviews regarding their feelings after the training, their observations about learning in a group and the effectiveness and working of the methods used. In addition, they described the changes they made during the ongoing training and the changes they would make when conducting similar training in future. Answers are divided into five main categories: the learning process, group processes, application of methods, the specificities of the training and the trainer’s ways of coping. The created training model was generally successful. In the following, we present recommendations based on the analysis of previously named categories.

Learning process: connection with theory and practice.

According to the trainers’ perceptions, practical exercises help participants to understand the theories and integrate the psychodrama theories with adult education theories. Therefore it is recommended to designate time to experience active methods and reflect on them based on theories. You have to experience the practical exercise to understand the theory and vice versa.

“The group especially liked the connection of various theories of psychodrama with other fields and how they could be linked together. I think this is the best way to understand learning in general.”

Group processes: active group members and cooperation

According to the trainers, the learners were active and interested in participating in the learning process and offered good ideas and solutions to use different methods. Therefore, sharing the experiences of group members and expressing their needs supports other group members’ learning from each other.

“Sometimes the students themselves brought good and new solutions to the classroom.”

“I think the group learned a lot for a number of reasons. They had to participate in exercises that were new to them. This gave them the opportunity to consolidate their previous knowledge and gain new ones.”

Group processes: resistance and conflicts in the group

As an educator or trainer, it is good to be prepared to experience resistance and conflicts in the group. Learning with not familiar people makes adaptation difficult for the learner because sharing sensitive topics requires trust. Also, previous negative learning experiences and difficult or confusing settings of assignments causes learners resistance. This raises ethical questions that the trainer needs to think about before training. Learning on the web causes frustration because of the lack of the technical skills and requires patience, to wait after other participants or trainers themselves.

“The most difficult part of the study came down to technical knowledge and problems. This is especially so when we use the tools necessary for the exercise.”

“People got frustrated because they didn’t all get their parts and all the learning dragged on.”

Application of methods: creativity, flexibility, adaptability and action-oriented learning

According to the trainers, active methods worked very well. The final exercise of the first day, group discussion about the development phases of the group and its practical implementation as a role-play, testing of sociometric methods by learners, connections of archetypes based on practical examples were identified as working methods.

“One [method that worked] was if they could try these sociometric things themselves. Name the group yourself, do it yourself... think for yourself.”

“It is very interesting to discover how we build a training model together with the group. I think this is the most important point of note for me.”

The trainers themselves created new exercises: to complete the topic of the group’s development phases (role exchange with their teacher), to learn names, responding to the learners’ needs to learn names, to explain the theory.

In summary, the method should be chosen so that the coherence between methods and the content of the study is recognised by the learner.

The specificities of the training and the trainer's ways of coping

Co-teaching

Trainers experienced co-teaching as a natural process - different teaching styles/ways were found to complement the teaching and offered opportunities to learn from each other. At the beginning of the process, initial agreements were made between trainers but in reality, cooperation developed spontaneously. Changes to exercises or the program were decided based on mutual discussions based on the specific group and group needs.

"That we thought about some things at the beginning, how... then I had an idea, then he started with an idea. We vkind of shared that, hey, you do this part, I'll do it."

One of the co-teaching advantages was also that challenges, for example concerned relationships in the group, learning barriers and technical errors, were also jointly dealt with.

Environment

In the context of contact learning and online learning, the following questions should be considered:

- How to keep learners active online?
- How to maintain a group feeling, achieved in contact learning sessions alive online?
- What is the optimal length of online learning and what is the ratio of breaks on online learning? The proportion of theory?
- How to keep people's private sphere both online and face-to-face.
- Technical problems and discomfort experienced in online learning may evoke personal feelings of learners in the next face-to-face learning module

Ways of coping

Trainer's ways of coping are supported by adapting, feeling and reflection. In the training process, it is important for trainers to constantly adapt to the characteristics of the group (e.g. participants with different backgrounds and experiences) and needs (e.g. desire to learn names clearly, pace). Adaptation was accompanied by some hesitation (regarding the prior knowledge of the group, the use of tools), stress and the need to be flexible in conducting the study, also to change yourself.

Just like the learners, the trainers pointed out a variety of emotions, experienced during the training. The trainers were surprised by various circumstances: a lot of discussion and questions about experiential learning, the group's lower-than-expected awareness and need to learn, the group members' lower-than-expected ability to act in the group, group members' feelings getting hurt. Satisfaction and joy were provided by the success of the first module, the functioning of group and learning processes, belief in

the usefulness of the training, the students' interest in the topic and the success of the exercises.

The groups' good level of reflection and willingness to actively participate in the exercises were highlighted. Insufficient theoretical knowledge of adult education and lack of awareness of the learners' prior knowledge of psychodrama and sociometry could cause the trainer's uncertainty

Trainer's personal learning

Trainers valued personal learning during the training process and satisfaction from successes. The co-trainer's contribution to the learning process and learning from it were also highlighted. It was a pleasure when the learners knew the methods used, but received during the training new techniques and ideas for their usage. The trainers appreciated the learners' feedback and new views on the methods used.