

CONCEPTS OF LEARNING, FACILITATION & COMMUNICATION

TRAINER'S GUIDE



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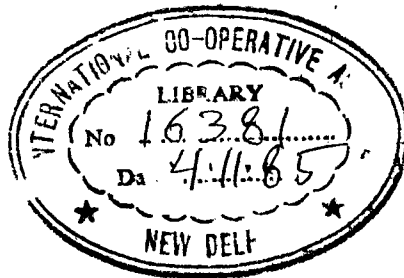
CONCEPTS OF LEARNING, FACILITATION
AND COMMUNICATION

A TRAINER'S GUIDE

Prepared by

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Project Director -
1981

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Seminar on Concepts of Learning, Facilitation and Communication
Process

INTRODUCTION

The session guide on Seminar on concepts of learning, facilitation and communication process has been planned for Cooperative Teachers of some selected Cooperative Training institutions in Sri Lanka.

A Survey conducted by the Cooperative Teachers Training Project revealed the gaps of development in the teachers. The Project Developed a Programme for total development of teachers to become fully functioning persons who are existential and open to experiences. It is worthwhile mentioning here that there are some teachers who have had some training in teaching methodology abroad and locally. These cases had to be considered in depth to find out the gaps.

The Project considered that there are so many pre-requisites to be fulfilled in order to gain optimum use of modern teaching methods and techniques. Many teachers were not ⁱⁿ a position to apply their skills as the education environment was so traditional and beyond their control. The Project had to engage multi-dimensional approach to achieve the objectives.

1. Exposure of teachers to andragogical ideas in education.
2. Revision on Cooperative education system in the country.
3. Provision of basic physical facilities in the training institution.
4. Introduction of a field training and research for cooperative teachers to see that they are upto date in awareness of changes in the cooperative environment.

5. Provision of training material and aids.

The sessions planned in the manual essentially represent need of the teachers. Learning theories extracted here, were purposely selected for discussion. It has become necessary to change the attitudes and build up confidence to use participative methods in learning. It has become necessary to democratize the education process by freeing themselves from authoritarian teacher-student-relationships.

This manual has been tested in four seminars. The participants have found the sessions interesting and it has provided a new experience to them. The ideas have become constant topics in the discussion on education. However we have found that the teachers have taken their own time starting from the seminar days to assimilate the ideas and discover and appropriate the experiences themselves.

An attempt will be made to use the manual by the senior teachers trained by the Project to train education officers of the cooperative societies, so that there would be chain-reaction on the programme.

We will feel satisfied when teachers become resources in the learning groups in the cooperative societies rather than becoming autocratic teachers using magic for coaxing students.

W. U. HERATH
-Project Director.

SEMINAR ON CONCEPTS OF LEARNING

SEMINAR OBJECTIVES:

1. To enable participants to identify basic principles in concepts of learning and find out the elements of facilitation of learning.
2. To enable participants to assess their own behaviour as facilitators and learners by comparing the elements with their own real life situations.
3. To enable participants to use the concepts of learning and facilitation in their career.
4. To prepare the participant to receive further ideas on participative teaching methods.

ASSUMPTIONS:

PARTICIPANTS:

The participants have not been so far exposed to training on the concepts of learning and facilitation. It is assumed that the participants are teachers who have considerable experience as practising teachers.

DURATION:

5 or 6 working days depending on the capacity of the participants.

SUGGESTED PROGRAMME

FIRST DAY:

- I. Inauguration, Working methods, Practical matters, Discussion on seminar Programme.
- II. Introducing each other and discussion on themselves.
- III. Pre-Test and Discussion on Pretest.
- IV. Concepts of Learning (A) Introduction (B) Group-work in syndicates.

SECOND DAY:

- I. Presentation of group reports on concepts of learning at the Plenary.
- II. Experiential group exercise on teacher-learner-relationship.
- III. Facilitation of learning - Introduction and group work in syndicates.
- IV. Presentation of group reports at the Plenary.

THIRD DAY:

- I. Perception - Introduction and experiential session on perception.
- II. Communication - Introduction and group work in syndicates.

FOURTH DAY:

- I. One way - Two way communication/ and Experiential session. Introduction
- II. Group work on oneway , two way communication in syndicates.

FIFTH DAY:

- I. Dialogue as a communication method. Introduction and group-work in Syndicates.
- II. Experiential session on group behaviour
- III. Post Test
- IV. Programme evaluation.

SUBJECT AREAS:

- I. Concepts of Learning
- II. Facilitation of Learning
- III. Perception
- IV. Communication & Communication Process

SESSION I

Objectives:

To explain the relevance and the importance of re-thinking on learning theories and communication Process so as to ensure total commitment by the participants in the Programme.

To ensure the discussion of all practical details of the programme.

Time:

One hour

Materials:

Seminar Programme

SESSION I

SESSION GUIDE

1. Course director receives the invited guests and the participants of the programme. He explains the importance of the relevance of the programme. The guests are given opportunity to speak.
2. Explains the necessity to evaluate the results of the teaching performed by teachers. Participants are prompted to think back and see what happens during a successful learning session. The participants are allowed to speak from their experiences.
3. The objectives of the programme are explained in the light of the above discussion. The group discusses and adopts the programme.
4. Describe the strategy of the seminar to achieve the objectives. The group will get to know each other and form a group while trying to discuss issues friendly. They will exchange ideas and experience on the basis of the working papers distributed. If necessary the group will be exposed to experiential situations to question themselves. Stress the necessity of initiating ideas given in the working papers with their own experience and evolve critical thinking. The ideas are useless if they are not true to experiences and actual life.

Participants should be allowed to ask questions and discuss and argue out themselves.

SESSION 2

Introducing each other

Objectives:

To enable participants to get to know each other.

To enable participants to recognize the value of treating others as equals and respect them.

Time:

One hour

SESSION 2

SESSION GUIDE

Ask participants to form into dyads and talk to each other separately. It is better to select the member next to him to be the partner, so that there won't be any room left for forming their own dyads.

Ask dyads to discuss with each other & get to know their background-age-civil status-career-hobbies-abilities-weaknesses etc.

Ask members of dyads to introduce each other to the total group on the basis of the information obtained during their dialogues.

Invite members in the group to give their impressions of the experience. Provoke discussion by comparing this experience with a formal introduction of himself by the person concerned, mutual respect is developed during the dyadic experience to be stressed.

SESSION 3

PRE-TEST

Objectives:

To enable the participants and the facilitators to review the thinking and opinions of participants on teaching, learning and communication.

Time:

One hour

Materials:

3 questions

SESSION GUIDE

Explain the necessity of assessing ones experiences on teaching & learning constantly. Therefore an attempt will be made to experiment this by getting participants to answer the following 3 questions:

1. What does learning mean to you?
2. What does teaching mean to you?
3. What does communication mean to you?

Explain the importance of answering the issues through their own experiences: not from books they have read. The answers should be brief and specific.

Collect the answer scripts and keep them for future reference. Try to evolve an open discussion on these issues with the provocation created by questions.

SESSION 4

CONCEPTS OF LEARNING

Objectives:

To enable participants to identify the element of learning and basic factors governing successful learning experience.

To enable participants to match the ideas given in the working papers with their own experiences as learners and teachers.

To develop skills to experiment the ideas given in the working papers.

Time:

Six hours

Materials:

1. "Personal thoughts on teaching and learning"
(Chap. 6- CARL ROGERS - FREEDOM TO LEARN)

SESSION 4

SESSION GUIDE

Introduce the working papers by explaining the personal nature of assumptions one can form on teaching and learning by his own experience. Try to extract the main ideas expressed by Rogers and Knowles on the subject. If necessary explain further giving examples, the assumptions they have indicated.

Split the total group into syndicates to have maximum of 6 members in each group. It would be better to have the splitting without allowing them to form their own groups.

Following issues should be given to syndicates for discussion and forming group consensus:

Indicate your ideas on the assumptions of the writers on teaching and learning while considering your real life experiences.

The syndicates should be given time as they want to discuss the working papers. Adjust the time table if necessary.

Ask the group leaders to present their reports when they are ready. Compare the ideas expressed by the syndicates on the working papers and see whether there is common agreement at least on some assumptions.

Provoke a discussion on the contradictory opinions and ask participants to express ideas basing on their experiences. Allow sufficient time to narrate any incidents or experience which they have faced on the issues.

Ask them to suggest ways and means of experimenting on these ideas.

Following points can be supplemented to group reports.

1. Science of teaching meant for children, cannot be applied as it is to adults.
2. Transmittal of knowledge no longer forms the goal of education but a lifelong process of discovering what is unknown. Human beings have to cope up with the rapid change in the society.
3. As a person matures, his self concept moves from being dependant person to a self directing human being.
4. Every human being is a source of learning.
5. As a person matures, his orientation towards learning shifts from subject-centredness to problem centredness.

PERSONAL THOUGHTS ON TEACHING AND LEARNING

This brief chapter contains a distillation of the convictions which I have drawn from my experience as a teacher and it has, in the past, been successful in provoking thought. So, though it was written more than fifteen years ago, I present it in this book intended for today.

I wrote this paper as a concise statement of my own views, in order to stimulate discussion. I wrote it while in Mexico, far away from the academic world. If the style, and the attempt to be as honest as possible, smacks of Kierkegaard, this is not a coincidence. I had spent much of my time on this trip reading, digesting, and appreciating his work.

This statement catches very well the surprise that I felt as I discovered the directions in which my thinking was taking me. I did not start out to be an educational heretic, and I was inwardly astonished at the fact that when I tried honestly to review my experience, teaching seemed of such little importance, and learning so vastly important. As I have continued to live with this emphasis, it no longer seems so startling as it did at that time.

The paper was presented to a Harvard Conference on "Classroom Approaches to Influencing Behavior" made up of forward-looking college teachers, many of whom were using discussion methods in their classes. Consequently, I was foolish enough to expect an understanding and accepting audience. The response instead was furiously critical for the most part, with only a few soft-spoken individuals speaking up, with gradually increasing force, to indicate that their experience had led them to somewhat similar conclusions, which they had never dared to voice.

This material has been printed before. Indeed the ideas in it

have been presented much more fully, and much more adequately (I hope) in the chapters which precede and follow it in this book. Why then do I include it? It is because it was the first germinal credo of my thinking about the difference between teaching and learning and crude as it is, brief as it is, it may encourage some reader to put down for himself some deep but very uncertain beliefs of his own about the educational process. It is these deep, tentative, uncertain, frightening formulations which are the heart of creativity and if only one reader risks himself in this way, the inclusion of this chapter will have served its purpose.

I wish to present some very brief remarks, in the hope that if they bring forth any reaction from you, I may get some new light on my own ideas.

I find it a very troubling thing to think, particularly when I think about my own experiences and try to extract from those experiences the meaning that seems genuinely inherent in them. At first, such thinking is very satisfying, because it seems to discover sense and pattern in a whole host of discrete events. But then it very often becomes dismaying, because I realize how ridiculous these thoughts, which have so much value to me, would seem to most people. My impression is that if I try to find the meaning of my own experience it leads me, nearly always, in directions regarded as absurd.

So in the next few minutes, I will try to digest some of the meanings which have come to me from my classroom experience and the experience I have had in individual therapy and group experience. They are in no way intended as conclusions for someone else, or a guide to what others should do or be. They are the very tentative meanings, as of April 1952, which my experience has had for me, and some of the bothersome questions which their absurdity raises. I will put each idea or meaning in a separate lettered paragraph, not because they are in any particular logical order, but because each meaning is separately important to me.

a) I may as well start with this one in view of the purposes of this conference. My experience has been that I cannot teach another person how to teach. To attempt it is for me, in the long run, futile.

b) It seems to me that anything that can be taught to another is relatively inconsequential and has little or no significant influence on behavior. That sounds so ridiculous I can't help but question it at the same time that I present it.

c) I realize increasingly that I am only interested in learnings which significantly influence behavior. Quite possibly this is simply a personal idiosyncrasy.

d) I have come to feel that the only learning which significantly influences behavior is self-discovered, self-appropriated learning.

e) Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another. As soon as an individual tries to communicate such experience directly, often with a quite natural enthusiasm, it becomes teaching, and its results are inconsequential. It was some relief recently to discover that Soren Kierkegaard, the Danish philosopher, had found this too, in his own experience, and stated it very clearly a century ago. It made it seem less absurd.

f) As a consequence of the above, I realize that I have lost interest in being a teacher.

g) When I try to teach, as I do sometimes, I am appalled by the results, which seem a little more than inconsequential, because sometimes the teaching appears to succeed. When this happens I find that the results are damaging. It seems to cause the individual to distrust his own experience, and to stifle significant learning. Hence I have come to feel that the outcomes of teaching are either unimportant or hurtful.

b) When I look back at the results of my past teaching, the real results seem the same-either damage was done-or nothing significant occurred. This is frankly troubling.

i) As a consequence, I realize that I am only ^{interested} /in being a learner, preferably learning things that matter, that have some significant influence on my own behavior.

j) I find it very rewarding to learn, in groups, in relationships with one person as in therapy, or by myself.

k) I find that one of the best, but most difficult, ways for me to learn is to drop my own defensiveness, at least temporarily and to try to understand the way in which his experience seems and feels to the other person.

l) I find that another way of learning for me is to state my own uncertainties, to try to clarify my puzzlements, and thus get closer to the meaning that my experience actually seems to have.

m) This whole train of experiencing, and the meanings that I have thus far discovered in it, seem to have launched me on a process which is both fascinating and at times a little frightening. It seems to mean letting my experiences carry me on, in a direction which appears to be forward, toward goals that I can but dimly define, as I try to understand at least the current meaning of that experience. The sensation is that of floating with a complex stream of experience, with the fascinating possibility of trying to comprehend its ever-changing complexity.

I am almost afraid I may seem to have gotten away from any discussion of learning, as well as teaching. Let me again introduce a practical note by saying that by themselves these interpretations of my experience may sound queer and aberrant, but not particularly shocking. It is when I realize the implications that I shudder a bit at the distance I have come from the commonsense world that everyone knows is right. I can best illustrate this by saying that if the experiences of others had been the same as mine, and if they had discovered similar meanings in it, many consequences

would be implied:

a) Such experience would imply that we would do away with teaching. People would get together if they wished to learn.

b) We would do away with examinations. They measure only the inconsequential type of learning.

c) We would do away with grades and credits for the same reason.

d) We would do away with degrees as a measure of competence partly for the same reason. Another reason is that a degree marks an end or a conclusion of something, and a learner is only interested in the continuing process of learning.

e) We would do away with the exposition of conclusions, for we would realize that no one learns significantly from conclusions.

I think I had better stop there. I do not want to become too fantastic. I want to know primarily whether anything in my inward thinking, as I have tried to describe it, speaks to anything in your experience of the classroom as you have lived it, and if so, what the meanings are that exist for you in your experience.

CARL ROGERS

FREEDOM TO LEARN

SESSION 5

TEACHER-STUDENT-RELATIONSHIP

Objective:

To enable participants to experience process of relationship between a teacher and the student in a simulated teaching situation and assess the capacity of a student in a challenging situation without any help from a teacher.

To enable participants to analyse their own behaviour by comparing with the simulated experience.

Time:

Two hours

Materials:

20 wooden cubes in one size. 1½" size is desirable.

SESSION GUIDE 5

TEACHER-STUDENT-RELATIONSHIP

Generate a discussion on the personal experience of the participants in teacher student relationship: Do the student, attain maximum learning achievement when they are free and faced with a challenging task? or do they need help from a teacher? What do you think about attainment of result in these two situations?

Explain on the nature of relationship between a teacher and the student in a teaching session in an adult education programme.

Ask for 2 volunteers for the demonstration.

Wooden cubes are kept on a table with even surface. One volunteer who takes the role of the student is blind folded and asked to build a tower with any amount of cubes keeping one cube on top of the other. He is prompted by saying that in other demonstrations some have been able to build as much as 15 cubes without falling. However the student could decide at the point, he should stop. The participants or the teachers are not allowed to give any help to him.

Same process is resumed once again with the assistance of the teachers. The teacher is asked to give instructions to help the student to build the tower. They are allowed to discuss if necessary. First of all they should decide the number of cubes with which a tower can be built without falling. They could have their own figure or come to a compromise. Normally the teacher decides on a lower figure.

The student is asked to start building the tower with instructions from the teacher. However he is not allowed to help by hand.

The facilitator should ask the teacher and the student to give their frank opinion on the experience after the exercise is over. How did the student feel about his teachers capacity to instruct? Did he have the confidence in him? Was he uncertain as to what to do? Did he feel that he would have performed better without instruction from the teacher? Who was responsible on the ultimate result obtained?

Then the teacher should be asked to comment upon the behaviour of the student. Did he have the confidence over the student? Was he angry when the student refused to accept the target given by him? Was he sure of himself about the assimilation of instructions by the student? Was he angry with him when the student failed to carry out the instructions?

Ask the observers (balance members of the group) to comment on the behaviour of the two role players.

Following generalisations can be explored in the process of discussion:

Every adult has the urge to learn something when he is faced with a challenge;

Results will be more when the learning is self discovered and self appropriated.

Results would be better when the gap between the teacher and the student is minimal.

When threat to self is low, learning can proceed.

The teacher's role is limited when the student has a will to learn.

Results are maximum when the student assumes responsibility to learn

SESSION 6

FACILITATION OF LEARNING

Objective:

To enable participants to identify the principles by which a positive educational environment could be avaluated.

To enable participants to analyse their experience on the basis of these elements, so as to correct themselves to become successful facilitators.

Time:

Six hours

Materials:

1. Regarding Learning and its facilitation (CARL ROGERS
FREEDOM TO LEARN - Chap 7)
2. Theory X-Y. D.Macgregor
(The Human Side of Enterprise)
3. Some assumptions about Learning and teaching pp 49-55
KNOWLES-THE MODERN PRACTICE OF ADULT EDUCATION

SESSION 6

FACILITATION OF LEARNING

SESSION GUIDE

Generate a discussion among participants on their experience as facilitators and try to elicit many ways of facilitating learning. What is the best atmosphere for successful learning? What are the psychological and social factors which hinder learning? What is the best strategy for motivating students to learn? What level should the teacher maintain in facilitation of learning?

Introduce the working papers mentioning that writers have spoken through their experience. Ask groups to critically discuss the papers by matching them to their own experience. The issue to be discussed in the groups would be; Critically discuss the assumptions on teaching and facilitation as indicated in the working papers and identify the idea true to your experiences.

Divide the total group into syndicates consisting of maximum of 6 members each.

Compare the group reports at the plenary and identify the ideas commonly agreed. Following issues can be taken up for discussion in addition to the idea given in the working papers.

Learning becomes interesting and worthwhile when teacher becomes student and student becomes a teacher.

Learning is facilitated when horizontal relation prevails between the teacher & the student. When the subject matter represents generative themes of a given form, learning becomes meaningful and facilitating.

Existential experiences provide motivation for learning.

REGARDING LEARNING AND ITS FACILITATION

How does a person learn? How can important learning be facilitated? What basic theoretical assumptions are involved? In this chapter I have tried to answer these questions in a "bare-bones" fashion, simply stating the core of my views on these questions.

It is customary to begin a presentation with theoretical and general principles, and then to indicate the way in which these principles might be carried out in practice. I have followed the opposite course in this book. I have endeavored to present a wealth of practical experience and descriptions of methods, all of which have been used to set students free for self-initiated, self-reliant learning. Now I would like to make a succinct general statement of some of the principles (or hypotheses) which can reasonably be abstracted, it seems to me, from these and other similar experiences. I will be drawing on my own experience, on the work of many other facilitators of learning who have sent me accounts of their work and its outcomes, and upon relevant research, some of which has been reported in earlier chapters.

LEARNING

Here are a number of the principles which can, I believe, be abstracted from current experience and research related to this newer approach:

1. Human beings have a natural potentiality for learning. They are curious about their world, until and unless this curiosity is blunted by their experience in our educational system. They are ambivalently eager to develop and learn. The reason for the ambivalence is that any significant learning involves a certain amount of pain, either pain connected with the learning itself or distress connected with giving up certain previous learnings.

The first type of ambivalence is illustrated by the small child who is learning to walk. He stumbles, he falls, he hurts himself. It is a painful process. Yet, the satisfactions of developing his potential far outweigh the bumps and bruises. The second type of ambivalence is evident when a student who has been absolutely top in every way in his small town high school enrolls in a superior college or university where he finds that he is simply one of many bright students. This is a painful learning to assimilate, yet in most instances he does assimilate it and goes forward.

This potentiality and desire for learning, for discovery, for enlargement of knowledge and experience, can be released under suitable conditions. It is a tendency which can be trusted, and the whole approach to education which we have been describing builds upon it around the student's natural desire to learn.

2. Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes. A somewhat more formal way of stating this is that a person learns significantly only those things which he perceives as being involved in the maintenance of or the enhancement of his own self. Think for a moment of two students taking a course in statistics. One is working on a research project for which he definitely needs the material of the course in order to complete his research and move forward in his professional career. The second student is taking the course because it is required. Its only relationship to his own purposes or the enhancement of himself is simply that it is necessary for him to complete the course in order to stay in the university. There can hardly be any question as to the differences in learning which ensue. The first student acquires a functional learning of the material; the second learns how to "get by".

Another element related to this principle has to do with the speed of learning. When an individual has a goal he wishes to achieve and he sees the material available to him as relevant to achieving that goal, learning takes place with

great rapidity. We need only to recall what a brief length of time it takes for an adolescent to learn to drive a car. There is evidence that the time for learning various subjects would be cut to a fraction of the time currently allotted if the material were perceived by the learner as related to his own purposes. Probably one third to one fifth of the present time allotment would be sufficient.

3. Learning which involves a change in self organization- in the perception of oneself- is threatening and tends to be resisted. Why has there been so much irony, sometimes even lawsuits, concerning an adolescent boy who comes to school with long hair? Surely the length of his hair makes little objective difference. The reason seems to be that if I, as a teacher or administrator, accept the value which he places on non-conformity then it threatens the value which I have placed on conforming to social demands. If I permit this contradiction to exist I may find myself changing, because I will be forced to a reappraisal of some of my values. The same thing applies to the former interest in "beatles" and the current interest in "hippies". If their rejection of almost all middle class values is permitted to stand, then an individual's acceptance of middle class values as a part of himself is deeply threatened, since to most people it seems that to the degree others are right, they are wrong.

Sometimes these painful and threatening learnings have to do with contradictions within oneself. An example might be the person who believes "every citizen in this country has equal right to any opportunity which exists." He also discovers that he has the conviction, "I am unwilling for a Negro to live in my neighborhood." Any learning which arises from this dilemma is painful and threatening since the two beliefs cannot openly co-exist, and any learning which emerges from the contradiction involves a definite change in the structure of self.

4. Those learnings which are threatening to the self are more easily perceived and assimilated when external threats

are at a minimum. The boy who is retarded in reading already feels threatened and inadequate because of this deficiency. When he is forced to attempt to read aloud in front of the group, when he is ridiculed for his efforts, when his grades are a vivid reflection of his failure, it is no surprise that he may go through several years of school with no perceptible increase in his reading ability. On the other hand, a supportive, understanding environment and a lack of grades, or an encouragement of self evaluation, remove the external threats and permit him to make progress because he is no longer paralyzed by fear. This is also one of the great advantages of the teaching machine, when properly used. Here the poor reader can begin at his own level of achievement and practically every minute step he makes is marked by reward and a feeling of success.

It is fascinating to me how completely we have tended to disregard the evidence which clearly supports this principle. Nearly forty years ago Herbert Williams, then a teacher was put in charge of a classroom in which all of the most serious delinquents in a large school system were brought together. They were the "worst boys" in a city of 300,000. He could not hope to carry on much individualized instruction, and the boys were at all levels of school achievement. As might be expected, they were retarded intellectually (average I.Q.82) as well as in their school achievement. He had very little special equipment. Besides the usual desks and blackboards, there was a large table in the room on which he placed picture books, readers, story books, and textbooks in various subjects, appropriate to all levels of reading achievement. There were also art materials available. There were but two rules. A boy must keep busy doing something, and no boy was permitted to annoy or disturb others. Each child was told, without criticism, of his results on an achievement test. Encouragement and suggestions were given only after an activity had been self initiated. Thus, if a boy had worked along artistic lines he might be given assistance in getting into a special art class. If activities in mathematics or mechanics had engaged his interest, arrangements might be made for him to attend courses in these subjects. The group remained

together for four months. During this period the measured educational achievement (on the Stanford Achievement Test) of those who had been in the group for the major part of this period increased fifteen months on the average, and this improvement was evident in reading, arithmetic, and other subjects. The increase was more than four times the normal expectation for a group with this degree of retardation, and this in spite of the fact that reading and other educational disabilities abounded. This incredible improvement came about through informal, self-directed, activity. It is my belief that studies such as this have been disregarded primarily because they provide a threat to the teacher. Here is evidence that the most unpromising students learn rapidly when they are simply given opportunities to learn and when no attempt is made to teach them. This must seem to many teachers that they might be deprived of their jobs and hence the information is simply not assimilated.

One reason for the success of this highly unorthodox and inexpensive venture must have been the attitude of Mr. Williams himself. He surmises that his interest in each child's home conditions, neighborhood, health, and in each boy individually may have stimulated the youngsters. He states that he wanted to get acquainted with each boy, and spent his time in this sort of activity rather than in teaching. That he had a strong and sympathetic interest in, and belief in, juvenile delinquents is shown by the fact that he went on to become superintendent of a highly progressive institution for delinquents.

5. When threat to the self is low, experience can be perceived in differentiated fashion and learning can proceed. In a sense this is only an extension of, or an explanation of, the preceding principle. The poor reader is a good illustration of what is involved in this principle. When he is called upon to recite in class the internal panic takes over and the words on the page become less intelligible symbols than they were when he was sitting at his seat before he was called upon. When he is in an environment in which he is assured of personal security and when he becomes

convinced that there is no threat to his ego, he is once more free to perceive the symbols on the page in a differentiated fashion, to recognize the differing elements in similar words, to perceive partial meanings and try to put them together-in other words, to move forward in the process of learning. Any sort of learning involves an increasing differentiation of the field of experience and the assimilation of the meanings of these differentiations. Such differentiations, it seems to me, are most effectively made under two sharply differing kinds of conditions. They may occur when the threat to the organism is intense, but such threats are quite different than threats to the self as perceived. The combat soldier, for example, learns very quickly to distinguish the shriek of a shell going high overhead from the whine of one which is coming in his direction. He learns to discriminate very readily a normal footpath from one whose surface has been disturbed, since the latter may be a land mine. He is, in these instances, responding to threat of a very serious nature, but this is threat to his organism and not a threat to the self he perceives himself to be. In fact the more quickly he can learn these discriminations the more his self is enhanced. In the ordinary educational situation, however, such realistic life and death threats are rare and when these exist pupils respond well to them. Children learn traffic rules, for example, quite readily and comfortably. But humiliation, ridicule, devaluation, scorn and contempt-these are threats to the person himself, to the perception he has of himself and as such interfere strongly with learning. On the other hand, as described above, when threat to the self is minimized, the individual makes use of opportunities to learn in order to enhance himself.

6. Much significant learning is acquired through doing. Placing the student in direct experiential confrontation with practical problems, social problems, ethical and philosophical problems, ^{personal issues, and research problems,} /is one of the most effective modes of promoting learning, Illustrations range from the class group which becomes involved in a dramatic production, selecting the play and the

cast, designing and making the scenery and costumes, coaching the actors, and selling tickets, to much more sophisticated confrontations. I have always been impressed with the fact that brief intensive courses for individuals on the firing line facing immediate problems teachers, doctors, farmers, counselors are especially effective because the individuals are trying to cope with problems which they are currently experiencing.

7. Learning is facilitated when the student participates responsibly in the learning process. When he chooses his own directions, helps to discover his own learning resources, formulates his own problems, decides his own course of action, lives with the consequences of each of these choices, then significant learning is maximized. There is evidence from industry as well as from the field of education that such participative learning is far more effective than passive learning.

8. Self-initiated learning which involves the whole person of the learner-feelings as well as intellect-is the most lasting and pervasive. We have discovered this in psychotherapy, where it is the totally involved learning of oneself which is most effective. This is not learning which takes place "only from the neck up." It is a "gut level" type of learning which is profound and pervasive. It can also occur in the tentative discovery of a new self-generated idea or in the learning of a difficult skill, or in the act of artistic creation-a painting, a poem, a sculpture. It is the whole person who "lets himself go" in these creative learnings. An important element in these situations is that the learner knows it is his own learning and thus can hold to it or relinquish it in the face of a more profound learning without having to turn to some authority for corroboration of his judgment.

9. Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance. The best research organizations, in industry as well as in the academic

world, have learned that creativity blossoms in an atmosphere of freedom. External evaluation is largely fruitless if the goal is creative work. The wise parent has learned this same lesson. If a child is to grow up to be independent and self reliant he must be given opportunities, at an early age not only to make his own judgments and his own mistakes but to evaluate the consequences of these judgments and choices. The parent may provide information and models of behavior, but it is the growing child and adolescent who must evaluate his own behaviors, come to his own conclusions, and decide on the standards which are appropriate for him. The child or adolescent who is dependent both at school and at home upon the evaluations of others is likely to remain permanently dependent and immature or explosively rebellious against all external evaluations and judgments.

10. The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and incorporation into oneself of the process of change. The point has been made in preceding chapters that a static kind of learning of information may have been quite adequate in previous times. If our present culture survives it will be because we have been able to develop individuals for whom change is the central fact of life and who have been able to live comfortably with this central fact. It means that they will not be concerned, as so many are today, that their past learning is inadequate to enable them to cope with current situations. They will instead have the comfortable expectation that it will be continuously necessary to incorporate new and challenging learnings about ever-changing situations.

FACILITATION

So much has been presented in preceding chapters about various methods of facilitating learning and various qualities of the facilitator that only the briefest summary of some of the guidelines which can be abstracted will be presented here.

1. The facilitator has much to do with setting the initial mood or climate of the group or class experience. If his own basic philosophy is one of trust in the group and in the individuals who compose the group, then this point of view will be communicated in many subtle ways.

2. The facilitator helps to elicit and clarify the purposes of the individuals in the class as well as the more general purposes of the group. If he is not fearful of accepting contradictory purposes and conflicting aims, if he is able to permit the individuals a sense of freedom in stating what they would like to do, then he is helping to create a climate for learning. There is no need for him to try to manufacture one unified purpose in the group if such a unified purpose is not there. He can permit a diversity of purposes to exist, contradictory and complementary, in relationship to each other.

3. He relies upon the desire of each student to implement those purposes which have meaning for him, as the motivational force behind significant learning. Even if the desire of the student is to be guided and led by someone else, the facilitator can accept such a need and motive and can either serve as a guide when this is desired or can provide some other means, such as a set course of study, for the student whose major desire is to be dependent. And for the majority of students he can help to utilize the individual's own drives and purposes as the moving force behind his learning.

4. He endeavors to organize and make easily available the widest possible range of resources for learning. He endeavors to make available writings, materials, psychological aids, persons, equipment, trips, audio-visual aids-every conceivable resource which his students may wish to use for their own enhancement and for the fulfillment of their own purposes.

5. He regards himself as a flexible resource to be utilized by the group. He does not downgrade himself as a resource. He makes himself available as a counselor, lecturer, and advisor, a person with experience in the field. He wishes to be used by individual students, and by the group, in the ways which seem most meaningful to them insofar as he can be comfortable in operating in the ways they wish.

6. In responding to expressions in the classroom group, he accepts both the intellectual content and the emotionalized attitudes, endeavoring to give each aspect the approximate degree of emphasis which it has for the individual or the group. Insofar as he can be genuine in doing so, he accepts rationalizations and intellectualizing, as well as deep and real personal feelings.

7. As the acceptant classroom climate becomes established, the facilitator is able increasingly to become a participant learner, a member of the group, expressing his views as those of one individual only.

8. He takes the initiative in sharing himself with the group his feelings as well as his thoughts-in ways which do not demand nor impose but represent simply a personal sharing which students may take or leave. Thus, he is free to express his own feelings in giving feedback to students, in his reaction to them as individuals, and in sharing his own satisfactions or disappointments. In such expressions it is his "owned" attitudes which are shared, not judgments or evaluations of others.

9. Throughout the classroom experience, he remains alert to the expressions indicative of deep or strong feelings. These may be feelings of conflict, pain, and the like, which exist primarily within the individual. Here he endeavors to understand these from the person's point of view and to communicate his empathic understanding. On the other hand, the feelings may be those of anger, scorn, affection, rivalry, and the like-interpersonal attitudes

among members of the group. Again he is as alert to these as to the ideas being expressed and by his acceptance of such tensions or bonds he helps to bring them into the open for constructive understanding and use by the group.

10. In his functioning as a facilitator of learning, the leader endeavors to recognize and accept his own limitations. He realizes that he can only grant freedom to his students to the extent that he is comfortable in giving such freedom. He can only be understanding to the extent that he actually desires to enter the inner world of his students. He can only share himself to the extent that he is reasonably comfortable in taking that risk. He can only participate as a member of the group when he actually feels that he and his students have an equality as learners. He can only exhibit trust of the student's desire to learn insofar as he feels that trust. There will be many times when his attitudes are not facilitative of learning. He will find himself being suspicious of his students. He will find it impossible to accept attitudes which differ strongly from his own. He will be unable to understand some of the student feelings which are markedly different from his own. He may find himself angry and resentful of student attitudes toward him and angry at student behaviors. He may find himself feeling strongly judgment^{al} and evaluative. When he is experiencing attitudes which are non-facilitative, he will endeavor to get closer to them, to be clearly aware of them, and to state them just as they are within himself. Once he has expressed these angers, these judgments, these mistrusts, these doubts of others and doubts of himself, as something coming from within himself, not as objective facts in outward reality, he will find the air cleared for a significant interchange between himself and his students. Such an interchange can go a long way toward resolving the very attitudes which he has been experiencing and thus make it possible for him to be more of a facilitator of learning.

CONCLUSION

It is hoped that this chapter may provide a view of the skeleton of hypotheses and principles which underlie the practices and methods of the individuals and groups whose experience has been described in earlier chapters.

CARL ROGERS

FREEDOM TO LEARN

SOME ASSUMPTIONS ABOUT LEARNING AND TEACHING

The critical element in any adult-education program is a, of course, what happens when a teacher comes face^{to face}/with a group of learners. As I see it, the andragogical approach to the learning-teaching transaction is premised on three additional assumptions about learning and teaching:

1. Adults can learn.

The central proposition on which the entire adult-education movement is based is that adults can learn. One of the great moments in the history of the movement occurred at the annual meeting of the American Association for Adult Education held in Cleveland in 1927, when Edward L. Thorndike reported for the first time his finding that the ability to learn declined only very slowly, and very slightly after age twenty. Until that moment adult educators had based their whole work on blind faith, in direct opposition to the prevailing belief that "you can't teach an old dog new tricks." But now their faith had been vindicated; there was scientific proof that adults can learn.

Actually, Thorndike's early studies did seem to indicate a decline in learning capacity of about 1 percent per year after age twenty-five. But later studies, especially those of Thorndike's colleague,^{Irving Lorge} revealed that what declined was the speed of learning, not intellectual power-and that even this decline was likely to be minimized by continued use of the intellect.

The research to date on adult learning indicates clearly that the basic ability to learn remains essentially unimpaired throughout the life span and that therefore, if individuals do not actually perform as well in learning situations as they could, the cause must be sought in such factors as the following:

- Adults who have been away from systematic education for

some time may underestimate their ability to learn, and this lack of confidence may prevent them from applying themselves wholly.

- Methods of teaching have changed since most adults were in school, so that most of them have to go through a period of adjustment to strange new conditions.

- Various physiological changes occur in the process of aging, such as decline in visual acuity, reduction in speed of reaction, and lowering of energy levels, which operate as barriers to learning unless compensated for by such devices as louder sound, larger printing, and slower pace.

- Adults respond less readily to external sanctions for learning (such as grades) than to internal motivation.

2. Learning is an Internal Process

In our inherited folk wisdom there has been a tendency to look upon education as the transmittal of information, to see learning as an almost exclusively intellectual process consisting of the storing of accumulated facts in the filing drawers of the mind. The implicit assumption underlying this view of learning is that it is essentially an external process in the sense that what the student learns is determined primarily by outside forces, such as the excellence of the teacher's presentation, the quality of reading materials, and the effectiveness of school discipline. People holding this view even today insist that a teacher's qualifications be judged only by his mastery of his subject matter and clamor against his wasting time learning about the psychology of learning. For all practical purposes this view defines the function of the teacher as being to teach subject matter, not students.

A growing body of research into what really happens when learning takes place has put this traditional conception of learning in serious jeopardy. Although there is not yet agreement on the

precise nature of the learning process (in fact there are many theories which seem to explain different parts of it), there is agreement that it is an internal process controlled by the learner and engaging his whole being-including intellectual, emotional, and physiological functions. Learning is described psychologically as a process of need-meeting and goal striving by the learner. This is to say that an individual is motivated to engage in learning to the extent that he feels a need to learn and perceives a personal goal that learning will help to achieve, and he will invest his energy in making use of available resources (including teachers and readings) to the extent that he perceives them as being relevant to his needs and goals.

The central dynamic of the learning process is thus perceived to be the experience of the learner, experience being defined as the interaction between an individual and his environment. The quality and amount of learning is therefore clearly influenced by the quality and amount of interaction between the learner and his environment and by the educative potency of the environment. The art of teaching is essentially the management of these two key variables in the learning process-environment and interaction-which together define the substance of the basic unit of learning, a "learning experience." The critical function of the teacher, therefore, is to create a rich environment from which students can extract learning and then to guide their interaction with it so as to maximize their learning from it.

The important implication for adult-education practice of the fact that learning is an internal process is that those methods and techniques which involve the individual most deeply in self-directed inquiry will produce the greatest learning. This principle of ego-involvement lies at the heart of the adult educator's art. In fact, the main thrust of modern adult-educational technology is in the direction of inventing techniques for involving adults in ever-deeper processes of self-diagnosis of their own needs for continued learning, in formulating their own objectives for learning, in sharing responsibility for designing and carry/^{ing}out their learning activities,

and in evaluating their progress toward their objectives. The truly artistic teacher of adults perceives the locus of responsibility for learning to be in the learner; he conscientiously suppresses his own compulsion to teach what he knows his students ought to learn in favor of helping his students learn for themselves what they want to learn. I have described this faith in the ability of the individual to learn for himself as the "theological foundation" of adult education, and I believe that without this faith a teacher of adults is more likely to hinder than to facilitate learning. This is not to suggest that teacher has less responsibility in the learning-teaching transaction, but only that his responsibility lies less in giving ready-made answers to predetermined questions and more in being ingenious in finding better ways to help his students discover the important questions and the answers to them themselves.

One of the clearest statements of this insight about adult learning was made in 1926 by the great American pioneer adult-education theorist, Eduard C. Lindeman:

I am conceiving adult education in terms of a new technique for learning, a technique as essential to the college graduate as to the unlettered manual worker. It represents a process by which the adult learns to become aware of and to evaluate his experience. To do this he cannot begin by studying "subjects" in the hope that some day this information will be useful. On the contrary, he begins by giving attention to situations in which he finds himself, to problems which include obstacles to his self-fulfillment. Facts and information from the differentiated spheres of knowledge are used, not for the purpose of accumulation, but because of need in solving problems. In this process the teacher finds a new function. He is no longer the oracle who speaks from the platform of authority, but rather the guide, the pointer-out who also participates in learning in proportion to the vitality and relevancy of his facts and experiences. In short, my conception of adult education is this: a cooperative venture in nonauthoritarian, informal learning, the chief purpose of

which is to discover the meaning of experience; a quest of the mind which digs down to the roots of the preconceptions which formulate our conduct; a technique of learning for adults which makes education coterminous with life and hence elevates living itself to the level of adventurous experiment.

3. There Are Superior Conditions of Learning and Principles of Teaching.

It is becoming increasingly clear from the growing body of knowledge about the processes of adult learning that there are certain conditions of learning that are more conducive to growth and development than others. These superior conditions seem to be produced by practices in the learning-teaching transaction that adhere to certain superior principles of teaching as identified below:

Conditions of Learning	Principles of Teaching
The learners feel a need to learn.	1.) The teacher exposes students to new possibilities for self-fulfillment.
	2.) The teacher helps each student clarify his own aspirations for improved behavior.
	3.) The teacher helps each student diagnose the gap between his aspiration and his present level of performance.
	4.) The teacher helps the students identify the life problems they experience because of the gaps in their personal equipment.

The learning environment is characterized by physical comfort, mutual trust and respect, mutual helpfulness, freedom of expression, and acceptance of differences.

- 5.) The teacher provides physical conditions that are comfortable (as to seating, smoking, temperature, ventilation, lighting, decoration) and conducive to interaction (preferably, no person sitting behind another person).
- 6.) Teacher accepts each student as a person of worth and respects his feelings and ideas.
- 7.) The teacher seeks to build relationships of mutual trust and helpfulness among the students by encouraging cooperative activities and refraining from inducing competitiveness and judgmentalness.
- 8.) The teacher exposes his own feelings and contributes his resources as a colearner in the spirit of mutual inquiry.

The learners perceive the goals of a learning experience to be their goals.

- 9.) The teacher involves the students in a mutual process of formulating learning objectives in which the needs of the students, of the institution, of the teacher, of the subject matter, and of the society are taken into account.

The learners accept a share of the responsibility for planning and operating a learning experience, and therefore have a feeling of

- 10.) The teacher shares his thinking about options available in the designing of learning experiences and the selection of materials and methods and involves the

commitment toward it.

students in deciding among these options jointly.

The learners participate actively in the learning process.

11.) The teacher helps the students to organize themselves (project groups, learning-teaching teams, independent study, etc.) to share responsibility in the process of mutual inquiry.

The learning process is related to and makes use of the experience of the learners.

12.) The teacher helps the students exploit their own experiences as resources for learning through the use of such techniques as discussion, role playing, case method, etc.

13.) The teacher gears the presentation of his own resources to the levels of experience of his particular students.

14.) The teacher helps the students to apply new learnings to their experience, and thus to make the learnings more meaningful and integrated.

The learners have a sense of progress toward their goals.

15.) The teacher involves the students in developing mutually acceptable criteria and methods for measuring progress toward the learning objectives.

16.) The teacher helps the students develop and apply procedures for self-evaluation according to these criteria.

MALCOM KNOWLES

THE MODERN PRACTICE OF ADULT EDUCATION.

SESSION 7

PERCEPTION

Objectives:

- To enable participants to analyse the process of perception.
- To enable participants to defend the individuality in perception against categorisation of human being as intelligent and foolish.

Time:

Two hours

Materials:

Obscure picture

Instruction sheet

PERCEPTION

SESSION GUIDE 7

Introduce the session asking the group on their explanations about how people perceive things and transmit information.

Select 5 individuals from the group and allow them sit in front of the group facing them.

The first member is given the picture and the instruction sheet and allow him to study the picture and the instruction sheet for 3 minutes and assimilate facts given.

Then the member returns the sheet and the picture to the facilitator and repeats the facts to the rest in line. The second person should be allowed to ask questions. Conversation should be in whisper like tone so that others could not over hear the conversation. Similarly the description is given upto fifth person.

The fifth person is then asked to tell the group the description of the picture and the structation given in the instructions sheets. His statements are recorded on the chalk-board or a flipchart.

Then the sketch is shown to the group and the instruction sheet is read or projected with the help of an overhead project.

The facilitator could ask the group members to comment on the picture thereby the discussion is stimulated.

Following comment could be drawn from the discussion as conclusions:

Any person respond to stimulus differently because of his personal history and mental set.

Information can be distorted in the process of transmission from one person to another. The communicator's perception of what he is trying to communicate and his ability to communicate play a part.

Listener's readiness to listen also affects the transmission of information.

Self ideals and self image affect the reality of a stimuli in preception.

Instruction Sheet:

With this sheet of instructions you have been given a sketch of a lady. Look at the picture carefully. Note the points below. You will be given three minutes to memorize the details. When the three minutes have elapsed you will be asked to tell the ten points about this picture to the person at your side.

The points to remember and to tell your neighbor are:

1. It is a picture of a lady
2. There is a feather in her hair
3. There is a cloth piece over her head
4. She has a fur around her neck
5. The feather in her hair is curved
6. The color of the fur appears to be the same color as her hair
7. The cloth piece over her head has wrinkles and is not straight
8. The cloth piece does not cover the front part of her hair
9. The hair appears to be very dark
10. The lady's age appears to be about.....(guess)

Now be ready to tell the above points to your neighbour.



First used for psychological purposes by E.C.Spring, "A new ambiguous figure", American Journal of Psychology, 1930 page 444. (Originally drawn by J.E.Hill; it appeared in "Puck", 6th November, 1905).

SESSION 8

COMMUNICATION

Objectives:

To enable participants to define the communication process as a media of education.

To enable participants to identify the steps in communication and determine the rate of distortion.

To enable participants to assess the complexity of communication.

Time:

Four hours

Materials:

"Communication" - (Handbook of staff Development & Human Relations training -pp 70-76)

"Two simple models"

SESSION GUIDE 8

COMMUNICATION

Refer to the previous group experience on perception and ask participants to identify basic prerequisites for communication; communicator message and receiver.

Clarify any point which is obscure in the working papers.

Distribute the working papers among the syndicates and ask them to discuss the papers and present group reports on the following issue:

"What are the basic factors for effective and successful communication? Identify these factors on the basis of the papers and your experience".

Discuss group reports at the plenary.

Following generalisations could be derived at the plenary.

Conciseness, clarity and accuracy in spoken and written expression facilitates communication.

Receivers' mental status and environment factors affect communication.

Self image is a barrier of perceiving a message in exact form.

Mutual confidence and trust brings about effective communication.

Feed back facilitates communication.

COMMUNICATION

THE NATURE AND IMPORTANCE OF COMMUNICATION

The study of communication leads in many directions, for the subject is a complex one with many facets. Technical and social progress, in fact the world as we know it, would be impossible without communication. It is through communication that people reach some understanding of one another and through which they influence and are influenced by others. It is communication which makes cooperation possible. No discussion of staff development and human relations can therefore overlook the problems of communicating effectively. Our presentation here will be limited, however, to some basic principles.

Communication is essentially the sending of messages which evoke responses. The visitor says, "Good morning," and the receptionist replies "Good morning." A guest asks, "A chair?" and the steward brings a chair. A mother frowns or shakes her head and the child drops the forbidden object. The starter fires the gun and the racers leap from the tape. Thus, communication has two basic elements:

1. THE COMMUNICATOR SENDS A MESSAGE WHICH CONVEYS SOME CONTENT.
2. THE RECEIVER OF THE COMMUNICATION RESPONDS TO THE CONTENT AS HE PERCEIVES IT.

Messages may be conveyed in many ways. One usually thinks in terms of the spoken or written word. Deaf-mutes communicate through a sign language, as do all people to some extent. A great amount of communication takes place through bodily movement. Communication can be much more subtle than we generally think, and the most subtle is often the most significant.

THE COMPLEXITY OF COMMUNICATION

Attempts to improve communication generally emphasize the skills of writing, speaking, reading, and with less frequency, listening. These skills are important. Conciseness, clarity, accuracy, and exactness in spoken and written expression facilitate communication. Many important misunderstandings occur because of technical errors in the usage of words or the logic of expression. Even more important than the problems of a technical nature, however, are the communication difficulties which arise out of psychological and sociological factors. The most significant barriers to understanding among persons are not word usage, grammatical form, or lack of verbal facility, but emotional and social considerations. The nature of some of these difficulties may best be examined in the framework of person-to-person conversation.

A common problem in communication between two persons is the failure of the listener to attend fully to what is being said and to therefore miss the message or important parts of it. The stranger in some developing countries, for instance, becomes quickly aware of this if he prefers his coffee "with no milk". For the tradition of milk with the coffee is so strong that many stewards react only to the signal "coffee" and miss entirely the remainder of the message, i.e., "no milk". They listen with a particular mental "set" which distorts reception of the message.

Hearing but parts of a message may also be deliberate and serve the listener's purpose well. For example, a Hausa trader discreetly ignores some of his customer's resistant remarks. He responds to others. In this case it is not a matter of failing to hear and comprehend. The trader reads in the customer's communication a number of signals, some of which contradict one another. He listens and responds to facets of the customer's self which the customer does not realize he is communicating. The customer may not,

in fact, be aware they exist. To understand why this is so, let us reflect upon the nature of the self and how it is expressed in communication.

COMMUNICATION AND THE SELF-IMAGE

We have already noted that every person has an idea of himself as a person, sometimes called the "self-image". This is the way the individual sees himself and wishes himself to be seen by others. It is almost as though an individual carried in his mind a photograph of himself as he thinks he should be. This self-image tends to guide his thinking and behaving. To the individual the self-image appears consistent. However, this is not necessarily so. For in his inner self an individual's feelings may pull him in many directions with resulting conflict. The self-image reflects in each case some resolution of the conflict. The concept of self-image may be pictured in this way:

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For example, let us consider the situation of a man who in his self-image perceives himself as very brave and bold. He feels he can meet any situation and is always ready to fight. In his inner self he is, however, not so brave. There are times, in fact, when he feels impulses of fear and weakness. Since they do not fit his self-image he denies them even to himself. Observing him closely in situations where he appears to act quite boldly, one notes perhaps that his hand trembles or that he perspires profusely or that his voice quavers slightly, suggesting that he is not so bold as he thinks himself to be. The same notion has been expressed in the common saying, "A barking dog never bites."

In the situation of the Hausa trader mentioned earlier, the customer begins by saying he does not wish to look at anything and has no interest in buying. The trader is accustomed to reading the varied messages people send, and he notes that the prospective customer looks at his bag curiously and that the tone of his voice is not unfriendly. He cheerfully unpacks his wares, ignoring the verbal objections of the prospective customer, while at the same time noting every signal of interest. He knows that part of the customer's inner self is interested; through the signals he picks up, he understands that the prospective customer also has some feelings of wanting to buy. Patiently he responds to some objections, ignores others, and awaits an opportunity to reinforce those feelings of wanting to buy of which the customer himself may not be aware.

Often it is only the other person who sees something about us which is quite obvious and which the self-image will not let us recognize in ourselves.

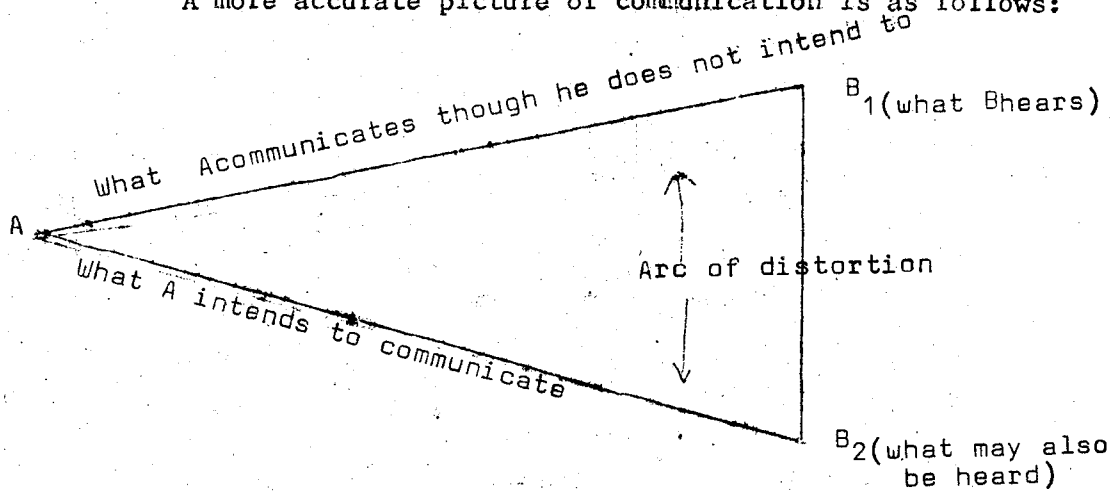
Most people tend to think of communication as a simple sending of messages from one person to another as pictured below:

Sender A _____ B Receiver

A communicates what he intends to
communicate to B.

This diagram may express such simple communication as "Pick up the book," "Close the door," or "Take a piece of paper." Even here there may be more to the communication than a simple message. Suppose that "Pick up the book" is being said by an exasperated teacher who perhaps perceives the student as careless. The message will certainly contain more than the simple instruction.

A more accurate picture of communication is as follows:



Interpreting the above diagram, one notes that A communicates much more than he intends. Often the extra communication which is expressed in tone of voice, bodily gestures, choice of words, and so on, distorts and may even negate the message the speaker A intends to convey.

Let us suppose A is the supervisor of B in a government office. They are of different tribal groups. In his inner self A has feelings about B and would be happy, to see B transferred to another post. He could then have an assistant from his own tribal group whose ways and traditions would be more familiar and with whom he would feel more comfortable. A calls B into the office in regard to a minor error in a file. The mistake is not serious, but A makes a strong issue of it and upbraids B angrily. While A intends to communicate only his dissatisfaction with the handling of the file

and makes no reference to his preference for a man of his own tribal group, he nonetheless in his behavior communicates this to B.

B finds it difficult to respond. He can only react to what A intends to communicate, though what A communicates to him unwittingly is of greater significance to their working together satisfactorily.

The receiver also may - as already indicated in the discussion of a steward's hearing only part of the message in relation to coffee - distort the reception of the message. Suppose A, in the above illustration, communicates exactly what he intends to say and actually has no feeling about B's belonging to a different tribal group. He is happy to have him as an assistant but is concerned that the work be well done. On the other hand, B feels everyone discriminates against him because he is a member of a minority tribal group. He is only waiting for signals to reinforce these feelings. He listens for evidence to support his view. He reads into the situation things which are not meant. Such a problem may, through frank discussion between the two individuals about the matter, be cleared up and create a firm basis for better understanding and working together. B's problems may, however, be so severe that one would describe him as paranoiac. Such a person typically complains that others are rejecting and persecuting him; he tends always to hear attack and hostility in what others say, whether it is intended or not.

Our discussion has pointed to the deeper emotional forces at play within persons and how they tend to distort communication in either the giving of a message or in receiving it, or perhaps, in both. Such emotional forces reflect differences in social background as well as individual personality. A man who has spent all his life in a city views things differently from the way a man does who has spent all his life in the bush. A man who has lived all his days in an African country has had different types of experiences from one who has spent ten years of his life in the United Kingdom. Because men speak from different experiences, the

same words may have different meanings and arouse quite different feelings. - For example, an African's use of the word "family" connotes things quite different from the connotation of the word as spoken by an American. Furthermore, each culture (or subculture) within a society has some differences in views about life and its meaning, about ways of attacking problems, and about desirable behavior which reflect themselves in the personal goals of the members and the way in which they apprehend problems.

TOWARD IMPROVED COMMUNICATION

As has been indicated, the difficulties of establishing meaningful communication between persons are very real. What, then can be done to improve understanding? The answer lies in two directions:

1. THE DEVELOPMENT OF AN ATMOSPHERE OF MUTUAL CONFIDENCE AND TRUST.
2. THE CORRECTION OF DISTORTIONS IN COMMUNICATION THROUGH FEEDBACK.

To create an atmosphere of mutual confidence and trust is a process of growth. Trust often develops slowly. One trusts as one is accepted as one is. One is trusted as one accepts the other individual as he is. One generally speaks more freely with a brother than with the boss. The boss may be less likely to accept what we say; furthermore, he has power over our economic security. However, if the brother is reproachful one is also less likely to trust him, Fear of retaliation, reproach, criticism, or condemnation are inevitably barriers to confidence. One only speaks more freely as one becomes less afraid.

To build a relationship of trust with another individual we must be sensitive to our feelings and know that these feelings

influence what we perceive and what we communicate. We must also recognize that the other individual is a person of feelings who has a self-image which must be maintained. The other individual's feelings may be different from ours, and those feelings influence what he perceives and communicates. The feelings are authentic. We must accept them and respect the individual's right to have them. We may hope that with new experiences and new insights they will change.

Trust begins with one's self. As we live with and comprehend the implications of this thought, we endeavor as the sender of communication to accept the other individual and to build security within him in order that he will feel more comfortable with himself and more free to accept and communicate his feelings. As the receiver, we must learn to listen from the sender's point of view rather than evaluating his communication from our own point of view. Too much must not be expected at once. Many persons have spent years in becoming distrustful of others. Such feelings do not change quickly.

Feedback is communication which gives back to another individual information about how he has affected us and how he stands with us in relation to his goals or intentions. Feedback becomes easier as mutual trust and confidence develop. It is easy to say to another person, "I like you and what you are doing." It is not easy to say, "I do not like what you are doing," and have it accepted by the receiver in such a way that it can be useful to him, unless by implication and in behavior there is a prior phrase, "I like and respect you as a person." The distinction between "I like you" and "I do not like this particular bit of behavior" is a relatively easy one to make intellectually. It is not easy to apply because feelings of both the sender of the message and the receiver of the message interfere. It can be done skillfully only when the sender really is interested in and accepts the other person. It can be accepted and used only when the receiver is comfortable enough with

himself and the sender to sense the acceptance and examine himself nondefensively. This understanding is basic to give effective feedback and essential to constructive interviewing. People seldom modify their practices because they are threatened. They modify their behavior as they are given support to deal with their problems and are challenged to think about their difficulties.

COMMUNICATION IN THE GROUP

The principles which characterize communication between two persons apply also to groups. The T Group begins to cope with its problems as members feel more free to interact and to express their wishes, feelings, and attitudes. As these are accepted by others, trust grows and further expressions take place. The mutual sharing leads to more real and meaningful communication. Feedback plays a central role in this process, for it enables the members to examine and correct distortions.

There is a dimension of greater complexity in group than in two-person communication because of the increased number of person involved. Each of the individuals has private goals, expectations, and feelings. The potential number and variety of potential distortions increase. Furthermore, many persons have a natural tendency to more readily share with one person than many because of their own anxieties and fears of being misunderstood. There may, however, be a group factor which tends to offset this as the total atmosphere becomes more permissive and accepting. One individual stimulates another. Some persons may even feel more free to say things they would scarcely admit to themselves as they hear them expressed by others.

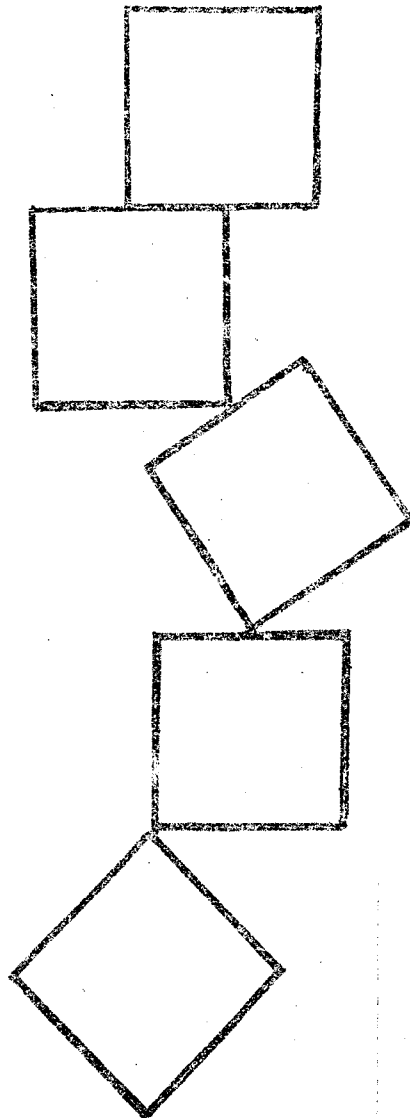
A leader needs to be concerned with the quality of staff communication, for it is a key to performance and working relationships within the group. Normally the leader must himself take the responsibility to initiate and to try to involve others in the process

of improving communication. A staff group generally looks to the boss for signals. If he himself is open, accepting, and nonthreatening, others will follow his example.

SUMMARY

We have considered communication as a sending of messages which convey content and evoke responses to what the receiver perceives in the messages, though the receiver may not directly respond to all he perceives. We have found that the process of communication is complex. The messages may often be distorted by social and psychological factors which the communicator does not realize he conveys. Two important conditions are necessary to offset the problems of distortion - the development of an atmosphere of mutual confidence and trust, and the correction of distortions through feedback.

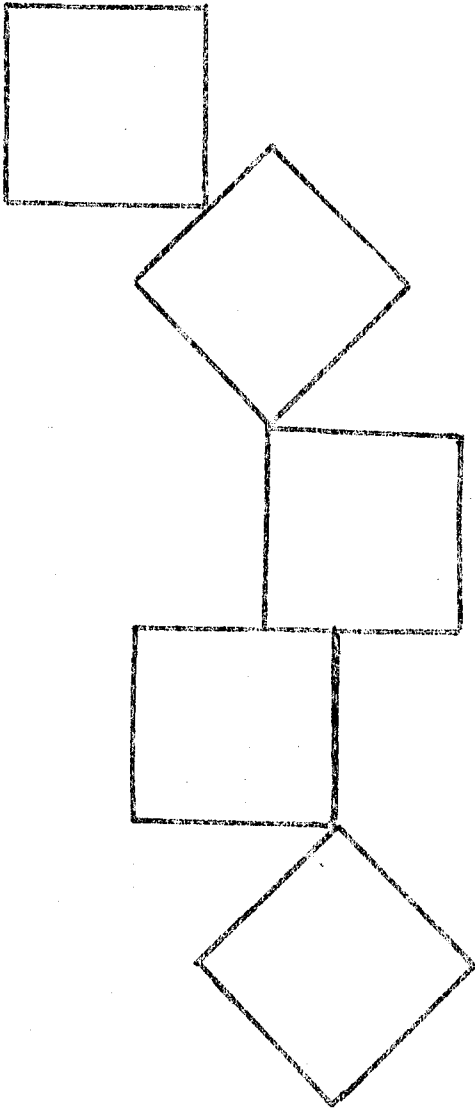
C H A R T 1
ONE WAY COMMUNICATION



INSTRUCTIONS: the figures above . with your back to the group you are to instruct the th; members of thegroup how to draw them. Begin witht the top wquare and describe eachin in succession ,taking particular note of the relationship of each to the preceding one . No qestions are allowed.

CHART II

TWO-WAY COMMUNICATION



INSTRUCTIONS: Study the figures above. Facing the group, you are to instruct the members how to draw them. Begin with the top square and describe each in succession, taking particular note of the relation of each to the preceding one. Answer all questions from participants and repeat if necessary.

SESSION 9

ONE-WAY - TWO-WAY COMMUNICATION

Objectives:

To enable participants to justify the importance of two way communication as an effective method of education.

To enable participants to demonstrate the difference between one-way & two-way communication.

Time:

Two hours

Materials:

Two slightly modified geometrical figures.

Chalk board or overhead Projector.

Two pieces of paper and a pencil for each participant.

SESSION GUIDE 9

ONE-WAY - TWO-WAY COMMUNICATION

Ask participants to clarify what is one way communication and Two way communication.

Following points could be highlighted during the discussion.

Communication can be viewed in terms of the content.

Communication can be viewed in terms of direction- One way- Two way & Networks.

Communication may be more or less.

Select a participant who is able to speak loudly and clearly as a demonstration.

Group members are given 2 pieces of paper each and pencils. Ask them to write chart I on one paper and chart II on the other.

Tell the group that the demonstration will take the role of a teacher and give materials to draw a geometrical figure. The demonstrator will sit in front of/^{the}group with his back to the audience. The members are to draw the figure exactly as instructed.

Give chart I to the demonstrator and allow him to study it for couple of minutes. You should ensure that the chart is not visible to the group.

The group should not be allowed to ask questions or make signs.

Two voluntary members could be asked to take notes on the behavior of the demonstrator and the group in terms of behavior, facial reactions, remarks and gestures etc.

Following charts are drawn on the chalkboard for noting down results.

Ask Demonstrator to proceed with the instructions and tell him to be clear, loud, accurate and quick.

is

When the exercise/completed, note the time elapsed. Ask each member to note down the number of squares he has drawn on the paper. Then the demonstrator should be asked to tell the number of persons who have drawn all figures correctly.

Ask the Demonstrator to turn and face the group and give instructions to draw the figure shown in chart II. The participants are allowed to ask questions. Demonstrator could explain how to draw it.

Time elapsed should be indicated on the chart when the exercise is completed.

Ask members of the group to state the number of squares drawn correctly on their paper.

Obtain the median for guessed accuracy on the first trial by listing members from zero to five on the chalk board. Call for show of hands of the member who guessed zero. The member who guessed one and so on. When the total number has been obtained and recorded the number of persons guessing is halved. Begin counting from zero the number of participants guessing each number until he reaches the halved number-half of the total participants. The number guessed at this middle point is the median and is recorded on First trial in the appropriate place.

The same method is used for second trial too.

You could take average rather than median if you prefer.

Show the two figures to the group for reference. They should be asked to count up and record the actual number each has correct.

Above method again could be used to guess accuracy. Record the results on the chart.

Generate a discussion on the results in terms of time, accuracy and level of confidence.

Observers should be asked to give comments on the relationship between the teacher and the student. These can be discussed in terms of attitude, feelings etc.

Summarize pointing out that one way correction is often quicker, less accurate and the level of confidence of the listener is lower. Two-way communication takes more time but accurate. It is also disturbing to the teacher.

Try to match this experience with a class room situation and discuss experiences of the participants. Can they draw some ideas which give explanations to their not being good teachers?

SESSION 10

EMPLOYING DIALOGUE AS A MEDIUM OF LEARNING

Objectives:

To enable participants to identify basic principles in using dialogue as a medium of learning.

To enable participants to assess the importance of dialogue in communication.

To enable participants to assess their own behaviour in class room and study group in communication with others.

Time:

Four hours

Materials:

Working paper on ' Employing dialogue as a medium of learning.

SESSION GUIDE 10

EMPLOYING DIALOGUE AS A MEDIUM OF LEARNING

Ask participants to look back to their own experience as students and get them to narrate experience in communicating with teachers when did they achieve optimum learning experience with teachers? What was the level of communications? Did the teachers' behavior as equals or higher level than students?

At what level they were more competitive? What is the involvement of these with gain of knowledge and skills?

What is the medium mostly used in the classroom?
Emphasise the importance of dialogue in communication in the classrooms and the study groups.

Clarify any point arising out of the working paper.

Give the following issue for discussion in the syndicates.

What are the principles of using dialogue as a media of learning according to your experiences?

Explain that a base for discussion could be extracted from the working paper.

Ask the group leaders to present their reports when they are ready and try to compare the elements they have identified. Try to get them to illustrate the points from their own experiences.

Following generalization could be presented as supplementary to the ideas given:

The trend towards auto-dialogue becomes more closer when the gap between the teacher and the student widens.

Human beings become more communicative when they are respected and loved.

People become more interested in learning when the subject and the content are familiar and relevant to their experiences.

Effective dialogue takes place when the persons involved agree or have an understanding the objective of the dialogue or communication.

Class room is a meeting place when knowledge is sought and not where it is transmitted.

Problematization (the content which mediates participants the content should describe real, concrete existential situations of the participants) encourages communication.

Employing the dialogue among study
groups as a medium of learning

The study groups that are functioning formerly and informally are on varying levels.

1. Study groups active in Cooperative Education Centres.
2. Board of Directors of the Cooperative Society as study groups.
3. Study groups among those engaged serving in parallel services on the Cooperative society staff.
4. Study groups formed in local committees.
5. Informal study groups formed in the Cooperative society.

In these study groups a dialogical study is carried out according to subjects decided and incidental. Therefore, when employing the concept of dialogue as a medium of study, it is essential that its characteristics are well understood.

Here communication and dialogue are considered as the study. It is not a transfer of knowledge, but it means a contact through the dialogue with the relevant subjects, in order to explore the importance of the objectives of knowledge and thought.

Dialogue is an element of the group study process. If we are to participate in situations prevailing in a certain organisation, we should employ several methods for the purpose. What we do by these methods, are participating in various situation and, participating in the historical transitional process of that organisation. One of the methods mentioned below could be employed for this purpose.

- a) By a lively method that helps to generate an organised critical ability.
- b) By changing subjects contained in the present education programme.
- c) By techniques of stating the subjects separately and transforming them into symbols.

Of these we are to discuss here the dialogical method connected with study groups.

Dialogue, when considered as a basis of learning, renders the meaning of the horizontal connection among individuals.

Dialogue

A with B = Communication

Inter communication

This is an empathy between two poles engaged in a joint search.

Matrix

Being lovable, humble expectational, trustworthy and critical.

Dialogue originated as a critical matrix, gives a critical attitude .

Two poles of the dialogue are linked by love, mutual trust, expectation, and devotion. (Pacilo Freire)

A anti-dialogue

over

B = communique (message)

Relation of empathy is broken by this.

Matrix

The state of being devoid of Love, rigidity, devoid of hope, distrust and non-criticism.

This includes direct connections among individuals. The dialogical connection between two poles is broken in anti-dialogue. Anti-dialogue does not give rise to a communication. It issues only messages. (Paulo Freire)

When employing the dialogue as a medium of teaching it is essential for its participants or facilitators to understand several basic points.

Of these, one point is that learning is more important and fundamental than teaching. What the teacher could do for learning is only to provide facilities.

What takes place in the study process is a learning process rather than a teaching.

It is intended to achieve this status through a dialogical medium, facilitators or the teachers should become members of the study group. As the meaning remains distorted, when employing the dialogue as a medium, it is necessary to discuss in what sense we analyse it.

Dialogue is the man's inherited characteristic. The essence of the dialogue is the world. There are two dimensions in a word. They are reflection and action. These are interdependent. Where action is absent there rises a situation of teaching verbalism. Where there is no reflection there exists activism of learning. The word that does not pay heed to the action is an empty word. If an action exists merely for an action, there does not exist a dialogue.

When a group discusses some subject, what the group does is to supply interpretations to the subject. What is made to take place through the dialogue among a group of people living in the society, is the supplying of an interpretation to the subject of "The world". Through this process man assumes a respectability as man. Everybody has a right to this. In the name of the dialogue, nobody could give an interpretation on behalf of others. This is a creative action.

According to these facts dialogue is not understood as a process of depositing some idea in an individual by some other individual. Similarly, it is not a weapon propagating the domination on another. In fact, through action originated from the dialogue, the world is being transformed. In the dialogue process, new interpretations about the world are born. This causes the world to be subject to a recurring transformation. Everybody has a right to the dialogue through this process.

Where there exists no devotion towards the world and the people, a dialogue cannot originate. Love is the basis of dialogue. When one dominates another, a devotion cannot exist. Devotion is a courageous act and an act of consideration towards other. Where there is fear, a proper dialogue cannot take place.

Where there is no modesty, dialogue does not exist. Rigidity does not produce a dialogue. When I think that are ignorant, how can I speak to them? How can I speak to others when I do not understand my own ignorance? If it is considered that only those who have established themselves as great, have a right to give an interpretation about the world or some subject, and that other's involvement in history is a deterioration, how can there be a proper dialogue? Will there be a dialogue in a situation, when it is considered the participation of others in a discussion a nuisance?

Basic essential factor for a dialogue is the faith towards others in the group. When those who desire for dialogue meet a person, they place their faith on him in the 1st instance. He places his faith on his ability for creative work. Where this characteristic is absent the dialogue means a fraud embodied in counterfeit, paternal attitude.

Where there exist modesty, faith and devotion, there arises equality in a dialogue among members of groups. Here they become participants to give or to build up an interpretation to a subject. However, this close contact and faith do not arise by a counterfeit, modesty, or a fraudulent state of faith.

Where there is no expectation there is no dialogue. Expectation is something that has taken root in man's incompleteness. Because of this reason, man, in order to explore, is motivated to associate with others. The state of no expectation is a characteristic of anti-dialogue. Those who participate in action do not expect anything from their effort. Organisational effort becomes useless. That is a mechanical bureaucratic act.

Where there is no critical thought, there cannot be a proper dialogue. The understanding of the inseparable friendly association between man and environment is understood by this. Realism is a continuous chain of action. It is not an unshakable complete whole. This thought is not one separated from action.

It is by dialogue that man is able to build up a critical thought. Where there is no dialogue, there is no communication. Where there is no communication there is no dialogue. An education solving disagreements between teacher and pupil is formed in a situation containing a process they consider to follow to understand the plot and the subject.

The subject for the teacher disagreeing with the dialogue method, and following the method of depositing knowledge is the matter explaining the work plan, when he lectures to his students. He supplies answers to his own questions. It is that that he expects by organising his own work-plan. What is meant by subject matter in a teacher/student work plan following the dialogue method properly, and asking questions. It is not what is loaded on the students forcibly, but it is the matter people wish to know of more and more, being presented in an organised and methodical manner.

The first steps in organising the subject matter in an educational work plan are to take the current existential consistent situations. These situations arise not only as intelligent questions but also as questions on the active level of consideration. It should not be our duty to express our view on situations pointing to some questions. What we should do is to originate a dialogue between the angle of vision of other members and ours. We should remember that one's own stand in the world is depicted in the philosophy they set forth about the world or some other plot.

Inquiries about some situation should be dialogical. While the generative themes are being disclosed, opportunities arise where the group members intelligence could be strengthened.

Action opposed to dialogue bear several characteristics.

1. Conquer over the others.
2. Achieving what you need by division
3. Subjugation by manipulation
4. Cultural invasion

Cultural elements favouring dialogue

1. Cooperation
2. Unity for freedom
3. Organisation
4. Cultural synthesis

The individual presenting himself to a dialogue with another, talks of subject matter included in education.

A subject for dialogue is selected relevant to the environment and the person. Having taken this as a concept, it is broken into a number of basic thoughts.

These go to demonstrate situations leading to a lively dialogue and situations connected to environmental practical life. These are symbolical.

When discussing these, the participant feels confident in himself. Although no new interpretations are seen, interpretations forgotten to him or interpretations not considered important are brought to light. Therefore, the duty of the facilitator is to commence a dialogue with the trainees about that situation and, supply material for the purpose. It is not from top to bottom that the teaching process takes place, but by exposing the student's inner-self with the assistance of the teachers.

That is why tools should be sought to suit both teacher and student. The student recognises the facts taught here with the learning process.

At the initial stages of the dialogue, the teacher and the members of the study group face feelings of loss of hope, distrust, hopefulness and the interest to participate.

Here, one can recognise the pleasing nature of the languages the people speak. This feeling is the result of the aforesaid state of mind brought about by human devotion. The members come together through the dialogue with devotion to each other.

New interpretations are given to objects. There will be a change brought about in the environment and society.

Certain technologists are of the view that scientific facts cannot be taught to others through a dialogue. This conveys the meaning that there exists no faith in people. The result of this is the erroneous belief showing for certain the people's ignorance.

Although we attempt to originate a dialogue why do we keep silent in most instances? The reason for this is historical, social and cultural.

Consideration of the aforesaid facts concerning the inter-connections and inter-actions that should prevail among the members of a study group, will be an assistance given to make successful and educational activities of a group. Also recognition of aims of group unity and needs and accordingly to experiment the subjects explored, is an achievement of a basic aim of the educational activity.

Prepared by

W. U. Herath
Project Director.

SESSION 11

INTEGRATIVE AND DISINTEGRATIVE
BEHAVIOUR

Objective:

To enable participants to identify qualities which integrate and disintegrate a group.

To enable participant too inculcate correct attitudes towards cohesive group.

Time:

One hour

Materials:

Set of cards indicating integrative and disintegrative behaviours.

SESSION 11

INTEGRATIVE AND DISINTEGRATIVE
BEHAVIOUR

Introduce the group game by mentioning that individual behaviour of a member of a study group or a class either builds or destroys a group.

The set of cards is distributed one each to the total group.

The group then should be instructed to assemble in 2 sub groups according to the way the terms fit together to define a certain type of behaviour. Individual members are allowed first select his sub group. (Either integrative or disintegrative) The groups are later asked to discuss and decide the sub-group to which each card belong. If the 2 groups are correctly formed the cards will be held as indicated by the 2 lists.

INTEGRATIVE
BEHAVIOR

DISINTEGRATIVE
BEHAVIOR

- | | |
|---------------------------------------|-------------------------------|
| 1. Approves and helps in correction. | 1. Blames and Corrects |
| 2. Concedes differences | 2. Accept no differences |
| 3. Discusses | 3. Lectures |
| 4. Expedites | 4. Postpones |
| 5. Extend invitations to participants | 5. Warns, threatens |
| 6. Flexibility | 6. Rigidity |
| 7. Grants permission or requests | 7. Refuses requests |
| 8. Helps define the Problems | 8. Insist he is right |
| 9. Participates | 9. Withdraws from activity |
| 10. Protects status of others | 10. Attacks status of others |
| 11. Suggest broadly | 11. Want to determine details |
| 12. Sympathetic | 12. Unsympathetic |
| 13. Wants consideration of his items | 13. Wants his way |

SESSION 12

POST-TEST & PROGRAMME EDUCATION

Objective:

To enable participant to assess their own cognition by indicating immediate reactions to the issues discussed during the sessions.

To enable facilitators to judge whether they have succeeded in imparting knowledge and developing correct attitudes and skills in the areas of learning, facilitation and communications.

Time:

Two hours

Materials:

3 questions given during Pre-test
Programme evaluation form

SESSION GUIDE 12

POST TEST AND PROGRAMME EVALUATION

Summarise the proceedings of the previous sessions and ask participant to answer (in brief) the 3 questions, given for Pretest based on the experience in the Programme:

1. What does Learning mean to you?
2. What does teaching mean to you?
3. What does communication mean to you?

Collect answerscripts and keep with you for scruting after the Programme.

When that is over distribute the evaluation form and explain it thouroughly. Emphasis once again on the objective of the Programme and ask participants to keep the objectives in mind at the time of evaluations. They could sign the forms if they wish or remain anonymous.

Collect the evaluation forms and invite for any other comments or suggestions for future improvements.

Conclude the session by requesting the participants to remember the new ideas came across and try to experiment. It is necessary to keep notes on the results and their own impressions about it. Try to think critically in regard to these new ideas; These notes will be discussed in a future programmes.

SEMINAR ON CONCEPTS OF LEARNING FACILITATION
AND COMMUNICATION PROCESS

PROGRAMME EVALUATION

Please evaluate the programme as it appeared to you in relation to the points listed below. Place a mark on the scale over the point between 2 evaluations so that it indicates where your opinion lies + indicates the optimum point on the scale.

1. Objections Explained
Poorly _____ Clearly
2. Objectives achieved:
No _____ Fully
3. Selection of Method of Instruction
Poor _____ Fully
Appropriate
4. Content
Unrealistic not enough foundation _____ Realistic true to my experience
5. Participants Involvement
Too little _____ Too much
6. Leadership provided by the facilitator
Weak _____ Over done
7. Hand outs and Visual Aids-Quality
Poor _____ Excessior

8. Hand outs and Visual Aid-Quantity

Too few _____ Too many

9. Time Allotted

Too little _____ Too much

10. Suggestions for improvement:

Physical Facilitatives (Strike off whatever inapplicable to your voting)

- (A) Venue : Suitable/not suitable
- (B) Accommodation : Comfortable/Uncomfortable
- (C) Food : Excellent/Good/Average/Poor
- (D) Recreation Facilities : Excellent/Good/Average/None
- (E) Any other remarks or Physical Facilities :